





THE
COLLOQUIES,
OR
Familiar Discourses
OF
DESIDERIUS ERASMUS
OF
ROTTERDAM,
Rendered into English.

A Work of very great Use to
such as desire to attain an exact
knowledge of the Latin Tongue.

By H. M. Gent.

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THE
LIFE
OF

ERASMUS OF ROTTERDAM.

DEsiderius Erasmus surnamed Roterodamus was born the twentieth of October 1467. at Rotterdam a Town of Holland, being a Province of the Low Countries, heretofore inhabited by the Batavians. He was at first a Quirester in the Cathedral Church at Utricht; afterwards went to Daven-
try, where he was under the tuition of Alexander Hegius of Westphalia, who had contracted a great Friendship with Rodolphus Agricola that was newly returned out of Italy, and by whom he was also taught the Greek Tongue. Not long after his Father and Mother dying, he by reason of the ill usage of his master, being driven out of Daven-
try, School, betook himself to a Monastery of regular Can-
ons, where for some years he had the secrecie of Guliel-
mus Hermannus of Buda a very studious and diligent youth; whose Fame was such that the Bishop of Cambrai hearing thereof, received him into his own Court, and at the same time admiring the wit of Erasmus educated him

A 2

at

The Life

at his own charges and sent him to Paris to study Divinity, where he studied in the Colledge of Mons and became a Scotist: But thinking a Collegiate life somewhat too hard for him to endure he undertook the tuition of an English Gentlemans two sons, and not long after went into England with his two Schollars, to whose house he was invited and there past some time. At his going out of England he lost all his goods, as he was going a Shipboard. Then being perswaded by some Friends to go see Italy, he went to Bononia with the Sons of Baptista Boesius a Genouese, Royal Professor of Physick in Britaine. In his Journey he was made Dr. of Divinity at Thurin in Savoy, together with an English man his companion. Being at Bononia he obtained a dispensation from Pope Julius the Second to put off his Cannons habit for some reasons which he alledged: but upon condition not to put off his habit of Priest. In the meane time having writ his book of Adagies he went to Venice where his book was Printed by Aldus Manutius: Where staying for sometime he wrote several other treatises and had the conversation of many Eminent and Learned men. At which time Alexander Son of James King of Scots, Bishop of St. Andrews in Scotland, studied at Padua, there he chose Erasmus to assist him in Rhetorick, and after went with him thence to Seana having a desire to see Rome, which was not far off from that place. There he was joyfully received by many Learned men. There the Dignity of Penitentiary was offered him, if he would have remained at Rome, but he desired to return back to the Archbishop, with whom not long after he went again to Rome and travelled farther into Italy and visited divers places of Italy, and among the rest Came, where he entred into the Cave of Sybilla there shewn by the Inhabitants. After the death of the Archbishop, a man of great worth and parts, he began to think of returning

ing into his own Country, and came over the Rhetian Alps and went to Argentorat, from whence he went by the River Rhene into Holland: Having visited his Friends at Antwerp and Lovain he went again into England, where among many other persons that esteemed him he was particularly entertained by Warram Archbishop of Canterbury, and Chancellour of England, by whom he was not only supplied with money and all other necessities but had a benefice bestowed upon him at Aldington in Kent. In the mean time bearing that many of his works were Printed at Basil by Johannes Frobenius, and being much taken with the Elegancy of his Printing and neatness of his Edition he betook himself thither, pretending his Journey to that place to be for the performance of some vow which he had made. And there being long entertained at Frobenius his house he spent there very much time in writing, and at length returned to the Low Countries about certain affairs of his. He was at Collen at the time when the Assembly was at Wormes, which being dissolved he went again to Basil for the setting forth of several Books. He received the Bounty and Munificence of divers Kings, Princes, and Popes; and moreover was very honourably entertained in many of the chief Cities through which he past. At Lovain upon his perswasion there was instituted a Colledge of three Languages at the charge of Hieronymus Buslidius Governour of Aria, out of certain Monneys, which at his death he had bequeathed to the use of studious and Learned men. Of which Institution Francis King of France having intelligence sent for him by Letters to Paris for erecting the like Colledge there by his Advice. But certain affairs happened which hindered his Journey thither. At Fribourgh he bought him a house, which after seven years he sold again, and returned to Basil to Hieronymus Frobenius, as thinking the change of air would

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conduce to the removing that distemper which was upon him, but he had not been long there ere his Gout returned upon him again, so that his strength decaying by little and little, and a strong Dysentery possessing him a whole month together, he died at Frobenius his house about the beginning of July, about Midnight, in the year of our Lord 1536. being aged seventy years, eight months, and fifteen daies. As soon as he found himself about to die, he gave many testimonies of Piety and Christian hope in Gods mercy, and oftentimes cryed out in the German Language *Lieber Gott* i. e. Dear God. And often repeating these expressions. O Jesus have mercy upon me ! O Lord deliver me ! Lord put an end to my misery ! Lord have mercy upon me ! In his will he made that famous Lawyer Bonifacius Amerbachius his Executor, disposing of all the greatest part of that which he left to charitable uses. As for the maintainance of such as were poor and disabled through age or sickness. For the marrying of young Virgins to keep them from the temptation of in chastity; and the education of hopeful young Lads at School. In the overseeing of his will he joined with Amerbachius two others, namely Hieronymus Frobenius and Nicolaus Episcopius. As for his Statute he was neither very tall nor very low; his body sufficiently well proportioned and handsome, but of a nice and tender Constitution, and easily disordered with the least deviation from his ordinary manner of living. He had a fair complexion, white skin, his hair in his younger years inclining to yellow, his eyes grey, his Countenance cheerful and pleasant, his voice small, his Garb handsome and Grave. He had a most happy memory and acute wit : He was very constant to his Friend and exceeding liberal to those that were in want, especially to studious and hopeful young men, and such as were destitute in their Journey. In his Conversation he was very pleasant and affable, without

of Erasmus of Rotterdam.

out any peevish or morose humours, so that it was not undeservedly that he was called Εὔρασμος i.e. desirable. In what esteem he was among his own Country men may hence appear, in that the states of Rotterdam after his death erected to the honour of his memory a Stone Statue, which being afterward taken down in the year 1622. his Effigies was set up in brass, eight foot in height from the ground with the Pedestal. Which statue is yet to be seen.

John Hemmatt his book THE
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Erasmus His Colloquies; Or, Communications.

Saluting at first Meeting.



DE teaches us not without good ground, to salute our neighbours willingly; for a courteous and kind salutation often gains one friendship; it diminisheth enmity; doubtless it maintains and increaseth the good will of one toward another: Some are such Clowns, and of so rude a disposition, that when they are saluted, they will scarce salute one again: Some mens Education hath begot this fault in them, rather than Nature.

It's the part of Civility to salute those that meet us, or those that come to us, or those to whom we our selves go to talk with; those that are doing some work, supping, yawning, yexing, sneezing, and coughing: To salute one when he is belching, or breaking wind backward, is the part of an unmanerly man; but yet it's more Clownish to salute him that is making water, or goes to stool.

Save thee father; save thee little mother; save thee my brother; save thee reverend Master; I wish thee heartily well my Cousin, Save thee most dear nephew.

It's a [seemly] thing to give one the title of his kindred by blood, or alliance by marriage, unless there be something of distaste in them; for then it's better to use out of their native signification. words that are indeed not so proper, but yet more [winning;] as when we salute a step-mother by the name of mother; a son in law, son; a step-father, father; a sisters husband by the name of brother; a brothers wife, sister; the same must be done in equality of age or office; but it will be better if we salute an old man calling him father, or excellent Sir, than by noting his age; although of old for respects sake, it was said *o' year*; that is, *O Senex*; old man;

B

Save

Save thee grave Prefect, or President; save thee O Tribune;
but not save thee thou Hosier; or save thee thou Shoo-maker;
Save thee youth; save thee young man; old men use to salute
such young men as they know not, by the title of sons; young
men them again, by the title of Father or Sir.

Sweeter Epithites of Salutation between Lovers.

	{ Little Cornelia
	{ Life.
	{ Light.
	{ Delight.
	{ Sweet heart
Save thee my	{ Honey.
	{ Only pleasure.
	{ Little heart.
	{ Hope.
	{ Solace (repast). Comfort
	{ Glory.

Epithetes for Honours sake, or otherwise.

Save you Sir; and you good Sir; Save thee heartily thou
honour of Learning, I wish thee all happiness my best friend;
Save thee my Mecænas, my especial Patron; Most elegant
Sir, the only Ornament of this Age, the delight of Germany;
health to you altogether; health to you all alike; Save the
pritty siriplings; Save thee thou destruction of wine; Save thee
thou most pleasant companion. *Ans.* Save you also wherl-
pool and unmerciful devourer of Cheefe-cakes; Save you very
much president of all virtue. *Ans.* Save you no less example
of all honesty; save you little old woman of fifteen years old.
Ans. Save you little Girl of fourscore years old; much good
do you with your grey hairs. *Ans.* Much good do you with
your crooked Nose, as you salute so you shall be saluted. If
you begin to speak untowardly you shall hear worse again;
Save you again and again. *Ans.* Save you also once for all; Save
you above a thousand times. *Ans.* Truly I had rather be well
once. I wish thee as well as thou thy self. *Ans.* And I wish you as
well as you deserve. *Ans.* What if I care not for your good-
wishes? truly I had rather be sick than well at the rate as you
salute me.

Save

Save your	{	Holiness.	{	These salutations are rather vulgarly received than approved by the Learned.
		Worship.		
		Highness.		
		Majesty.		
		Blessedness.		
		High and Mightiness.		

In the third Person.

Sapient wisheth health to his *Erasmus*.

Sapient confers upon his *Beatus* very much health.

Another Form.

Be happy *Crito*: well be it with thee most worthy Sir.
Ans. And with you better; Peace be to thee brother; It's a Christian salutation though received from the Jews, yet not to be rejected: Of the same nature is this, A happy life to you; Haile Master. *Ans.* Indeed I had rather fare well than be well; *χαῖρε* (Joy to you). *Ans.* Remember that you are at *Basil*, and not at *Athens*. Why do you therefore take the boldness to speak as the *Romans*, not being at *Rome*.

Forms of Well Wishing.

Also to wish well is a sort of Salutation.

To a Woman with Child.

God grant thee a happy delivery, that you may make your husband Parent of a happy off-spring. The Virgin Mother grant you that you may happily prove a Mother. I wish that this swelling of your belly may happily fall. Heavens grant that whatsoever burthen you carry about you may slip out with no more trouble (pain) than it slipt in. God grant you a happy Childing.

To Guests at a Feast.

Happy be this Feast. May it be a happy banquet. Welfare the whole company. I wish all happiness to you all. God prosper your Feasting.

*Forms of well wishing.**To one Sneezing.*

God bless you and preserve you. God keep you. All health to you. God turn it to the best.

To one that begins any business.

May it prove happy and prosperous for the publick good. May what thou goest about be for good to all. May that which thou doest succeed well. Heavens prosper your endeavors. I wish you may happily finish what you have begun by the good favour of heaven. Christ of heaven prosper what is in your hands. May what you have begun prove well. May what you go about have a happy event; You are about a good business, I wish it may prosper, and that heaven look favourably upon your fair undertakings. Christ grant your undertakings may succeed well. May what you have begun have a prosperous success. I beseech God Almighty that your affair as it is honest so also it may be happy. May the affair so happily begun, more happily end. I wish you a prosperous journey to *Italy*, a more prosperous return. I wish you a happy voyage and more happy return. God grant that this journey being happily performed, we may in a short time congratulate your happy return; May it be your chance to sail both thither and back again with prosperous Winds. Joyful be your journey, your return more joyful. May your journey succeed to you according to your hearts desire. I wish your journey may be as pleasant to you as your absence mean while, will be unpleasant to us. Good fortune attend you. God grant this your journey may succeed to both our desires. I beseech God that this wedding may prove joyful to us all. Most blessed Jesus keep you in health. Heavens grant you a safe return. God keep thee my half self. I wish you a safe return. I wish you a happy new year. I pray this year you may begin prosperously, proceed more joyfully, and end most joyfully (*i. e.* I wish that as the year decline, your joy may encrease) and as often as the year comes about, your happiness may still be more and more.

Ans. But I wish you many ages without interruption, brimful of happiness that I may be beholding to you for your good wishes. God grant you a glorious day to day. I wish this sun rising may prove the usherer in of a happy day to you. *Ans.* I wish the same to you; may it be a happy Sun-rising to you, (*i. e.* God give you good morrow) good day, and may it prove most prosperous to us both. Father God give you good night.

I wish you repose to night; may you sleep sweetly; may a sweet sleep keal upon you; may God give you sweet repose; God grant you sleep without troublefom dreams. God grant you may either sleep sweetly, or dream delightfully. I wish you a lucky night. *Ans.* But I wish to you (seeing your profit is your joy) for one happy, successful, prosperous good night, a thousand most happy ones in all prosperity, not to be exceeded.

A Farewell at Parting.

Farewell to you all. Farewell heartily. Be sure you have a special care of your health; by no means neglect your health. I wish you a good health. Now the time calls me elsewhere, I wish thee well and lusty; or if thou had rather, Champion-like health. Farewell for this two days space; till to morrow. *Wouldst thou have any thing else with me?* *Ans.* Nothing but health and prosperity to you, have a care of your health and happiness, I wish the same to you, I wish prosperity and health may ever attend you. Let us see thee merry and in good plight at our next meeting; I charge thee to make much of thy self; be careful that thou be wholly well both in body and mind. *Ans/w.* I will do so.

Of Saluting one by another.

Remember my hearty love to *Erobenias*; Be sure you remember me to little *Erasmus* and to mother *Gert* with all respect imaginable, tell them that I wish all happiness to them all; Commend me to all our friends. Remember my love to thy brother in thy Letter; wilt thou command me any service to thy friends? Remember me heartily to them all, but especially to my father; wouldst thou have me to commend thee to any? To all that inquire how I do. I pray thee salute my friends in my stead. I would have writ commendations to my Son in Law, but thou shalt serve me in stead of a letter to him. Ho, whither makest thou so fast? I am going directly to *Leovane*; stay a little, I have somewhat to say to (injoyn) thee to do. Why, but it's inconvenient for a footman to carry a fardle. What's the business? *Ans.* That you commend me to *Gocken*. *Ruger, Johan. Campen* and the whole knot in three Languages. *Ans.* If thou puttest me to carry nothing but commendations, I can easily carry them; but that thou mayst not do it for nothing, I wish thee a good journey thither and back again, in thy going and coming.

How we should salute one that is come home (from a journey).

We are glad thou art come to us in safety. VVe congratulate your happy return. God be praised (thanks to heaven) for thy safe return. We are so much the more joy'd for thy return, by how much we were (troubled) afflicted for thy absence (in longing for it) *i.e.* thy return; or thus, we were not so sorrowful for your absence, ~~but~~ we are as joyful for your presence. It is matter of joy to us as well as you (equal with your self) that you are returned safe and sound (in health and safty) VVe are so much the more delighted (joyful) for your return, by how much the less we expected (look'd for) it.

Ans. I rejoyce at your health and safty as my own. I exceedingly rejoyce to find you well. I should not have thought (look'd upon) my self as well (to have come well home) if I had not found you so. Now at length methinks I am well because (whilst) I see ye are well.

A form of inquiring & asking questions at the first meeting).

Geo. & Georgius, Livinus.

Geo. **O**UT of what coup or cave, I pray thee dost thou come to us? *Liv.* Why so? *i.e.* Because thou art but poorly fed, because thou art so lean, that one may see thorow thee; ~~from~~ whence comest thou? *Liv.* Out of *Montaues* Colledge. *Geo.* Then Thou comest to us loaden with Learning. *Liv.* Yes, with Lice. *Geo.* Thou comest to us bravely accompanied. *Liv.* Yes indeed, and it's not safe at this time for a travellour to go without company. *Geo.* I grant it's such Society as belongs to Scholars; dost thou bring us any news from *Paris*? *Liv.* Yes, That in the first place which I know thou thinkest above belief; at *Paris* *Bete* is wise, and *Quercus* preacheth. *Geo.* What's that thou sayest? *Liv.* The same which thou hearest. *Geo.* *strange!* what's this I hear? *Liv.* The same I tell thee. *Geo.* It is very strange. The Auditors must needs be ~~foeks~~ and ~~stones~~ in that place where such Preach. Why, but it's even so; nor do I tell thee things by herefay, but which I found to be so. *Geo.* Men then must needs be very wise there, if *Bete* be wise and *Quercus* too. *Liv.* Thou art in the right.

Handwritten notes: *Montaues* *Colledge* *Paris* *Bete* *Quercus* *strange!* *foeks* *stones* *herefay* *found* *of*

Of inquiring how one doth.

Geo. How is't with thee? *Liv.* Look in my face. *Geo.* But why dost not thou rather bid me look in thy Urine? dost thou think me a Physician? I do not ask thee how thou art in health, for thy very countenance shews that thou art well; but how dost thou like thy self? *Liv.* I am well in body, but troubled in mind. *Geo.* Truly he is not well; who is disempered in that part. *Liv.* Thus things go with me; my body is healthful but my purse is sick. *Geo.* Thy mother will easily cure that disease; how hast thou done all this while? *Liv.* Sometime better and sometime worse, as men use to fare. *Geo.* Hast thou thy health very well? *Liv.* By Gods mercy I have alway had my health very well; hitherto I have been well in health, very lusty, strong, &c. *Geo.* I wish it may be so alway; I am glad to hear of that; I am exceeding glad to hear thee say so; I am glad on your behalf; I wish you may alway do so; I joy my self in joying you; thanks to heaven (blessed be God). *Liv.* I am very well if you are so; I esteem your health as my own. *Geo.* Have you met with no trouble all this while? *Liv.* No, (none at all) but that I could not enjoy your good company. *Geo.* How do you do? *Liv.* Well, very well, stout, lusty, haile, wind and limb, as well as I could wish though unworthy as I am; Methinks I look like a Prince (Excellent) well like a *Hercules*. *Geo.* I expected that you should have said you look'd like a *Bull* too.

Of being not well.

Geo. Art well in health? *Liv.* I would I were; not so well as I desire; truly I am well after a fort. So, so, I do as well as I can, seeing I cannot do as well as I desire; as I use to do; so as pleaseth God; truly not very well; so, as heretofore; never worse; I am in health as they use to be, who have to do with Physicians, &c. *Geo.* How dost thou do? *Liv.* Truly not well, very ill, weak, off and on, indifferently, scarcely, indifferently well, far otherwise than I could wish, &c. Indeed thou tellest me very sad news; God forbid, *Bona verba*, I hope it's not so. I wish thou maist be a liar in this; thou must be of a good courage, &c. A good courage helps one much in a bad matter, &c. What disease is it? What disease art thou sick of? &c. *Liv.* I know not, and I am so much more danger-

ously sick. *Geo.* Thou sayst true, for it's one step towards health, to know ones disease; hast thou asked the advice of no Physicians? *Liv.* Yes, of a great many. *Geo.* What do they Answer? &c. *Liv.* One says this thing, and another that, and another thinks he must advise about it; But all of them agree in this, that I am a miserable man. *Geo.* How long is't ago since this disease took thee? &c. *Liv.* About twenty days, &c. Methinks it's an age, since I began to be sick. *Geo.* I am of opinion that thou must endeavour what thou canst, lest thy disease become familiar to thee. *Liv.* It hath haunted me too long already. *Geo.* Is it a dropsie? *Liv.* I think not. *Geo.* Is't a Fever? *Liv.* I think it's a kind of Fever, but a new one, as now a days, new diseases do now and then spring up, which were not known before. *Geo.* But there was too many old ones already. *Liv.* This is pleaster's nature to deal with us, which is too severe. *Geo.* How many days is it before the disease takes thee again? *Liv.* Dost thou ask me in how many days? Why, it takes me every day, oftner than *Euripus* ebbs and flows. *Geo.* Strange! it's a mischief to be abhorred; how gottest thou this disease? Whence dost thou think this disease was gotten? *Liv.* By fasting. *Geo.* Why, but thou dost not use to be so superstitious, as to pine thy self with fasting. *Liv.* It was not Religion was the cause of it, but my poverty. *Geo.* What poverty? *Liv.* Because none gave me meat; I think it came from taking cold; I think it came by eating rotten Eggs; Wine too much mixt with water; The ill digestion of my stomack was got by eating raw Apples. *Geo.* Take heed lest thou hast got this disease, by too much or unseasonable study, or by too much drinking, or immoderate venery, why dost thou not send for a Physician? *Liv.* I am afraid he should sooner increase my disease, than cure it; I am afraid lest he give me Poison in stead of a remedy; *Geo.* Thou must therefore make choice of one, whom thou canst safely trust. *Liv.* If I must needs die, I had rather die once, then be tormented with so many drugs. *Geo.* See then, that thou be thy own Physician. if thou dost distrust a Man-physician to cure thee, I pray that God may be thy Physician, to thee in stead of a Physician, There are some being covered with a *Dominican* or *Franciscan* hood, have recover'd their health. *Liv.* So they might have done perhaps, the same would have fallen out, if they had been covered with a Lions skin; But these things do one no good that distrusts. Therefore believe, that thou mayst grow lusty again. Some have been freed from their disease, after they have made

VOWS

... E. "too much no other more". See

... in xii. 2.

vows to some Saint. *Liv.* But I do not covenant with Saints. *Geo.* Therefore do thou crave the benefit of health even of Christ, in whom thou trustest. *Liv.* I cannot tell whether it be a benefit or no. *Geo.* Is't not a benefit to be set free from a disease. *Liv.* It's now and then an happy thing to die; I beg nothing of him, but that he would bestow upon me, what he knows to be best for me. *Geo.* Take something to make thee go to stool. *Liv.* My belly is loose enough already of it self. *Geo.* Thou must take somewhat to move a stool. *Liv.* But I have more need to stay it's looseness, for my belly is too loose.

Of inquiring, or asking questions of one that's returned from a journey.

Geo. Was this journey prosperous and advantageous to thee? *Liv.* It was indifferent, but that there is no safety any where from robbers. *Geo.* This is the pastime of war. *Liv.* It is so, but a very wicked one. *Geo.* Dost thou come on foot, or on horseback. *Liv.* I came my journey partly on foot, part in a waggon, part on horseback, and part, by ship. *Geo.* In what condition are the *French* affairs? *Liv.* Altogether in an hurly-burly. There are shrewed threatnings of wars: what mischief they will do to the enemy, I know not; but in truth, the *French* themselves are already vext with unspeakable mischiefs. *Geo.* Whence come those broils of wars? *Liv.* Whence should they come? But from the ambition of Monarchs. *Geo.* Why, but it was meet that the storms of humane affairs should be appeased by their wisdom. *Liv.* They do indeed quiet them, but just as the South wind doth the Sea. They think themselves to be Gods, and that this world was made for their sakes. *Geo.* But I trow the Prince is ordain'd for the good of the Commonwealth, and not the Commonwealth for the Prince's sake. *Liv.* Yea, but there are some Divines, who blow up the coals, and set all together by the ears in these sirs. *Geo.* I would set these fellows in the forefront of the battel. *Liv.* Yea, but they take care of their own safety. *Geo.* We leave these publick matters to be look'd to by the destinies. I pray thee, in what condition are thy affairs? *Liv.* Very well, pretty tolerable. *Geo.* How fares it with thee? Is it according to thy mind? *Liv.* Yes, better than I can wish; above my desert, beyond my hope, &c. My business cannot be in a worse condition, &c. *Geo.* Hast thou not then got what thou sought'st after? Hast thou not light upon the prey, which thou didst hunt for? I hunted indeed,

indeed, but with ill success. *Geo.* Is there no hope left thee? *Liv.* Very great hope, but no performance. *Geo.* Doth the Bishop give thee no hope? *Liv.* Yea, whole cart loads, and ship-loads of hope, but nothing at all besides. *Geo.* Hath he sent thee nothing as yet? *Liv.* He made me large promises, but he sent me not so much as one farthing. *Geo.* Then thou must cheer up thy heart with hope. *Liv.* But my belly is fill'd with this; they that are fed with hope, are hanged, they do not live. *Geo.* But yet thou wast so much the fitter for thy journey, in that thou hadst no money in thy purse. *Liv.* I grant it, and besides I was safer, for there are no better weapons against thieves; But I would chuse rather both a burthen, and danger. *Geo.* Hadst thou nothing taken from thee in thy journey? *Liv.* What, from me? pray thee, what canst thou take from one that hath nothing? Others were in more danger of me. I who was a traveller that had nothing, had liberty to sing and be hungry throughout my whole journey; wilt thou command me any service? *Geo.* Whither goest thou now, when thou goest hence? *Liv.* Streight home, to see my family, which I have not seen now of a long time. *Geo.* I wish thou mayst find all things well there. *Liv.* God grant it be so; in the mean time, hath there been no news at our house? *Geo.* No, but that thou shalt find thy family increased; for thy *Catulla* hath born thee a little puppy in thy absence; thy Hen hath laid thee an egg; thou teldest me good news, and I promise thee a good reward for that news. *Geo.* What? *Liv.* Here take it. *Geo.* Keep thy reward to thy self. I have stones enough at home. *Liv.* Do not despise a small gift; it's a pretious stone found in an Eagles nest, which being applyed to women great with child, hastens child-birth in their labour. *Geo.* Sayst thou so? It's very wellcome to me. I will consider how I may requite this gift. *Liv.* Think it sufficiently recompensed, if thou take it in good part. *Geo.* Verily nothing could betide me more seasonably, for my wife hath gone with a great belly now of a long time. *Liv.* Then I'll make this bargain with thee, that if she bear a male, thou make me the Godfather. *Geo.* I le promise thee that, and the Child shall be call'd after thy name. *Liv.* I wish it may be for both our good. *Geo.* Yea, for all of us.

Maurice and Cyprian.

Thou art returned to us fatter than thou wast wont to be; and taller. *Cy.* But I wish I were returned more wise, and learned.

X. 5 v. Aelian N. A. 1. 35.

learned. *Ma.* Thou wentest away without a beard, thou art come again with a little beard; thou hast gotten some gravity while thou hast been away from us; What means this paleness? and frowning countenance? *Cy.* Such as my fortune, such is the constitution of my body. *Ma.* Is't a cross one? *Cy.* It was never otherwise favouring of me, but it never was more spitefully contrary to me than at this time. *Ma.* I am sorry for thy adversity; But what is that mischief that hath befallen thee? *Cy.* I have lost all my money. *Ma.* What, in the Sea? *Cy.* No, but on the land; before I went into the ship. *Ma.* Where? *Cy.* On the Brittish shore. *Ma.* It's well that thou thy self didst escape to come to us alive; It's better to lose ones money than ones life; the loss of ones money is less than of ones good name. *Cy.* My money is lost, but my life and good name are safe. *Ma.* Ones life can be repaired by no means, ones good name hardly can; money may easily be repaired some way or other; How did this mischief befall thee? *Cy.* I cannot tell, unless my hap was such; so it pleased God; thus it pleased my bad genius. *Ma.* Therefore thou see'st that learning and virtue are the safest riches, which neither can be taken away, nor do they burden him that carries them about him. *Cy.* Thou indeed speakest like a Philosopher bravely, but in the mean time I am vexed in my mind.

Claudius, Balbus.

Balbus, I am glad that thou art returned. *Ba.* So am I, *Claudius,* that thou art alive. *Cl.* I rejoyce thou art come back again into thy country. *Ba.* Yea, rather be glad that I am fled out of *France.* *Cl.* Why so? *Ba.* Because there, all places rage with wars. *Cl.* What have Schollars to do with War? *Ba.* Why, but there, not so much as Schollars are spared. *Cl.* Hast thou happily escaped then? *Ba.* Ay, but not without danger. *Cl.* Thou art returned to us quite another man. *Ba.* How so? *Cl.* From an *Hollander* thou art turn'd into a Cock. *Ba.* What? was I a Capon when I went away hence? Thy apparel shews that thou art changed from an *Hollander* into a *French* man. *Ba.* I had rather have this transformation, than be turned into an Hen; but a hood makes not a Monk; neither in like manner doth a garment make a *Frenchman.* *Cl.* Canst thou already speak *French*? *Ba.* Indifferently. *Cl.* How didst thou learn it? *Ba.* Of masters that were not all dumb. *Cl.* Of whom? *Ba.* Of poor (little) women, who are greater praters than any Turtle-dove.

Cl.

Cl. We easily learn to speak in such a School; dost thou pronounce the *French* tongue well? *Ba.* Yes, that I do, and I pronounce the *Latine* after the *French* mode. *Cl.* Then thou wilt never write good verses. *Ba.* Why so? *Cl.* Because thou hast lost the quantity of syllables. *Ba.* The quality is sufficient for me. *Cl.* What, is *Paris* free from the plague? *Ba.* No, it is not; but it's not continually, sometime it slackes it self, by and by it waxeth hot again, sometime it is ceased, afterward it begins again. *Cl.* Were there not miseries enough, where war is? *Ba.* Yes, there were, if it did not please God that it should be otherwise. *Cl.* There must needs be scarcity of provision. *Ba.* Yea, an utter want of necessities; there is a dearth unless it be of wicked lewd souldiers; honest men are very cheap there. *Cl.* What hath befallen the *Frenchmen* to wage a war with the *Eagle*? *Ba.* Because the example of the Beetle provokes them, which yielded not (would not give place) to the *Eagle*. Every man thinks himself a valiant man in war. *Cl.* I'll detain thee no longer; we will chat more at large some other time when it shall be convenient for us both; at this time some small busineses call me elsewhere.

Chatting, a private talking together of persons of the family.

Peter, Mida, a boy, Fodocus.

P*E.* Ho, ho, boy, doth no body come out hither? *Mi.* I think this fellow will break the door open, it must be one well acquainted, O pretty man! What dost thou bring, my *Peter*? *Pet.* My self. *Mi.* In good truth thou hast brought hither a thing of no great value. *Pe.* Yea, but I cost my father dear. *Mi.* I think more than thou canst be sold for again. *Pe.* But yet is *Fodocus* at home? *Mi.* I cannot tell, but I'll go see. *Pet.* Why then go thy way rather, and ask him whether he have a mind to be at home at this time. *Mi.* Go thy self rather, and be thy own *Mercury*. *Pet.* Ho, *Fodocus*, art thou at home? *Jo.* No, I am not. *Pe.* Thou (impudent) shameless fellow, do not I hear thy tongue? *Jo.* Yea, rather thou art more shameless, I erewhile believed thy maid that thou wast not at home, and yet thou dost not believe me my self. *Pe.* Thou speakest reason; there is like for like. *Jo.* Truly as I sleep not for all men, so I am not at home for every one; hereafter I'll alway be for thee. *Pe.* But methinks thou livest like a snail. *Jo.* How so? *Pe.* Because thou lurkest continually at home, and goest forth no whither; thou dost just like a lame *Cobler*, continually tarry

tarry at home; thou gatherest mouldiness at home. *Jo.* I have somewhat to do at home, I have no business abroad; and if I had any, yet this weather had hindred me for some days from going abroad. *Pe.* Why, but now it's fair weather, and invites one to walk abroad; take notice how it allures us. *Jo.* If thou art minded to walk abroad, I do not say nay. *Pe.* Truly methinks we should make use of this weather. *Jo.* We must take one or other merry companion into our company. *Pe.* Wee'l do so, only speak whom thou hast a mind to. *Jo.* What if we take *Hugo*. *Pe.* There's no great difference between *Hugh* and a *trifler*. *Jo.* Well, I am content. *Pe.* What if *Alardus*? *Jo.* He is a man not at all dumb; what he wants in his ears hee'l recompence it with his tongue. *Pe.* If thou think good wee'l take *Nevisus* into our company. *Jo.* If so be we shall have his company, we shall never want tales, I like my companions in chat; one thing wants to be done, that thou look us out a pleasant place. *Pe.* Why, I le shew thee a place where thou shalt want neither a shady grove, nor fresh green Meadows, nor fresh, running, bubbling fountains of water; thou wilt say it's a place fit for Students. *Jo.* Thou promise'st largely. *Pe.* Thou art glewed to thy Study; thou Studyest too hard; thou make'st thy self lean with too much Study. *Jo.* I had rather grow lean with Studying, than with love. *Pe.* Why, but to Study is not the end why we live, but we therefore Study that we may live more comfortably. *Jo.* Why, but I delight even to die at my Studies. *Pe.* Truly, I approve it, to stick hard at them, but I love not to die at them; hast thou taken any pleasure in this walking abroad? *Jo.* Yes, it hath very much refresh'd me.

Agidus, Leonard.

Whither goes our *Leonard*? *Le.* I was coming to thee. *Ag.* Thou dost so but seldom. *Le.* Why so? *Ag.* Because it's now a year since thou camest to see us. *Le.* I had rather be faulty in that behalf, to be absent than to weary thee with my company. *Ag.* Truly I am never wearyed with the society of an honest friend; Yea, the oftner thou shalt come, the well-comer thou shalt be. *Le.* What's the news in the mean time, at your house? *Ag.* Truly many things which I would not have done. *Le.* I wonder not at it; but is not thy wife brought a bed yet? *Ag.* Yes, long ago, and of twins too. *Le.* What's that thou sayest? *Ag.* It's even so; and she is already with Child again. *Le.* That's the way to increase a family. *Ag.* But I wish that fortune

* immorant, to linger over; immorant to die upon.

fortune would as well increase my money, as my wife doth my family. *Le.* Hast thou put thy daughter out to service yet? *Ag.* Not yet. *Le.* Look to it, lest it be not safe to keep such a great maid at home; Thou must look out for an husband for her. *Ag.* I need not do that, she hath many woers already that would seek to marry her. *Le.* What remains then to be done, but that thou chuse one out of many, who may be fittest for her. *Ag.* They are all such, as I know not which to prefer before another; but my daughter cannot indure marriage. *Le.* Sayst thou so! but unless I be mistaken, thy daughter is long ago marriageable, fit for an husband, fit for marriage, &c. *Ag.* Why not, she is already past seventeen years of age? She is past eighteen years old; now in the nineteenth year of her age; 18 years old. *Le.* Why then is she averse from marriage? *Ag.* She says she will be married to Christ. *Le.* Indeed he hath many brides. *Ag.* Is she married to an evil Angel, which lives chastly with an husband? *Ag.* I think not. *Le.* What God inspired thy daughter with this motion? *Ag.* I cannot tell, but she can by no means be withdrawn from this her purpose. *Le.* See to it that there be no Charmers, who egge her on and intice her. *Ag.* I know who these teachers of Children are; and I earnestly drive away this kind (sort) of men from my house. *Le.* What then dost thou resolve to do? dost thou humour the maid. *Ag.* Truly I oppose her, as much as I may: I leave no means untryed, to change her mind; But if she go on as she hath begun, I will not cross her mind, lest I should seem to fight against God, or rather against the Monks. *Le.* Thou speake'st religiously; but look to it, that thou try the maids constancy thorowly, lest she afterward repent of her deed, when it will not be safe to change her mind. *Ag.* Truly I'll endeavour as much as I can. *Le.* What business do thy sons follow? *Ag.* My eldest is married long since, he will have a child shortly; I have sent away the youngest to *Paris*; for he did nothing here but play. *Le.* What is he gone thither for? *Ag.* To return a foolisher Master to us, than he was when he went from us. *Le.* Do not say so. *Ag.* My middlemost son hath lately entred into holy Orders. *Le.* I wish it may be for all our good.

Mopsus, Dromo.

How is it? what art thou a doing, *Dromo*? *Dr.* I am sitting. *Mo.* I see it; But how go matters with thee? *Dr.* As they use to go with them, whom God frowns upon. *Mo.* God forbid that

such

such a thing should come to pass; what art thou doing? Dr. Truly I take pains to no purpose, that which thou seest, and that's nothing. Mo. 'Tis better to sit still, than to do something, & to no purpose; It may be that I interrupt thee being employed in weighty affairs? Dr. Yea, altogether without any employment, for I was just now weary with doing nothing, and I wanted a merry Companion. Mo. It may be I hinder, interrupt, and disturb thy serious business. Dr. Nay, but thou drivest away the weariness of my vacancy. Mo. Pardon me if I have interrupted thee unseasonably. Dr. Yea, thou comest to me in the very nick of time; thou comest hither in good season; thou art welcome, thy sudden coming upon me is very welcome to me. Mo. Perhaps you are doing some serious business among your selves, which I would not hinder. Dr. Yea, indeed thou takest us napping, for we were speaking of thee. Mo. I easily believed it, for as I was coming hither my ear rang notably. Dr. VWhich of them? Mo. The left ear, whence I imagine that there was nothing commendable, to my credit, spoken of me. Dr. Yea, nothing but good. Mo. Then it must needs be false. But what good thing is it? Dr. They report that thou art become an huntsman. Mo. That's true, and the game prey which I hunted after is already within my net. Dr. VWhat booty? Mo. A pretty damsel which I am shortly to Marry; and I intreat you, that you would vouchsafe to honour my wedding with your presence. Dr. VWho is the Bride? Mo. Alce, Chremes's daughter. Dr. Thou art an excellent man to judge of beauties! did she please thine eyes with black hair, a flat nose turning upward, a very wide mouth, and a gorbelly? Mo. Say no more, be quiet, I Married her for my self, and not for you: Is't not sufficient, that the Queen seems beautiful to her King? So, to be short she shall please me, though you like her not very well.

Syrus, Geta.

I wish thee much happiness. Ge. And I wish thee double whatever thou wishest me. Sy. VWhat business art thou doing? Ge. I am discoursing. Sy. VWhat? dost thou talk alone? Ge. 'Tis as thou seest; it may be thou talkest with thy self; therefore it concerns thee to look to it, that thou talk with an honest man. Ge. Yea, I talk with a very merry companion. Sy. VWith whom? Ge. Apuleius. Sy. Thou art always doing that; Study must be sometime intermitted; Thou Studyest

Better to be idle than do nothing always.
from Atticus. + Some alternate

always. *Ge.* One can never study too much. *Sy.* It's true, but yet there is a mean; Study is not to be left off altogether, but yet they are sometime to be left off for a time; they are not to be thrown quite off, but to be slack'd; nothing is pleasant which is constant (continual:) The seldomer we use pleasures (recreations) the more delightful they are to us; Thou do'st nothing else but study, thou studiest continually; Thou studiest hard, without intermission; Thou studiest night and day; Thou art continually hard at thy book; Thou settest no bound nor measure to thy study; Thou studiest without rest; Thou never neither discontinuest, nor slackest (abatest) thy pains in studying. *Ge.* VVell said, thou keepest thy old wont; Thou jeerest me, as thou uselt to do, &c. Thou mockest me merrily, (wittily;) thou reprovest me sharply (givest me biting Language, playest the Satyrists;) thou floutest me craftily; I apprehend thy jeer (scoff) well enough; Now thou clearly (plainly) jestest with me; I am thy laughing-stock; Thou accountest me a may-game; Thou makest a sport and pastime of me with the same labour put (Sow) Asles ears upon me; (make an Ass of me.) My very books which are cover'd over with dust and mouldy, shew (speak) how excessive a Student I am. *Sy.* Let me die if I speak not from my heart; Let me perish if I dissemble at all, &c. I speak as I think. I speak as the thing is. I speak in good earnest, &c.

Why, dost thou not come to see us ?

VVhat's the reason, that thou hast not come to see us in so long time? what's the matter, that thou visitest us so seldome? what hath fallen out, that thou hast not come to our house, in so long time? why, art thou so seldom a saluter? what's the meaning of it, that thou hast not met and talked with us in so long a time? what hath hindred thee that thou hast seen us no oftener? what hath let thee, that thou hast not let us see thee long ago?

I could not for imployments, by reason of business.

I could not for want of leasure: I had a mind to it, but I could not do it, by reason of my imployments; my business did not permit me to come to see thee; my troublesome businesses, wherewith I was intangled, did not suffer me to salute thee. I was more busied than that I could do it. I was held so fast with
divers

divers cares, that I was not at liberty to come to thee; I had scarce the power over my self, I was wholly taken up with some troublesome businesses; lay the fault upon my business, and not on me; I had no leasure hitherto, &c. I could not for lack of health (by reason of sickness) by reason of the season. *Ge.* Indeed I allow of thy excuse, but on this condition, that thou use it not too often; thy excuse is juster than I could wish it were, if so be thy sickness was the reason; I will clear thee on this condition, if thou make amends for thy former negligence, by thy future diligence in visiting me. *Sy.* Thou dost not care for such respects as are too common: our friendship is more constant, than that it need be maintain'd with these common courtesies; he visits his friend often enough, who loves him constantly. *Ge.* Fie upon these cares, which take thee away from us; what harm should I wish those employments, which grudge us such a friend? I wish that Fever were far enough off, which hath so much tormented us with thy absence! I wish thy Fever were hanged, and thee well in health.

Of Commanding, and Promising:

James, Sapidus.

Ja. I pray take a special care of this thing; I earnestly intreat thee to have a care of this business; I would have thee to lay out thy self to the uttermost *Sapidus* in this business; if thou lovest me, handle this cause with care; I intreat thee to take good heed in this thing; look to this thing carefully for my sake; if thou be the man, whom I always took thee to be, let me find in this cause, how much thou valuest me. *Sa.* Speak no more, I will dispatch this thing for thee, and that shortly; I cannot warrant thee what the event shall be, this I promise thee, there want neither faithfulness, nor diligence in me; I will be more careful than if it were my own business; though I esteem that to be mine own, which is my friends business; I will look to it, that thou mayst find a want of any thing in me rather than trustyness and care; ~~trouble not thy self,~~ I le dispatch this business for thee; Set thy heart at rest, I will take the whole business upon my self; I am glad that I have an opportunity given me, to manifest my affection towards thee; Truly I promise thee nothing by word of mouth, but I will really perform whatever is the part of a true friend, and one that wisheth thee well from his heart; I would not bring thee
x "Slay on both ears" To v. C heart, 3, 101. info

into a fools paradise ; I'll so Order it, that thou mayst say this business was committed to a friend.

Succes.

S^r. The business hath had better success than I supposed ; it hath fallen out according to both our desires ; If fortune had been married to thee, it could not have been more pliant to thee ; thy business hath gone forward (with wind and tide) prosperously ; favourable providence hath done for us even above our desires ; I think thou hast appeased fortune by sacrifice, all things cotton so as thou wouldst have them ; I have got more than I dur't wish for ; we have performed this journey prosperously in all respects ; All the business hath fallen out as I desire ; this chance fell out well for us. I think ^{the owl has} ~~plitted.~~ ^{what has been so imprudently interpreted}
~~has so happily succeeded.~~ ^{Giving one thanks.}

Truly I give thee very great thanks, and I shall do so as long as I live ; I can scarce give thee sufficient thanks for that good turn of thine done to me ; I can no way requite it ; I perceive how much I am indebted to thee for thy good affection towards me ; It's no wonder to me, for thou hast done no new thing, and I am so much the more thy debtour. For that thy courtesie done to me, my *Sapient*, I love intirely, as it's fit I should ; In that thou hast shewn thy self to be in no wise a feined complemental in this cause, I both do, and will alway give thee thanks ; because thou hast had a great care of my business, I highly esteem thee, and give thanks ; by that courtesie thou hast got my very great thanks ; It's thank-worthy that thou mannagedst my cause faithfully ; of all the courtesies, which are very many which thou hast done me, I set mo't of all by this ; I am no way able to requite this favour, as it deserves, it's a needless thing between us, sollicitously to thank thee in words, that is it alone which I can do, I will be thankful to thee while I live ; I acknowledge my self very much obliged to thee for that good turn, I am more indebted to thee in this respect, than I ever can be able to pay ; thou hast more bound me to thee by this favour, than that I can be able to disingage my self ; Thou hast obliged me more, than that I can ever be able to blot my name out of thy day-book ; Thou hast made me so much thine by this courtesie, as that no vassal can be so much indebted to his Master ; Thou hast more obliged me to thee in
 this

this thing, than that I can be ever able to come out of thy debt ; I am indebted to thee in very many respects, but in none more than in this ; we must give thanks for small courtesies ; this is greater than it s meet to thank thee in words.

The Answer.

Away with these words : Our friendship is greater than that either thou needest to thank me, or I thee for any kindness ; I have not bestowed this favour on thee, but have requited one for another ; I think my self requited more than enough, thou kindly acceptest, what I have carefully done ; thou hast no cause to thank me, if that for so many and those no ordinary kindnesses which thou hast done me, if I have returned this small service, truly, I deserve no commendation : I had been very unthankful if I had fail'd my friend ; whatever I am worth, whatever can be done by my pains, account it to be as much thine, as that which is most of all thine own ; Methinks thou hast done me a kindness, in that thou dost kindly accept of my service ; thou art as exact in thanking me for a small kindness, as if I owed thee not far greater matters ; He pleasures himself who pleasures his friend ; He that doth his friend a good turn, doth not bestow a courtesie, but puts it out to usury ; if thou like very well of the service which I have done thee, see thou use it oftener ; I shall so far think that I have pleased thee in what I have done, if as often as thou shalt want my help, thou dost not intreat, but command what thou wilt.

Arnold^{us} Cornelius.

SAve thee heartily *Cornelius*, who hast been wanting a whole age. *Co.* Save thee also my most welcome Companion. *Ar.* VVe already despair'd of thy return ; where hast thou travelled so long. *Co.* In hell. *Ar.* Thou speakest that which is not much unlike the truth ; thou art returned to us so nasty, lean, and palefac'd. *Co.* Yea, but I am come from *Jerusalem* to thee, and not from the Infernal ghosis. *Ar.* VVhat God, or what wind blew thee thither ? *Co.* What thing hath driven a great company of others ? *Ar.* Folly, unless I be mistaken. *Co.* Then this taunt will not be cast on me only. *Ar.* VVhat didst thou seek for there ? *Co.* VVhy, to be miserable. *Ar.* Thou mightest have been that at home. Is there

there any thing there that thou thinkest deserves taking notice of? *Co.* To tell thee the truth, in a manner nothing at all; there are shown some Monuments of Antiquity, whereof every thing me thought was fained, and devised to plain-meaning people, and light of belief; Nay, I do not think it, that those men can certainly tell, in what place *Jerusalem* formerly stood. *Ar.* VVhat didst thou see then? *Co.* Great rudeness in every place. *Ar.* Art thou come back no holier than thou wast? *Co.* Yea, by many degrees worse. *Ar.* Then thou hast more mony? *Co.* Yea, I am poorer than *Job*, doth it not repent thee then that thou tookest so long a journey to no purpose? *Co.* I am neither ashamed of it, because I had so many companions of my folly, nor am I sorry, because it's now too late to repent. *Ar.* Hast thou then no benefit by so troublesome a journey? *Co.* O Yes, a great deal. *Co.* VVhat, I pray thee? *Co.* Because I shall hereafter live more contentedly. *Ar.* VVhat, because it's a pleasant thing to remember thy past pains. *Co.* Indeed that is something, but that is not all. *Ar.* Gottest thou any other recompence? *Co.* Yes, that I did. *Ar.* What is't? Speak out. *Co.* As often as I shall please I shall make both my self and others very merry by lying every time that I shall relate what I did in my journey in meetings or at feasts. *Ar.* Truly thou dost not much missthe mark. *Co.* Moreover, I shall take no less pleasure, when I shall hear others telling lies concerning the things, which they never heard, nor saw, and they do it so confidently as though they tell things more fabulous than *Robin Hood's* tales, yet they perswade themselves that they speak true. *Ar.* This is a wonderful delight; Thou hast not quite lost thy cost and pains, as the Proverb is. *Co.* Yea, I think this is somewhat more advisedly done, than that which they do, who go to the wars for a little pay, which is the School of all manner of villanies. *Ar.* But it is a dishonest pleasure, to take pleasure in lies. *Co.* Yet this is a little more comely than either to delight others, or be delighted ones self with backbiting, or to waste ones time and means at dice. *Ar.* I am constrain'd to be of thy opinion. *Co.* But there is more: over another benefit. *Ar.* What's that? *Co.* If I shall have a very dear friend, who is inclined to this folly when I shall advise him to stay at home; as Marriners who have suffer'd Shipwrack use to tell those that are going to sea, what danger they must avoid. *Ar.* I wish thou hadst given me timely warning. *Co.* What man! hath the like disease catched thee too? Art thou also infected with this disease? *Ar.* I went to see *Rome* and *Com-*

By but I rather than a serpent's slough? postula,
the country, I think it is a better place than this.

post.lla. Co. O strange! how much doth it cheer me, that it hath fallen to thy lot to be a partner in my folly, what Goddeſs *Pallas* of wiſdom put that into thy mind? Ar. It was not wiſdom, *Pallas* but folly it ſelf, eſpecially ſeeing I had a wife at home, even *Myia*, but in the flower of her age, ſome children and a family, which depended on me, and is maintained by my daily labour. Co. It muſt needs be ſome ſerious matter, which ſeparated thee from thy moſt dear relations; tell it me, I pray thee. Ar. I am aſhamed to tell. Co. What's to me, who, as thou knoweſt, am troubled with the ſame diſeaſe? Ar. Some neighbours of us were drinking together, when our courages began to be heightned with wine, there was one that ſaid, that he had a mind to go on pilgrimage to viſit Saint *James*, there was another who would viſit Saint *Peter*, preſently there were one or two who promiſed to go with them; at length they thought it good to go all together. I, leſt I ſhould be thought no good pot-companion, promiſed to go my ſelf alſo; after a while it begun to be debated, towards which place we ſhould rather go, to *Rome*, or *Compoſtella*; A decree was made that with good luck we ſhould all the next day take our journey to both places. Co. O, a weighty decree! deſerving to be written in wine rather than braſs. Ar. And forthwith a large goblet went round, which ſo ſoon as every one had drunk in his turn the vow became inviolable. Co. This is a new Religion; but did you all happen to return ſafe? Ar. All but three, whereof one dying while he was in his journey, gave us a charge to commend him to *Peter* and *James*; another died at *Rome*, and he commanded us to remember him to his wife and Children; the third man we left at *Florance*, deſperately ſick. I think he is dead by this time. Co. Was he ſo Religious? Ar. Yea, a very idle fellow. Co. Upon what ground then doſt thou think that? Ar. Becauſe he had a bag ſtuſt full of very large indulgences. Co. I underſtand thee, but it's a long journey to heaven, and, as I hear not very ſafe, by reaſon of little thieves, who keep the middle region of the air. Ar. It's true, but that was ſufficiently made ſafe with letters. Co. In what language were they written? Ar. In Latine. Co. Is he in ſafety then? Ar. Yes, he is, unleſs by chance he light upon ſome Angel which cannot ſpeak Latine, then he ſhould be forc'd to come back to *Rome* and get a new Bull. Co. Are Bulls ſold there to dead men too? Ar. Yes. Co. But in the mean time I muſt warn thee of this, leſt thou blab out any thing before thou be aware; for now all places are full of ſpies. Ar. But I do not

make light of pardons, but I jeer the folly of my pot-companion, who though he were otherwise a very vain trifling fellow, laid, as they, the whole treasures of his salvation on a piece of Parchment, rather than in the Reforming of his affections; but when shall we have that pleasure, which thou spakest of but now? *Co.* When it will be convenient, we will provide some small collation, wee'l invite men of our own rank, there wee'l strive who can lie most, and will abundantly recreate our selves with one anothers lies. *Ar.* Well, be it so.

Pamphagus, Cocles.

Either my eyes see not very well, or I see my old pot-companion *Cocles*. *Co.* Nay, thy eyes do not deceive thee, thou seest a companion who loves thee heartily. *Pa.* No man had any hope of thy return, who hast been absent so many years, none of us all knowing in what country thou wast. But whence comest thou? pray thee tell me. *Co.* From the Antipodes. *Pa.* Nay, but I think from the fortunate Islands. *Co.* I am glad thou knowest thy companion, for I was afraid lest I might return so home, as *Ulysses* came home. *Pa.* After what manner returned he? *Co.* He was not known again by his wife; only his dog which was now grown old, by wagging his tail acknowledged his Master. *Pa.* How many years was he from home? *Co.* Twenty. *Pa.* Thou hast been away longer, yet I mistook not thy countenance. But who relates that of *Ulysses*? *Co.* *Homer*. *Pa.* Oh! that father, as they say, of all fained stories; It may be his wife ith' mean time had got her self another *Lemon*, and therefore she acknowledged not her husband *Ulysses*. *Co.* Nay, there was none chaster than she, but *Pallas* had put gravity upon *Ulysses*, he could not be known. *Pa.* How was he known at length? *Co.* By a little swelling which he had on his toe, his Nurse who was now a very old woman, took notice of that, while she wash'd his feet. *Pa.* O curious hag! and dost thou wonder, if I know thee again by that so notable Nose of thine? *Co.* I am not ashamed at all of this Nose. *Pa.* Nor hast thou cause to be ashamed, seeing it's an instrument, that is, profitable to thee, for so many things. *Co.* For what? *Pa.* First, it will serve in stead of an extinguisher to put out candles. *Co.* Co on. *Pa.* Again, if any thing be to be drawn out of a deep pit, it will serve in stead of an Elephants trunk. *Co.* Oh, strange! *Pa.* If thy hands be employed, thou mayst use it in stead of a poll. *Co.* Is there yet any

any thing else? *Pa.* It will be good to make the fire burn, if there want bellows. *Co.* Thou say'st well; what more. *Pa.* If the light hinder thee while thou writest, it will yield a shadow. *Co.* Ha, ha, he, hast thou any thing else to say? *Pa.* In a sea-fight it will serve for a grappling hook. *Co.* What in a land fight? *Pa.* In stead of a shield: *Co.* What more? *Pa.* It will serve for a wedge to cleave wood. *Co.* Well said. *Pa.* If thou Act a Cryers part, it will be a trumpet; if thou sound an alarm, a Cornet; if thou diggest, a spade: if thou reape, a sickle: if thou sailest, an anchor: in a cooks-shop, it will be a flesh-hook: in fishing, an hook. *Co.* What an happy man am I! I knew not that I carried about me a piece of Household-stuff that would serve for so many things. But in the mean time what corner of the world hast thou been in? *Pa.* in Rome. *Co.* But, how could it possibly be, that in so long a time no body could know that thou wast living? *Pa.* Why, honest men lie hid no where more, so that often-times in the clearest light thou canst see no man in a market full of people. *Co.* Then thou returnest to us loaden with livings, Truly I sought for them with a great deal of pains, but I had no good success; for many fish there with a golden hook, as they say. *Co.* That's a foolish kind of fishing. *Pa.* And yet some have good success; but all men have not this good fortune. *Co.* Are not they very fools, who exchange gold for lead? *Pa.* But thou understandest not that golden veins lie hid under holy lead. *Co.* What then? thou comest to us again nothing else but a devourer of all? *Pa.* Not so. *Co.* What then? *Pa.* A gaping wolf. *Co.* They come back better which return Asses laden with a fardel of Benefices; why, hadst thou rather have a Benefice than a wife? *Pa.* Because I delight in ease, I love an Epicures life. *Co.* But in my mind they live more pleasantly who have a pretty lass at home, which they may imbrace as oft as they have a mind. *Pa.* But add that too, sometimes when they have no mind. I love a continual pleasure; he that marries a wife, is happy for one month; he that lights on a fat benefice, hath pleasure all his life long. *Co.* But it's sad living alone, insomuch as Adam would not have lived comfortably in Paradise, if God had not given Eve to be his companion. *Pa.* He shall not want an Eve who hath a rich Benefice. *Co.* But pleasure is no pleasure, which hath an ill name, and an ill conscience accompanying it. *Pa.* Thou say'st true, and therefore I intend to pass away the tediousness of solitariness with the discourse of books. *Co.* Indeed there is nothing more delightful than those compani-

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ons. But dost thou not return to fishing after livings again?

Pa. Yes, if I can provide a new bate. *Co.* A golden or a silver

one? *Pa.* Either of them. *Co.* Be of good courage, thy father

will furnish thee. *Co.* There is none more hard than he is,

neither will he believe at last, even then when he hath perceiv-

ed that I have lost my fortune. *Co.* But that's the fallion of

hazard. *Pa.* But he is not delighted with this hazard, *Co.* If

he shall constantly deny thee, I'll shew thee, whence thou mayst

take as much money as thou pleasest. *Pa.* Thou tellest me good

news: come on, shew me, now my heart leaps for joy. *Co.* I

have it in readines. *Pa.* Hast thou got any treasure? *Co.* If I

should get any, I should get it for my self and not for thee.

Pa. If I can scrape up an hundred ducats together, my hope

will revive. *Co.* But I'll shew thee, whence thou maist take

out an hundred thousand. *Pa.* Why, then dost thou not make

me an happy man? Do not torment me any longer. Tell me

whence. *Co.* From ~~himself~~ his pound. There thou maist find

many ten thousands, whether thou wouldst rather have silver

or golden money. *Pa.* Go and be hang'd with thy jest. I'll

repay thee out of that, what money I shall be indebted to thee.

Co. Thou shalt pay me again, but such as I will pay thee out

of it. *Pa.* Well, I know thy jeer. *Co.* Why, but I have no

Nose in comparison of thee. *Pa.* Yea, there is none a greater

flouter than thy self; thou art nothing but a jeer. *Co.* Thou

makest a sport of a serious matter; in this business I can be an-

gry rather than laugh. The matter is weightier than that one

should desire to laugh at it; if thou wert in my case, thou

wouldst not mock. *Pa.* I am thy mocking-stock; thou laughest

me to scorn, and deludest me. Thou jestest with me, in a thing

that is no jesting matter. *Co.* I do not at all jeer thee, I say as

the thing is; truly I do not laugh at thee, yea, I speak seriously.

I speak from my heart. I speak sincerely. I speak the truth.

Pa. So let thy cap stand always on thy head as thou speakest

these things sincerely; But why do I neglect to go hence home

to know in what condition all things are there? *Co.* Thou

wilt find very many things changed. *Pa.* So I think, but I wish

all things may be as I would have them. *Co.* We may all wish

so, but hitherto no man hath found it so. *Pa.* Our voyage will

bring even this benefit to us both, that our home will be sweeter

to us hereafter. *Co.* I cannot tell that, for I see some going

thither again seven times, that scab doth use to itch so inces-

santly, if it have once infected one.

Hanna

Hanno, Thrasymachus.

VVHence returnest thou to us halting, who wentest away hence a *Mercury*. *Th.* VWhat *Vulcans*, or what *Mercuries* dost thou speak to me of? *Ha.* Because thou seemdest to have wings when thou wentest away, now thou haltest. *Th.* Thus a man useth to return from the war. *Ha.* What hast thou to do with war, who art a man more fearful than an Hart? *Th.* The hope of a booty made me valiant. *Ha.* Dost thou then bring back much spoils? *Th.* Yes, an empty purse. *Ha.* Thou art laden with so much the lighter burden. *Th.* Aye but I return burden'd with villanies. *Ha.* Truly that's a heavy burden, if the Prophet say true, who calls sin lead. *Th.* I both saw, and committed more desperate wicked deeds, than ever heretofore in all my life. *Ha.* Doth a Souldiers life then please thee? *Th.* There's nothing more villanous, nor more miserable. *Ha.* VWhat then do they mean, who being hired for money, and some who run to the war for nothing, as if they went to a feast? *Th.* I can imagine nothing else than that they are stark mad, and have given themselves wholly over to the devil, and to misery, nor do they any thing else than forestall their own punishment. *Ha.* Indeed it seems so; for they can scarcely be hired with any wages to undertake honest employments. But declare to us, how the battel was fought and which side got the victory. *Th.* There was such a noise, tumults, sounding of trumpets, thundring noise of cornets, neighings of horses, a shouting of men, that I was not able to see what was done, insomuch as I scarce knew where I was my self. *Ha.* How comes it to pass then, that others who come from the war, do so paint out every thing, what every one said or did, as if they had been idle spectators and present in every place? *Th.* I think they tell notable lyes. I know what was done in my tent; what was done in the battel, I know nothing at all. *Ha.* Canst thou well tell this, how thou camest by thy halting? *Th.* Hardly, as *Mars* shall be my enemy hereafter, I think that my knee was either hurt by a great stone, or by an horses heel. *Ha.* But I know. *Th.* Dost thou know? hath some body told thee? *Ha.* No, but I guess. *Th.* Tell me then. *Ha.* VWhen thou ranst away like a coward, falling on the ground, thou hit'st against a flint-stone. *Th.* Let me be hanged, if thou hast not hit the nail on the head, it is so like the truth, which thou hast guessed. *Ha.* Go thy way home, and tell thy wife

* wife of thy victories. *Th.* She will sing me no pleasant song because I come again poor. *Ha.* But how wilt thou restore that which thou hast taken away by violence? *Th.* I have restored it long ago. *Ha.* To whom? *Th.* To whores, vintners, and to those that won it of me at dice. *Ha.* It's done very like a Souldier; it's meet that what is ill got, should be worse spent. But I suppose, thou refrainedst from Sacrilege. *Th.* Nay, there was nothing sacred there, we spared neither unconsecrated places nor Churches. *Ha.* How wilt thou repair the damage? *Th.* They deny that, what's done in war ought to be repaired: that's done lawfully, which is done there. *Ha.* Perhaps by the Law of war. *Th.* Thou art in the right. *Ha.* But that Law is not unlawful. It was not affection to thy Country, but the hope of booty made thee go to the war. *Th.* I confess it, and I think few go thither with any better intent. *Ha.* It's some plea, to be mad with a multitude. *Th.* The preacher preached out of the pulpit, that the war was just. *Ha.* That pulpit useth not to lie. But though it be just for the Prince, It is not always just for thee. *Th.* I have heard from the Rabbins that every man may live by his own trade. *Ha.* It's an excellent trade, to set houses on fire, rob Churches, to deflowe holy virgins, to undo poor men, and to kill the innocent. *Th.* Butchers are hired to kill an ox, why is our trade found fault with, because we are hired to kill men? *Ha.* VVhat thou not troubled to what place thy Soul should go, if it had fallen out, that thou hadst been slain in war? *Th.* Not very much, my mind hoped well; For I had once for all recommended my self to Saint *Barbara.* *Ha.* Did she undertake to protect thee? *Th.* So me thought she consented to do, by nodding her head a little. *Ha.* When didst thou think so? In the morning? *Th.* No, but after supper. *Ha.* VVhy, but then, as I suppose, thou thoughtest that even trees did walk. *Th.* How this man guesseth all things! But my chief hope was in *S. Christopher* whose image I look upon every day. *Ha.* What in the tents? How come Saints there? *Th.* VVe had painted him on a cloth. *Ha.* Doubtless, that *Christopher* drawn with a coal, was as they say, no unprofitable safeguard. But without jesting, I do not perceive how thou canst be discharged from so great villanies, unless thou go to *Rome.* *Th.* Yea, but I know a more compendious way. *Ha.* VVhich is that? *Th.* I will go to the *Dominican Fryars*, and dispatch the matter there for a little with the delegates. *Ha.* VVhat for Sacrilege? *Th.* Yea, though I had robbed Christ himself, and cut off his head too, they have so large

pardons, and power to take up controversies. *Ha.* It's well if God will approve of your agreement. *Th.* Nay, I am more afraid lest the devil do not approve it. For God is by Nature easie to be pleased. *H.* VVhat Priest wilt thou chuse thy self? *Th.* One whom I shall know to have little shamefastness, and honesty. *Ha.* Lest there should not be "like lips, like Lettice," wilt thou go away from him without any sin to the mass? (Lords Supper?) *Th.* Yea, why not? after that I shall once empty the sakes of my sins into his hood, I shall have eased my self of my burden; let him who absolves me look to it. *Ha.* How dost thou know whether he absolves thee or no? *Th.* I can tell. *Ha.* By what token? *Th.* Because he lays his hand upon my head, and mumbles I know not what. *H.* What if he restore to thee all thy sins, when he lays on his hand, saying thus with a low voice; I absolve thee from all thy good deeds, which I find to be none at all in thee, and I leave thee to thy former carriage, and I send thee away such an one, as thou wast when thou camest to me? *Th.* Let him look to it what he saith, it's sufficient for me, to believe that I am absolved. *Ha.* But thou believest that on thine own peril. It may be that it will not satisfie God to whom thou art indebted. *Th.* How comest thou to meet with me, who wouldst trouble my conscience which was quiet? *Ha.* It's an happy meeting, a friend that meets one to give him good advice, is good luck. *Th.* I cannot tell how good it is, I am sure it's not pleasant.

Of calling one up that is asleep.

Rabinus, Syrus.

HO, dost hear thou Raskal, I am long ago hoarse with calling aloud, and yet thou dost not awake, I think thou mayst contend even with Dormice. Either rise quickly, or I will awake thee out of that sleep with a cudgel; when wilt thou have slept away yesterdays furs? Art thou not ashamed, thou dreaming fellow, to lie snorting, till the day be far gone? They that are thrifty servants, use to be up before Sun-rising, and to take care that when your Ma' er riseth he may find all things in readines. How hardly is the Cuckow pul'd out from his warm ne't? while he scratcheth his head, while he stretcheth out his sinews, while he yawns, a whole hour goes away. *Sy.* It's scarce yet day. *Ra.* I believe thee. For it's yet late in the night by thy eyes; it's but yet bed-time to thee.

Sy.

Sy. What dost thou bid me do? *Ra.* Make the fire burn, brush my hat, make clean my shoes, and slippers, turn my stockings and brush them with a brush, first on the inside, and after ward on the outside; and make some perfume to clear the air; light up a candle; change my shirt, and being wash'd, dry it at the fire without smook. *Sy.* It shall be done. *Ra.* But go quickly about it, thou shouldst have done these things already. *Sy.* I do stir myself. *Ra.* I see thou dost, but thou makest no riddance; See how he goes like a snail! *Sy.* I cannot sup and blow at one breath. *Ra.* Doth the Rogue speak sentences too? Take away the chamber-pot, lay the bed-clothes in order, draw back the curtains; sweep the pavement; sweep the bed-chamber floor; bring me water to wash my hands; why dost thou loyter, thou ass? It's a year before thou canst light a candle. *Sy.* I can hardly find a spark of fire. *Ra.* It's as thou rakedst it up yesterday. *Sy.* Neither have I a pair of bellows. *Ra.* How the knave th'warts me, as though he that keeps thee, can want bellows. *Sy.* What a lordly Master have I? ten ready servants will scarcely serve to fulfil his commands. *Ra.* What's that thou sayest sluggard? *Sy.* Nothing, all's well. *Ra.* Do not I hear thee grumbling. *Sy.* Indeed I am praying. *Ra.* I believe it, the *Pater noster* backward. I think, I pray that thou mayst be made an Emperour. *Ra.* And for thee, that thou mayst be made a man of a stalk; follow me till I come to Church; by and by make hast home again, make the beds, put these things which are out of order, every one in its own place; make all the house clean and handsome; scowre the chamber-pot. It may be some courtiers will come to see me. If I shall find any thing left undone, I'll beat thee soundly. *Sy.* Indeed I know thy bounty herein. *Ra.* Therefore take heed if thou be wise. *Sy.* But in the mean time here is never a word of dinner. *Ra.* O strange! what doth this Raskals mind run on? I dine not at home; therefore make hast over to me about ten a Clock, to wait upon me thither, where I am to dine. *Sy.* Thou art provided for well, but ith' mean time here's nothing for me to eat. *Ra.* If thou hast nothing to eat, there's somewhat that thou mayst hunger after. *Sy.* No body can fill his belly with hunger. *Ra.* There is bread. *Sy.* So there is, but it's black and course. *Ra.* O dainty fellow; truly thou shouldst eat hay, if thou hadst such Commons as thou deservest; what, dost thou require me to fat thee up, who art so great an Ass, with junkets? If thou dost not care for bread without other food, take a Leek, or if thou hast rather an Onyon,

Of sending one on divers businesses, (errands).

Ra. Thou must go away to Market. **Sy.** What so far off? **Ra.** It's not above six paces; Thou who art lazy thinkest two miles; I'll take order with thy slothfulness; with the same message thou shalt dispatch many businesses, count them on thy fingers, that thou mayst remember them; first of all, turn to the Tawlor, and take of him my water Chamblet doublet, if it be already done, after that inquire for *Cornelius* the post, he is commonly at the Hart, there he is tipling; ask him if he have any letters for me, and at what day he will go his journey: afterwards thou shalt meet with the Draper, intreat him from me, that he be not at all troubled, because I have not sent him money at the appointed day, he shall be paid e're long. **Sy.** When? at latter lammas? **Ra.** Dost thou laugh, thou Ruffian? Yea, before the Kalends of *March*: As thou comest back turn on thy left hand, and inquire of the Booksellers, if there be any new books brought over out of *Germany*, know what they are, and for how much to be sold; afterwards thou shalt intreat *Goclenius*, that he would please to be my guest, who shall otherwise sup alone. **Sy.** VVhat, dost thou invite guests too? thou hast not any thing at home to give even a meal to a Mouse. **Ra.** Therefore when thou hast dispatched the rest of thy business, go thy way to the Shambles, and buy us a shoulder of Mutton, get it well roasted. Dost hear these things? **Sy.** More than I would. **Ra.** But look to it that thou remember. **Sy.** I shall hardly be able to remember half. **Ra.** Thou loiterer, dost thou yet stand here? thou shouldst have returned by this time. **Sy.** VVhat one man is able to do so many businesses? I lead him forth, and bring him back, I wait on him to sweep the house, empty the Chamber-pot, bring water to wash his feet, and his hands, give him drink, fetch his books, make up his accounts, to be chid, to go on errands. Lastly, he thinks I have not work enough to do, unless I be his Cook too.

Of Riding.

Bring forth my boots, for I must ride. **Sy.** Here they are. **Ra.** Thou hast look'd well to them; they are all over white with mouldiness. I think they have not been made clean nor greased this year, they are so stiff with driness; wipe them with a somewhat moist clowt; after that grease them at the fire;

fire, and steep them in liquor till they grow soft. *Sy.* I will take care to do them. *Ra.* Where are my Spurs? *Sy.* They are here. *Ra.* It's true, but they are all rusty, where's my bridle and saddle? *Sy.* They are in readiness. *Ra.* See that nothing be wanting, or lest any thing be broken, or like to break, that nothing hinder us, when we shall be in our journey; make haste to the Sadler, and get this girt mended when thou comest back, look upon the horses shoos, if any nail be wanting, or be loose; how lean and starveling are the horses? how often dost thou dress them or kemb them in a year? *Sy.* Nay, but I do it every day. *Ra.* It seems so, for the thing it self speaks, I think they fast sometimes three whole days together. *Sy.* No, but they do not. *Ra.* Thou denyest it, but the Horses would tell another tale, if they could speak; though they say enough by their very leanness. *Sy.* I look carefully to them. *Ra.* Why then art thou in better case than the horses are? *Sy.* Because I eat not hay. *Ra.* Then thou wantest but that; put on the portmantle quickly. *Sy.* It shall be done.

Padagogus, Pu. The School Master and Scholar.

I Think thou wast not born in the court, but in a sleep-coat, thou art of such a clownish behaviour; handsome manners become a well-bred boy; as often as any one speaks to thee, to whom thou owest reverence, stand upright, put off thy hat; look neither sad, nor frowning, nor impudent, nor mala-pert nor unconstant, but stayed with a cheerful modesty; let thy eyes be shamefast, alway looking upon him to whom thou speakest; stand with thy feet together, and hold still thy hands. Do not totter from one leg to another; neither be full of action with thy hands, bite not thy lip, nor scratch thy head, nor pick thine ears. Let thy clothes be put on handsomely, that thy whole attire, countenance, gesture, and fashion of body may shew forth an honest comely modesty, and a shamefast disposition. *Pu.* What if I practise it? *Pa.* Do so. *Pu.* Is it well enough thus? *Pa.* No, not yet. *Pu.* What if I do thus? *Pa.* It's almost well. *Pu.* What if on this fashion? *Pa.* Ho, that is well; hold thee to that. Be not foolish, talkative, or rash. Let not thy wit run a wool-gathering, in the mean-time but listen carefully what he says; if thou must answer any thing, do it in few words, and wisely, now and then prefacing thy answer with some title of respect, and sometimes mentioning his

his surname for honours sake: and ever and anon make a little leg, especially so soon as thou hast done answering, neither go away unless thou ask leave before, or being dismiss'd by him. Go to now, shew us some example of this thing. How long time hast thou been from thy mothers house. *Pu.* Now almost five moneths. *Pa.* Thou shouldst have added, Sir. *Pu.* Well nigh six moneths, Sir. *Pa.* Hast thou not a mind to see thy mother? *Pu.* Indeed sometimes. *Pa.* Hast thou a desire to see her again? *Pu.* Sir, I desire it if I may do so with thy consent. *Pa.* Now thou shouldst have made a leg, it's well so, go on; when thou speakest, take heed thou speak not too fast, or stammer in thy speech, or speak in the palate, but accustom thy self to pronounce thy words, orderly, with a loud voice, and plainly. If thou shalt go by an old man, a Magistrate, Priest, or Doctor, or otherwise a grave Man, remember to put off thy hat, and think not much to make a leg. Do in like manner, when thou shalt go by a Church, or the Image of the Cross; at a feast shew thy self merry after such a manner, as that thou always remember what becomes thy age; put thy hand out to the dish, the last of all; if any thing that's more dainty be given thee, refuse it modestly; if one urge it upon thee, take it, and give him thanks; by and by when thou hast cut off a little piece of it, give to him again, what is left, or to some one that sits next thee. If any shall drink to thee, pledge him cheerfully, but drink thou thy self but a little if thou be not thirsty, yet put the cup to thy lips; smile on those that speak: speak nothing thy self, except thou be asked a question; if any unchaste thing shall be spoken, smile not at it, but set thy countenance, as if thou understandest not; speak ill of none, prefer thy self before none; brag not of thine own things; set not light by other mens things; be courteous, even toward thy companions of a mean condition; accuse no man; be not of a biab tongue; it will so come to pass, that thou maist find praise without envy, and get thy self friends; if thou shalt perceive that the feast is somewhat long, when thou hast intreated to be excused and saluted the guests, rise from the table: see thou remembrest these things. *Pu.* I'll do my endeavour: Master, wilt thou have any thing else with me. *Pa.* Go now to thy books. *Pu.* I will do so.

Nicholant,

Nicholaus, Hieronymus, Cocles, Pedagogus.

MY mind, and the weather, and day invites me to play long ago. *Hi.* Indeed all those things invite us, but our Master only doth not invite us. *Ni.* Some spokesman must be sent underhand, to force leave from him. *Hi.* that's fitly spoken, to force it, for thou wilt sooner wrest *Hercules* his club out of his hand, than leave to play from him. But heretofore none was more greedy of play than he. *Ni.* It's true, but he hath now of a long time forgot that he was once a boy. He is very forward and free to beat us, but in this he is very niggardly, and hard to be intreated. *Hi.* But nevertheless some messenger must be put upon't, who is not very bashful, whom he may not forthwith drive away with his angry words. *Ni.* Let him go that hath a mind, I had rather be without it, than ask leave. *Hi.* There's none so fit to go on this errand as *Cocles* is. *Ni.* None truly, for he is bold faced, and hath tongue enough, and besides he knows the mans humour well. *Hi.* Go, *Cocles* thou wilt deserve great thanks of us all. *Co.* I'll try, do my best, but if it take no effect, do not lay the fault upon your spokesman. *Hi.* Think well aforehand. If we are not mistaken in thee thou wilt speed. Go thy way advocate, thou wilt come back again a speeder. *Co.* *Mercury* send me good luck of my errand.

Save thee Master. *Pa.* What would this trifling boy have? *Co.* Save thee reverend Master. *Pa.* This is crafty policy. I am saluted enough already; Tell me what thou wilt have. *Co.* All the company of thy Scholars intreat of thee leave to play. *Pa.* You do nothing else but play, and that without leave. *Co.* Thy wisdom knows that the strength of our wits is increased by moderate recreation, as thou hast taught us out of *Quintilian*. *Pa.* Very well, how thou canst remember that, which makes for thy purpose? They have need of recreation that take great pains; you who learn negligently, and mind play much, had need rather to be restrain'd than to have liberty given you. *Co.* We take as much pains as we are able, if we have been negligent in any thing hitherto, we will make amends by our diligence hereafter. *Pa.* O brave menders! who will give his word for you, or be your surety, that you will do so? *Co.* I do not doubt to pawn my head on't. *Pa.* Nay, rather at the danger of a whipping; I know how slippery thou art

art to be trusted; Yet I'll try thee in this, how trusty thou art. If thou shalt deceive me, thou shalt never obtain any thing of me. Let them play, but in the fields in companies. Let them not fall to drinking; or other more wicked tricks. Let them go home betimes, or before Sun-set. *Co.* It shall be done. I have got leave, though with much ado. *Hi.* O fine boy! we are very much beholden to thee. *Co.* But it h' mean time we must beware lest we offend; otherwise my back must pay for't. I am surety for you all. And if any ill fall out, there's no reason that I should be your messenger after this. *Hi.* We will look to it. But what kind of sport do you like best? *Co.* We will consult of that in the field.

Of playing at Ball.

Ni. Nothing exerciseth all the parts of the body better, than stool-ball, but it's fitter for winter, than summer. *Hi.* No time oth' year is unmeet for us to play. *Ni.* We shall sweat less, if we play at Tennis. *Hi.* Nay, let us leave the racket to flier-men; It's more neat to play with the hand. *Ni.* Well, I care not. But for how much shall we play? *Hi.* For a fillip, so we shall spare our money. *Ni.* But I chuse rather that my forehead should be spared, than my money. *Hi.* And I love my forehead better than money; we must play for somewhat to be lost, otherwise our play is worth nothing. *Ni.* It is true that thou sayest. *Hi.* That side that wins three games, the side that loseth shall pay the sixth part of a Groat; but on this condition, that whatever is got by winnings shall be spent in a feast, to which all shall be invited alike. *Ni.* I like the Law, and let it be confirmed; it remains then; that we chuse sides; for we are almost all equal gamesters; so that is no great matter who be on a side. *Hi.* But thou art a better gamester than I. *Ni.* Suppose I be, yet thou hast better luck. *Hi.* Yea, hath fortune any power in this? *Ni.* It rules every where. *Hi.* Well, cast lots. O well done, it hath fallen out well; they have fallen out to be on my side whom I desired. *Ni.* And we are not sorry that we are on a side. *Hi.* Well come on, let's play the man; he that will win mu't look to his game; let every one maintain his place carefully; Stand thou behind me, to catch the ball, if it fly beyond me; Do thou watch in that place, to strike it back hither as it flies back again from our adversaries. *Ni.* There shall not so much as a fly, fly by me scot-free. *Hi.* Come on with good luck; throw the ball upon

x reticulum, a net, used in some of the games.

the house, he that shall throw it, and say nothing before, shall lose his throw. *Ni.* Take it then. *Hi.* I throw it, if thou shalt throw it without the lines, or below them, or over the house, you shall lose; or truly I am unwilling that we should be deceived; truly thou dost not throw it well. *Ni.* Not for thee indeed, but well for us. *Hi.* As thou hast thrown it, I will throw it back in the same manner; I'll return like for like; but it's better to play fair and honestly. *Ni.* In play it's a fine thing to win with art. *Hi.* I grant it, and in war too; but both sides have their Laws, and there are dishonest arts. *Ni.* I believe more than seven: Mark the bound with a little tile, (rubbish) or if thou had rather with thy hat. *Hi.* I had rather do it with thine. *Ni.* Take the ball again. *Hi.* Throw it, make a mark. *Ni.* We have two goals far enough off. *Hi.* Though they be, yet they may be won. *Ni.* Indeed they may be won, if none withstand it. *Hi.* O well done, we have gone beyond the first goal; we have won fifteen; ho, shew your selves men; we had won here too, if thou hadst stood in thy place; now we are equal. *Ni.* We shall not be so long; we have won thirty, we have won five and fourty. *Hi.* Sesterces? *Ni.* No. *Hi.* What then? *Ni.* Numbers. *Hi.* What are Numbers good for, if thou hast nothing to Number? *Ni.* This is the manner of our play. *Hi.* Thou art over hasty, thou triumphest before the victory; I have seen them that have won the game from thus many, who had nothing. As of war, so also the fortune of play is changable: we have got thirty; we are now equal again. *Ni.* Now we are in earnest, O well done, it hath gone well, we are more. *Hi.* You shall not be long so; didst thou say so? we are both alike again. *Ni.* Fortune wavers a long time, as if doubtful to which side it hath a mind to give the victory. O hap-hazzard! if thou wilt favour us, we will give thee an husband. O well done, it hath heard my vow; we have won this game, chalk it up lest we forget it. *Hi.* Now it's near evening, and we have swet enough, it's better to leave off playing, let us do nothing in excess. Let us count the winning. *Ni.* We have won three groats; and you two. There remains one then for a collation to be spent; But in the mean while who shall pay for the balls. *Hi.* All alike, every one for his part. For the winning is less than that any thing can be taken from it.

The Game of Bowling.

Adolphus, Bernardus. Judges.

Ad. **T**HOU hast so often bragged to me, that thou art a wonderful cunning gamester in playing at Bowles; well, I have a mind to try, what a valiant man thou art. *Be.* I do not refuse if this boy have any mind to it. Truly now, as they use to say, thou challengest a horse to run a race. *Ad.* And thou shalt find that I am no bungler. *Be.* Hast thou a mind to a single combat, to play hand to hand, or hast thou rather be on sides? *Ad.* I had rather play hand to hand, lest any part of the victory fall to anothers share. *Be.* And I chuse to have it so too, that the praise may be all mine own. *Ad.* These boys shall be lookers on and Judges. *Be.* I am content. But what shall the winner win, or what shall the loser lose? *Ad.* What if the loser have his ear cut off? *Be.* Nay, let one of his stones be cut out rather. It's no great credit to play for money. Thou art a *German*, and I a *Frenchman*, let both of us contend for the credit of his nation; if I win, thou shalt cry aloud thrice, let *France* flourish; if I shall lose, which far be it from me, I'll extol thy *Germany* in the same words. *Ad.* Well, it's done. *Be.* Let fortune favour me; Seeing two very famous Nations lie at stake at this game, let the bowles be both alike. *Ad.* Dost thou perceive yonder great stone that sticks out not far from the gate? *Be.* Yes, I see it. *Ad.* That shall be the goal, and this the bound. *Be.* Agreed, but, I say, let our bowls be alike. *Ad.* Thou wilt less discern one egg from another, or one fig from another; but it's no matter to me, take thy choice. *Be.* Bowl thou. *Ad.* Ho, Sirrah, me-thinks thou hast not an arm but a gun, thou whistest about thy bowl in such a manner. *Be.* Thou hast bit thy lip enough, thou hast wheel'd about thy arm enough, bowl at last. O how strong thou art!, but for all that, I win. *Ad.* Unless that base piece of tile hindered me, I had won of thee. *Be.* Stand where thy bowl laid. *Ad.* I'll not cheat thee, I desire to win of thee by fair play and not by craft; seeing we strive for credit, send me good luck. *Be.* Truly it's a great cast. *Ad.* Laugh not at it, before thou hast won it; as yet we are almost equal. *Be.* Now it's in controversy, which of us two shall first hit the mark; he hath won. *Ad.* I have won, sing. *Be.* It should have been determined, how many games should be a set; for we are yet

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warm

36 *A Playing at Bowls through an Iron Ring.*

warm with the first game. *Ad.* Let the umpires determine it. *Ar.* The third game. *Be.* I am content. *Ad.* What sayest thou to it? Dost thou yield that I have beaten thee? *Be.* Thou hast had better fortune, but I will not yield my self thy inferior in strength and skill; but what the umpires shall say, I'll yield to it. *Ar.* The *German* hath won, and the victory is so much the more commendable, because he hath overcome so cunning a gamester. *Ad.* Now ~~Erasmus~~ *Commend my Nation.* *Be.* I am hoarse. *Ad.* This is no news to *Frenchmen*, but yet crow. *Be.* Let *Germany* flourish thrice. *Ad.* Yea, but thou wast to sing this three times. *Be.* We are a little thirsty, let us go drink a little, there I'll make an end of my Song. *Ad.* I agree if the umpires think fit. *Be.* It's better to do so; a *Frenchman* will sing better, when he hath wash'd his throat.

A Playing at Bowls through an Iron Ring.

Gaspar, Erasmus.

Ga. **C**OME on, let us begin, Let *Marcolphus* come in the losers place. *Er.* But what reward shall the conquerour have? *Ga.* He that's beaten shall presently ~~Ex tempore~~ *Play a Distich* in commendation of the winner. *Er.* I accept the condition. *Ga.* Art thou willing we cast lots, whether I should begin first? *Er.* Be thou the first if thou hast a mind to it, I had rather be an Abbot. *Ga.* Thou hast the advantage of me by thus much, that thou knowest the ground. *Er.* Thou art a Cock on thy own dunghil. *Ga.* I am more; I have better experience in this than in my books, but that is of very little concernment. *Er.* It's fit, that thou who art so great a gamester shouldst give me some odds in this contest. *Ga.* Nay, but I should rather (more justly) ask something of thee: But a victory that is got by intreaty is not commendable, he is worthy to be commended for the victory, who overcomes by his own valor; thus we are upon even hands, so that *Bacchus* and *Bithus* fought not once (heretofore) upon more equal terms. *Er.* Thy Bowl is better than mine. *Ga.* And the palm of thy hand exceeds mine. *Er.* Play fair, without tricks, and couzenage. *Ga.* Thou shalt say thou hast to deal with an honest gamester. *Er.* But I desire first to hear the Laws of this Bowling-alley, the four quarter gets the game; he that shall go beyond this line, loseth; if thou passest over the other bounds, it shall be for nothing, without offence. He that shall move the Bowl out

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of its place, shal lose his right to strike. *Er.* I perceive thee. *Ga.* See, I have shut the gate against thee. *Er.* But I le strike thee from that place. *Ga.* Which if thou shalt do, I will yield thee the victory of that thou hast won. *Er.* Art thou in earnest? *Ga.* In very good earnest, for thou canst do it no other way, unless thou so strike thy Ball against the wall, that it may bound back against mine. *Er.* I will try that; what saist thou honest man? Art thou not driven away? *Ga.* I confesse it, I with thou wert as wise, as thou art fortunate (happy)? but if one should try that an hundred times, he would scarcely hit it once. *Er.* Yea, but if thou darest stake down any wager, If I do not do it at every third time I try to do it, thou shalt win. But in the mean time give me the wager which we agreed to play for. *Ga.* What is it? *Er.* A Distick. *Ga.* I will give it thee. *Er.* And that presently (without study). Why dost thou bite thy nail? *Ga.* I have it ready. *Er.* Rehearse it aloud. *Ga.* I'll speak very loud. *Plaudite, &c.*

*Applaud the victor for who Conquers me
By joynt consent, more Learned Knaue shall be.*

Hast thou not a Distich. *Er.* I have it, but such an one as thou hast given me; I'll give thee the like.

Fumping (Leaping).

Vincent, Laurence.

Vi. **V**ilt thou leap with me. *La.* That sport is not good for those that have dined. *Vi.* Why so? *La.* Because the meat in the stomach burdens the body. *Vi.* Truly, not very much theirs, who have dined in the School-house. For, for the most part they have a stomach to their supper, when made an end of dinner. *La.* What kind of leaping liketh thee? *Vi.* Let us begin with that which is the plainest, from the locusts jump, or if thou hast rather the Frogs, with both legs, but the feet both close together. He that puts the ring forward the furthest, bears away the bell. When we shall be weary of this, wee'll try one or two kinds more. *La.* Truly, I'll refuse no kind, except it be done with the danger of ones legs: I would have nothing to do with Surgeons. *Vi.* What if we contend in hopping? that's the play of a witch. *La.* Empusa, away with it. *Vi.* For a man to

leap with a long pike staff, is very handsome. *La* It's more comely to run a race. For even *Aneas* in *Virgil* the fifth book, proclaimed this kind of exercise. *Vi* It's true, but the same man challenged to fight with whorly-bats too, which I take no delight in. *La*. Appoint out the race; Let the beginning of the race be in this place; Let yonder Oak be the goal. *Vi*. But I with *Aneas* were here, to propound also the prize for the Conquerour. *La*. Glory is a very great prize for the Conquerour, there should rather a reward be given to him that loseth to comfort him: then let him that loseth have this reward, to return into the City crowned with a Bur. *Vi*. Truly I would not refuse it, so that thou go before piping. *La*. It's very hot weather. *Vi*. It's no wonder, seeing it is the midst of summer. *La*. It had been better to swim. *Vi*. I like not a frogs life. I am a creature that lives upon the Land, and not one that lives both upon the water and land. *La*. But notwithstanding this kind of exercise was accounted once very meet for an honest man. *Vi*. Yea, and profitable too. *La*. For what? *Vi*. If one must fly in war, they are then best able to do that, who exercised themselves in running and swimming. *La*. Thou tellest us of no contemptible art. For it's no less commendation sometimes to fly away well, than it's to fight manfully. *Vi*. I am altogether ignorant, and unskilling in swimming, and we cannot be often in a strange element without danger. *La*. But we must accustom our selves to it, no man is born skilful. *Vi*. But I hear of very many skilful men of that kind to have swom, but not to have swom out. *La*. But do thou try at first to swim with a cork. *Vi* I trust not to a cork rather than my feet; If you delight in swimming, I rather chuse to be a looker on, than a contender for victory.

*A Childes Piety.**Erasmus, Gaspar.*

Er. **F**ROM what place dost thou come to us? out of a vitualling house? *Ga*. Do not speak so. *Er*. Out of a Tennis-court? *Ga*. Nor out of that neither. *Er*. Out of a Tavern? *Ga*. No such matter. *Er*. Seeing I cannot hit on't by guessing, do thou tell me thy self. *Ga*. Out of the Church dedicated to the Virgin *Mary*. *Er*. What business hast thou there? *Ga*. I saluted some. *Er*. Whom? *Ga*. Christ, and some Saints. *Er*. Thou art more devout than is agreeable to thy

thy age. *Ga.* Why, Religion becomes every age. *Er.* If I desire to be Religious; I will suffer an hood to be put on me. *Ga.* And so would I do too, if an hood would make one as Godly, as it makes him warm. *Er.* They commonly say a young Saint; and an old Devil. *Ga.* But I think that Proverb came from Satan the Author of it; Nay, I hardly think that an old man is truly Godly, unless he have accustomed himself to it, from his young years. There is nothing better learned, than what is learned from ones very childhood. *Er.* What is Religion then? *Ga.* It is the pure worship of a Deity, and a keeping of his Commandments. *Er.* Which are they? *Ga.* It's tedious to tell thee, but to tell thee in brief, it consists in four things. *Er.* Which? *Ga.* First of all, to have a true and holy apprehension of God, and of the holy Scriptures, and to Reverence him not only as a Lord, but also to love him with all our hearts as a most bountiful Father. The second thing is, with our utmost care to keep our selves blameless; that is, to injure no man. The third thing is, to hold fast charity, that is, as much as in us lies, to do good to all men. The fourth is, to preserve patience. And it's better to suffer patiently the injuries which are offered us, if we cannot remedy them; not revenging our selves, nor requiting evil for evil. *Er.* Truly, thou art a good Preacher. But dost thou practise those things which thou teachest? *Ga.* Truly, I endeavour it with all my manhood. *Er.* How canst thou with thy man-hood, seeing thou art a boy? *Ga.* I practise them according to my strength, and I call my self to account every day: If I have been wanting in any thing, I mend it: that was unseemly; this I spake too saucily; that was done inconsiderately; this thing had better have been kept secret, that thing was left undone. *Er.* When dost thou take that account of thy self? *Ga.* A little while before night; or when I am best at leisure. *Er.* But go to, in what studies dost thou spend all the day? *Ga.* I will hide nothing from so faithful a friend: as soon as ever I awake in the morning which is almost at six or five of the Clock, I sign my self with the sign of the Cross on the forehead, and breast. *Er.* What afterward? I set upon the beginning of the day, in the Name of the Father, Son and holy Spirit. *Er.* Indeed that's piously done. *Ga.* I by and by pray to Christ in few words. *Er.* What dost thou say to him? *Ga.* I give him thanks that he hath been pleased to give me a good rest that night; and I beseech him to make that day likewise prosperous to me, to his glory, and the Salvation of my Soul; and that

he, who is the true Light, the everlasting Son, that never sets, quickening, nourishing and cheering all things, would vouchsafe to enlighten my mind, lest at any time I fall into any sin; but that by his guidance I may attain everlasting life.

Er. This is no ill beginning of the day. *Ga.* After that, when I have saluted my Parents, to whom next after God, I owe my chief love and affection; when it's time, I go to the Grammar School, but so as if it be convenient, I may go by the Church. *Er.* What to do there? *Ga.* I salute Jesus again in three words, and all the He and She Saints, but the Virgin *Mary* by name; then those whom I account my peculiar Saints. *Er.* Verily, me-thinks thou hast learned well that saying of *Cato*; Salute willingly; was it not sufficient to salute in the morning, unless thou shouldst salute them presently again? Wast thou not afraid lest thou shouldst be troublesome by too much officiousness. *Ga.* Christ loves now and then, to be call'd upon. *Er.* But it seems to be a foolish thing to speak to one, whom thou seest not. *Ga.* Neither do I see that part of me, wherewith I speak to him. *Er.* With what part dost thou speak? *Ga.* With my mind. *Er.* But it's to no purpose to salute one that salutes thee not again. *Ga.* He often saluteth me again by his secret inspiration: moreover, he sufficiently salutes again, who gives what is asked of him. *Er.* What dost thou importune him for? for I perceive that thy salutations are craving, such in a manner as the greetings of beggars are. *Ga.* Indeed thou dost not much miss the mark; for I pray him, who being a Child of twelve years old, and sitting in the temple taught even the Doctors themselves, and to whom his Father by a voice sent down from heaven gave authority to teach mankind, when he said, this is my beloved Son, in whom I am well-pleased, hear ye him, and who is the Eternal Wisdom of the Omnipotent Father, would vouchsafe to enlighten my Understanding to attain unto wholesome Learning, which I may use to His glory. *Er.* And which are thy peculiar Saints? *Ga.* *Paul* from among the Apostles, *Cyprian* among the Martyrs, *Jerome* from among the Doctors, and *Agnes* of the Virgins. *Er.* How got'st thou these, by choice or chance? *Ga.* They fell to me by lot. *Er.* And dost thou nothing else, but salute these? Dost thou also beg any thing of them. *Ga.* I pray them to commend me to Christ by their suffrages, and procure that by his benefit I may at last come into fellowship with them. *Er.* Truly, thou ask'st no ordinary thing. What dost thou then afterwards? *Ga.* I make

make hast to School, and what is my duty in that place, I do it cheerfully. I so crave Christs assistance, as if without his help my study can bring nothing to pass: so I study, as if he will not help me, unless I take a great deal of pains; and I endeavour by all means, lest I may deserve to be whipt; lest I offend in any thing by word or deed my Master, or my School-fellows. *Er.* Thou art a good boy to think upon these things. *Ga.* VVhen I am dismiss from School, I make hast home, and again, if I may, I go the way by the Church, and again I speak to Jesus in three words; If there be any obedience to be performed to my Parents, I go about it; and if I have yet any time to spare I repeat to my self, or with my School-fellow, that which was taught me before in the School. *Er.* Truly, thou art very thrifty of thy time! *Ga.* 'Tis no wonder, if I be a good husband of a thing, which as it's very pretious, so it cannot be recal'd. *Er.* But *Hesiod* teacheth us to be sparing in the middle: It's too hasty to be thrifty in the beginning, and too late in the end. *Ga.* *Hesiod* spake rightly concerning wine, but there is no sparing of our time unseasonable. If thou let an Hogshead alone, it is not drawn dry, but time spends continually, whether thou sleep or wake. *Er.* I grant it, but what business dost thou afterward? *Ga.* VVhen my Parents table is spread, furnished, I give thanks, after that I wait upon my Parents, until I am also bid my self to dine; when I have given thanks, if I have any time I recreate my mind with my companions, and with some honest recreation till the time call us again to School. *Er.* And dost thou salute Jesus again? *Ga.* Yes, I speak to him, if it be convenient. But if it be so, that either I have not leisure, or that it be unseasonable, yet as I go by the Church I speak to him by an ejaculation; Again in the School I do with all my might, that which is the duty of the place; coming home again, I do the same thing, which I did before dinner; after supper I make my self merry with merry tales; a little after bidding a good night to my Parents and the Family, I go to bed in good time; there falling upon my knees at the bed side, I consider with my self, as I said, in what employments I have spent that day. If I have committed any great offence, I beseech Christ his mercy to forgive me, and I promise to be better: If I have done no trespass, I thank his bounty, that he hath preserved me from every vice; after that I commend my self wholly to him, that he would defend me from the temptations of my evil angel, and from filthy dreams; when I have done

done these things, being got into bed, I cross my forehead and my breast, I set my self to sleep. *Er.* After what manner dost thou compose thy self? I lie not with my face downward, nor with my face upward, but first lying on my right side, with my arms a-thwart in this manner, or being layd a cross that they may guard my breast in the form of a Cross, my right hand being put to the left shoulder, and my left hand to the right; Thus I sleep quietly until I either awake my self or be call'd up. *Er.* Thou art a little Saint who canst do these things. *Ga.* Nay, but thou art a little Fool. *Er.* I commend thy custome, I wish I may attain to it. *Ga.* Only be willing to it. For if thou wilt accustome thy self to it a few moneths, these things will be even delightful to thee, so that they will become natural. *Er.* But I hear thee say nothing of holy days. *Ga.* Neither am I wanting to my self in this respect, especially on the Churches holy Mysteries, Feast days. *Er.* How dost thou behave thy self on these? *Ga.* First of all I strictly examine my self, whether my mind be defiled with some stain of sin. *Er.* If thou wilt find it to be so, what then? dost thou withdraw thy self from the Altar? *Ga.* Not with my body, but I remove my self far off in my thoughts, and as't were standing afar off, not presuming to lift up mine eyes to God my Father, whom I have offended; I beat my breast, saying that out of the Gospel, with the Publican, Lord, be merciful to me a sinner. Then if I shall perceive that I have offended any one, I take care forthwith to appease him; if I cannot, I resolve in my mind, so soon as I shall have opportunity, to reconcile my neighbour. If any one hath offended me, I forbear revenge, and indeavour that he who hath wronged me may acknowledge his fault and repent; but if there be no hope of that thing, I leave all revenge to God. *Er.* That is an hard thing. *Ga.* What? Is it an hard thing to forgive a small offence to thy brother, of whose mutual forgiveness thou often standest in need: seeing Christ did at once pardon us all our great crimes, and doth dayly pardon us? Yea, me-thinks this is not bounty towards ones neighbour, but a lending upon use to God: just as if a fellow-servant should forgive his fellow-servant three groats upon condition, that his Lord may forgive him ten talents. *Er.* Truly, thou reasonest like a Philosopher very well, if so be it be true which thou sayst. Dost thou require to be more certain than a Gospel assurance? *Er.* It's not fit I should. But there are some who cannot believe themselves to be Christians, except they daily hear a Mass. *Ga.* Indeed

deed I do not condemn their custome, especially in those who have abundance of leisure, and who are imploy'd whole days in prophanе busineses; only I approve not them, who superstitiously perswade themselves that the day will be unfortunate to them, unless they begin it with the Mass, and presently they go from Church to Merchandizing, or to stealing, or to the Court: when as if it prosper which they do well or ill, they impute it to the Mass. *Er.* Are there any so foolish? *Ga.* Yes, a great many men. *Er.* But return to the holy Mysteries. *Ga.* If I may stand near to the holy Altar, to the end that I may perceive what the Priest reads, especially the Epistle and Gospel. I indeavour to cull something out of these, to fasten in my mind, I meditate with my self upon that for some space. *Er.* Dost thou pray nothing in the mean while? *Ga.* I do pray, but to my self (father,) than making a noise with my lips. I take an occasion to pray from those things which the Priest says. *Er.* Explain thy meaning to me in that thing a little more, for I do not well understand what thou meanest. *Ga.* I'll tell thee, suppose the Epistle be Read, purge out the old Leaven, that ye may be a new lump, as ye are unleavened; At these words I speak thus with my self to Christ, I with I were in truth unleavened, pure from all leaven of malice. But do thou O Lord Jesus who alone art pure and free from all malice, grant that every day, I also may more and more purge out the old leaven; Again, if it fall out that that Gospel be Read, concerning the sower of his seed, I pray thus with my self: He is happy whose lot it is to be good ground, and I pray that of barren ground he would by his grace make me good ground, without whose help nothing at all is good; Let these things serve for an example; for it would be tedious to speak of every thing. But if you happen to be a dumb Priest, such as *Germany* hath many of, or that I am not suffer'd to come near the Altar, I commonly have a book about me, wherein is written the Gospel and Epistle of that day: thence I either read it my self or I look it over. *Er.* I understand thee, but with what Meditations especially, dost thou pass away the time? *Ga.* I thank Jesus Christ for his unspeakable love, because he hath vouchsafed to redeem mankind by his death, and I pray him not to let his pretious blood to be shed for me in vain; But always to feed my Soul with his Body, to quicken my spirit with his Blood, that by degrees, increasing in graces, I may be made a profitable member of His mystical Body, which is his Church; and never to forsake that His
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most holy Covenant, which he made with his chosen Disciples, when he gave the bread, and administered to them the cup, and hereby to all these, who are by Baptism ingrafted into fellowship with him, and if I shall perceive that my mind be wandering, I read some psalms, or some other holy discourse, to keep my mind from wandering. *Er.* Hast thou any appointed psalms for this? *Ga.* Yes, that I have, but such as I have not so enjoined my self, but I may omit them, if so be any Meditation come into my mind, which may more refresh my mind, than that reading of the Psalms doth. *Er.* VVhat thinkest thou of fasting? *Ga.* I meddle not with fasting, for so *Ferome* hath taught me, that health is not to be impair'd with fastings, till the body by age hath attained to its full strength, and I have not yet past the seventeenth year of my age; but yet if I shall perceive it needful, I dine and sup somewhat sparingly, that I may make my self more cheerful in pious exercises on an holy-day. *Er.* Seeing I have once begun with thee, I'll fish all things out of thee; How standest thou affected to Sermons? *Ga.* Very well; I come to them with no less devotion than I do to prayers, and yet I make a difference, whom I hear; for there are some whom one had better not hear; and if such an one chance, or if none chance to preach, I spend this time in reading Scripture; I read the Gospel and Epistle, with the exposition of *Chrysostome* or *Ferome*, or if I meet with any other holy and learned expounder. *Er.* But a lively voice doth work upon one more. *Ga.* I grant it, and I had rather hear one, if I can have a tolerable Preacher; but me-thinks I have not altogether been without a Sermon, if I'll all hear *Chrysostome* or *Ferome* speaking in their writing. *Er.* I think not; But how doth confession please thee? *Ga.* Very well; for I make a Confession every day. *Er.* VVhat, every day? *Ga.* Yes, that I do. *Er.* Thou must then maintain a Priest of thy own. *Ga.* But I confesse to him, who only doth forgive sins indeed, who hath all power. *Er.* To whom? *Ga.* To Christ. *Er.* Dost thou think that's sufficient? *Ga.* I should think it sufficient, if the Rulers of the Church and received custome were satisfied with it. *Er.* But pray thee whom dost thou call the Rulers of the Church? *Ga.* The Popes, Bishops and Apostles. *Er.* And dost thou not reckon Christ among these? *Ga.* He is without doubt the chief Head of all. *Er.* And the Authour of this confession which is in use? *Ga.* He is the Authour of every good thing, but whether he himself appointed this confession as it's now used in the Church, I leave it to be disputed by Divines: The

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Authority of Forefathers satisfieth me who am but a boy, and unlearned. This doubtless is the right Confession; and it is no easie thing to Confess to Christ: He makes no Confession to him, who doth not sincerely fall out with his sin; I lay open, and bewail it to him, if I have committed any grievous offence, I cry out, weep, lament, and abhor my self, I earnestly beg mercy of him to pardon me; nor do I cease, until I shall perceive that my love to sin is got quite out of my inmost affections, and that some peace and comfort, a sign that sin is pardoned, doth follow after; and when the time invites me to go to the holy Feast of the Sacrament, I confess to a Priest also, but in few words, and nothing except those things which certainly appear to be great faults: or of that nature, that I greatly suspect to be a crime. And truly I do not think it is altogether an exceeding great crime, which is committed contrary to some humane inventions, unless it shall be done in a malicious contempt. Yea, I scarce think it a crime deserving death, which is not joyn'd with malice, that is to say, a froward will.

Er. I commend thee that thou art so religious, as yet not to be Superstitious. And here also I think there is opportunity for that Proverb, that a man should neither speak all things, nor in every place, nor to all men. *Gr.* I chuse me a Priest, to whom I can intrust the secrets of my heart. *Er.* That is wisdom, for there are very many, as is found by experience, who blab abroad that, which they hear in confessions. There are some dishonest and impudent fellows, who ask after such things of a penitent, which it had been better to have conceal'd. There are others unlearned, and dotish fellows, who for filthy lucre do rather give one the hearing, than mark and consider, when as they can neither distinguish between a fault, and a thing well done, nor are they able to instruct, nor comfort, nor to give one counsel. That these things are so, I have often heard of many, and I have partly had experience of it my self. *Gr.* And I have had too much. Therefore I make choice of a man that's no dunce, a grave man, of known Integrity; and that is sparing of his words. *Er.* Truly thou art happy, who dost understand these things betimes. *Gr.* Lastly, that is my chief care, lest I may offend in any thing which I may, without danger, put a Priest in trust with. *Er.* There is nothing better, if so be thou canst avoid it. *Gr.* It's a very hard matter for us, but with Christs assistance it is easie. The chief thing is, that one have a good will to it. I now and then renew my resolution, especially on the Lords days. Then I with-

withdraw my self, as much as I can, from having Society with wicked boys; and I sort my self with the honestest companions, by whose company I am made better. *Er.* Thou art well advised, for evil discourses spoil good manners. *Ga.* I shun idleness, as'twere a kind of Plague. *Er.* It's no wonder, for idleness teaches one all manner of wickedness. But as mens behaviour is now adays, he must live alone, will be out of all company. *Ga.* It's not altogether untrue, which thou sayst. For there are many bad men, as that wise man of *Greece* saith. But I chuse those that are the best out of a few. And a good companion sometimes makes his fellow better. I avoid sports, which stir one up to wickedness, and I use harmless ones. I carry my self courteously towards all; but I am intimate with none but honest boys. But if sometime I fall into bad company, I either reprove them, by a mild admonition, or I wink at, and suffer them, if I think I shall do them no good; surely so soon as I may, I steal away from them. *Er.* Hast thou never had any itching humour to enter into an order of Friars? *Ga.* No, never, but I have been often wooed by some, inviting me from this world, as't were from ruine, to a Monastery, which is an haven. *Er.* What's this thou sayst? did they catch their booty? *Ga.* They set upon both me, and my parents with notable subtilties. But I am firmly resolved, not to give over my self either to Marriage, or the Ministry, or an Order of Monks, or any kind of life, out of which I cannot afterward rid my self, before I shall know my own mind very well. *Er.* When will that be? *Ga.* It may be, never. But I'll resolve on nothing before I be eight and twenty years old. *Er.* Why so? *Ga.* Because every where I hear so many Priests, Monks, and married men lamenting, because they have rashly cast themselves headlong into slavery. *Er.* Thou art wary, that art unwilling to be caught. *Ga.* In the mean time I have a care of three things. *Er.* What are they? *Ga.* To increase in honest behaviour; Moreover, if I cannot do that, I'll keep my innocency and good name unblemished. Lastly, I get good learning and the arts, which will stand me in stead in any kind of life. *Er.* But ith' mean time dost thou forbear to read the Poets? *Ga.* No, not altogether, but I especially read all the chastest of them. And if I lite on any immodest thing, I pass it over, even as *Ulysses* sailed by the Sirens with his ears stoppt. *Er.* But in the mean time to what kind of studies dost thou especially addist thy self? To Physick, or the Civil, or Cannon Law, or to Divinity? For the Tongues, the Sciences

and

and Philosophy are alike beneficial for every profession. *Ga.* I have not as yet given my self to any; but I got some knowledge of them all; lest I should be altogether unskilful in any; and that when I have taken a taste in all, I may chuse that which I am fit for. *Physick* is very well provided for every where; knowledge of the Law makes a way to preferments: Divinity would like me best of all, except the behaviour of some, and the froward contentions among them, did offend me. *Er.* He doth not catch a fall, who goes on so leasurely; many men in these times keep off from Divinity, because they are afraid, lest they may be unconstant, in the Catholick Faith, because they see every thing to be doubted off. *Ga.* That which I read in the holy Scriptures, and in the Apostles Creed (as they call it) I most certainly believe, nor do I search further. I leave other things to be disputed of, and determined, by Divines, if they please. Yet if there be any thing received by the Custome of Christian People, which is not altogether against the Sacred Scriptures, hitherto I observe it, lest I should offend any one. *Er.* VVhat *Thales* taught thee that Philosophy? *Ga.* It was my custome at home, while I was a very little boy, with that very honest man *John Colet*; dost thou know the man? *Er.* VVhy not? I know him, as well as I know thee. *Ga.* He trained my age in such like small documents. *Er.* Wilt thou not envy me, if I imitate thy custome? *Ga.* Yea, in that respect I will love thee a great deal better. For thou knowest that acquaintance and hearty good will is confirmed by the likeness of manners. *Er.* 'Tis true, but not between Rivals of the same Office; when they are sick of the same disease. *Ga.* Nor between the suiters of the same Bride, seeing they are both alike sick of love. *Er.* But without jesting I will try to imitate that way. *Ga.* I wish thou mayst be very successful in it; that it may do thee very much good. *Er.* It may be I shall overtake thee. *Ga.* I wish thou mayst out-go me. But with' mean space I'll not stay for thee, but I will every day strive to excel my self; but yet indeavour, if thou canst, to go before me.

The Hunting.

Paul, Thomas, Vincent, Laurence, Bartholme.

Th. Every one follows that he likes. I delight in hunting. *Th.* I like it too, but where are the Hounds, where the hunting? *Virgil, Eccl. ii. 65.*

ing snaves, where are the hayes? *Pa.* Farewell Boats, Bears and Stags and Foxes, we will catch Conies. *Vi.* But I will catch Grass-hoppers. *La.* I will hunt after Frogs. *Ba.* I'll hunt after Butter-flies. *La.* It's an hard matter to follow after flying Creatures. *Ba.* It's hard; but excellent: unless thou account it a braver thing to hunt after earth-worms, or snails which want wings. *La.* Truly I had rather go a fishing, I have a neat hook. *Ba.* But how wilt thou get a bait? *La.* There is an abundance of earth-worms every where. *Ba.* So there is, they will creep out oth' earth for thee. *La.* VVhy, but I'll cause, that many ten thousands may come out. *Ba.* Which way? with charms? *La.* Thou shalt see my skill; fill this bucket with water; put into it these green upper barks of Wall-nut-trees broken to pieces; wet the ground with this water. Now mark a little while; Dost thou see them coming up? *Ba.* I see a very strange thing, on this manner once, I think, armed men started up hastily out of the Serpents teeth that were sown. But many fishes are of a more delicate and finer tooth, than to be catch'd with so common a bait. *Da.* I know a certain kind of insect, wherewith I use to catch such. *Ba.* See whether thou canst deceive fishes, I'll make work for Frogs. *La.* How with a Net? *Ba.* No, but with a bow. *La.* That's a new way of fishing. *Ba.* But it's not with delight. Thou shalt see and confesse it. *Vi.* VVhat if we two play at the play of love? *Pa.* It is a lazy, and clownish kind of play, it's more fit for those that sit by the fire-side, than for those that are in the field. *Vi.* VVhat if we play at Cob-nut? *Pa.* Let us leave Nuts to very little Boys, we are pretty great Boys. *Vi.* And yet we are as yet but Boys. *Pa.* But those for whom it is seemly to play with Nuts, it's not unseemly for them to ride on an Hobby-horse. *Vi.* Do thou then appoint the kind of play: I'll follow thee whithersoever thou wilt invite me. *Pa.* And I will be a man for all turns.

Going to School.

Schoolmaster and Scholars.

Sylvius, John.

Sy. VVhy dost thou run so fast *John?* *Jo.* VVhy dost thou the Hare, as they say, run before the Hounds? *Sy.* VVhat kind of Proverb is this? *Jo.* Because unless I shall be there in time, before the Bill of names be call'd over, my skin must pay for't. *Sy.* There is no danger in that respect.

respect. It's but now past five a Clock. Look on the Dial. The hand hath not yet touched the little point which equally divides one hour from another. *Jo.* But I hardly believe Dials; they go false sometimes. *Sy.* Why, but believe me, who heard the Clock strike. *Jo.* VVhat did it strike? *Sy.* That it is five of the Clock. *Job.* But there is something else besides, why I should be yet more afraid. I am to say my yesterdays lesson by heart, which is a very long one; I fear I shall not be able to do it. *Sy.* We are both in the same danger, for I my self am scarcely perfect in it. *Jo.* And thou knowest our Masters severity; He makes every fault to deserve severe punishment; Nor doth he spare our breeches any more, than if it were an Oxes hide. *Sy.* But he will not be there in the School. *Jo.* Whom then doth he make to be in his stead. *Sy.* Cornelius. *Jo.* That squint ey'd fellow? Then woe be to our breeches! He is a more cruel flaybreech than even *Orbilinus*. *Sy.* Thou sayst true, and therefore I have often wish'd that his arm had the Palsie. *Jo.* It is not a Godly thing, to wish ill to thy Master. We should rather take heed lest we fall into that tyrants hands. *Sy.* Let us say our Lessons by turns, the one rehearsing it without book while the other looks upon the book. *Jo.* Thou givest good advice. *Sy.* See thou be of a bold courage, for fear hinders ones memory. *Jo.* I could easily lay aside fear, if there were not present danger; but in so great danger who can be without fear? *Sy.* I grant it; But yet thy head is not in danger, but the contrary part.

Of Writing.

Cornelius, Andrew.

Co. Truly thou writest well, but thy Paper sinks, the Paper is somewhat moyst, and let's the Ink go thorow it. *An.* I pray thee to make this Pen for me. *Co.* I want a Penknife. *An.* Here's one for thee. *Co.* Out on't! How blunt it is. *An.* Take a whetstone. *Co.* VVhether dost thou love to write with a somewhat hard, or a softer nib? *An.* Make it for thy own hand. *Co.* I use to write with one somewhat soft. *An.* I pray thee to set (write) in Order the shape of the Letters for me. *Co.* Greek or Latine? *An.* The Latine first; Ple indeavour to write after the Copy. *Co.* Furnish me with Paper. *An.* Take it. *Co.* But my Ink is somewhat thin, water being poured into it now and then. *An.* But my Cotton is quite dryed up.

Co. Blow thy nose into it, unless thou hadst rather piss in it.
An. Nay, I le rather beg some of some body. **Co.** It's better to have of ones own, than to borrow. **An.** What is a Scholar without Pen and Ink? **Co.** The same that a Souldier is without Sword and Buckler. **An.** I wish my fingers were so nimble; Truly, I cannot write so fast as one speaks the words of him that rehearseth. **Co.** Let thy chief care be to write well: Next to write fast. Not more hast than good speed. It's soon enough, if it be well enough. **An.** VVell said, Sing that Song to our Master, when he rehearseth what we are to write; No more hast, than good speed.

The Manner (Pattern, or Rule) of giving one Thanks.

Peter, Christian.

Pe. Thou hast done me a Courtesie, in that thou hast writ to me divers times. I thank thee because thou hast oftentimes writ to me. I highly esteem thee, that sometimes thou hast not disdained to send me a letter; I thank thee that thou hast sent me letters often; I give thee thanks that thou art not burdened with sending me packets of letters; I give thee very great thanks, that thou hast sometime provoked me with thy letters to write to thee; Thou hast done me a very great pleasure, that thou hast vouchsafed me thy letters. I am very much beholden to thee, for thy very kind letters to me: I esteem it as a great courtesie, that thou hast not thought much to write to me.

The Answer.

Ch. Yea, it's my duty to crave pardon for my boldness, who have not been afraid to trouble thee who art a man so very full of busines, and besides very Learned; with my illiterate Letters. I acknowledge thy accustomed courtesie, who hast taken my boldness in good part. I was afraid, lest my Letters had given thee some offence, because thou gavest me no answer at all. Thou hast no cause at all to thank me, it's more than sufficient satisfaction to me, if thou tookest my care in good part.

A Pattern of Inquiring what News?

Pe. Is there no news brought out oth' Country? Hast thou heard any news from our Country men? VVhat news is there?

there? Dost thou bring any news? Is there any news spoken of? Are there any news brought out oth' country?

The Answer.

Ch. There's very much news, but nothing true; There's news enough but nothing for certain. Very much news, but nothing known certainly. No little news, but not much true. There is no news brought. I have heard no news at all; Nothing of certain, something of news. There are brought very many reports, but doubtfull ones; There's a very great report, but nothing real; nothing certain; If thou art delighted with untruths, I bring whole waggon-loads of lies; I bring thee whole bushels of tales; I bring thee as many lies, as one ship can scarce carry. *Pe.* Unload thy self very speedily, lest thou fall down under so great a burden. *Ch.* I bring nothing; except those things which are tost up and down in Barbars shops, in Carriers waggons, and in Ships.

Hast thou received Letters? a Pattern.

Pe. Hast thou received no Letters? Hast thou received any Letters out oth' Country? Are there no Letters deliver'd to thee? Hast thou received any thing in writing? Hast thou had any Letters from thy small friends? Are there no Letters come post out of France?

The Answer.

Ch. I have received no Letters; I have not had one jot of a Letter; There is not so much, as in the least any Letters brought; None hath writ to me; I have not received so much as a word from any one; I have now for a long time, received as many Letters, as thou seest in mine eye; Truly, I had rather have money than Letters, &c. I care not for Letters if so be that money comes. Truly, I had rather have my debts paid me, than be written to.

I believe, a Pattern.

Pe. I easily believe thee; It's no hard thing to be believed; That thing may easily be credited; who cannot believe thee in that? He must be very hard of belief, who cannot believe

thee in this thing. Truly, I believe thee; Thou mayst easily make me believe that thing; I believe thee even without swearing; Thou sayst a thing that's likely; Yet the Letters bring me some comfort; But I had rather have either of them, than neither.

Of Profit, a Form.

Ch. To what end are Letters, without mony? What are empty Letters, I pray thee, good for? &c. Who bids Letters without mony well-come? what profit do empty Letters bring a man? &c. VVhat serve they for? VVhat are they good for? VVhat weight have they with them? For what thing are empty Letters good?

The Answer.

Pe. They are good, fit to wipe ones breech, &c. If thou canst not tell what they are good for, they are good to wipe ones arse, &c. They are good to wipe that part of the body, which now and then defiles it self; They are good to lap Mackerels in. They are fit to put ~~Frankincense~~ ^{grosery} in.

Of wishing well to one.

To a man, whose wife is big with Child.

Pe. VVhat? are our small friends well? How doth thy wife do? **Chr.** Well. I left her with her mother, and that great with Child. **Pe.** I wish it may be for thine and her good, for thine, because thou wilt be a father, and for hers, because she will be a mother, &c. I wish she may safely bear a Child worthy of you, and make thee a father of a beautiful off-spring, &c. I am glad thou hast shew'd thy self a man; Thou hast shewed thy self to be a Cock, but not of *Cybele*. Go thy way, I think thou art a man. **Ch.** Thou mockest me, and so thou dost but as thou usest to do. Well, well, thou mayst speak what thou wilt to me.

To one returning into his Country.

Ch. I hear that thou hast lately seen thy Country again. **Pe.** I have done so; for I was absent from it a pretty while, I could not indure so long absence from my Country. I was not able to
of Cybele (Cybele) known as "Gallia" were much,
 bc

be from the sight of my Parents any longer. I was tormented with a continual longing to see my friends. *Ch.* Thou hast done honestly, thou art courteous, who canst consider these things. For we are all carried away with a strange kind of love of that Country, which bred and brought us up.

As *Ovid* says.

*Nescio quid natale solum dulce dicit cunctos
Ducit, & immemores non finit esse sui.*

Pray thee tell me, in what condition didst thou find all things there ?

All things New; a Form.

Pe. Every thing is new; all things are changed, &c. See how suddenly time can change humane affairs! Me-thought I came into a new world; I had scarce been absent ten years space, and I did admire at all things just as *Epimenides* the chief of dreamers did, being hardly awake at last. *Ch.* What feined story is that? &c. *Pe.* Truly I'll tell thee, if thou be at leisure. *Ch.* Nothing will be more delightful to me. *Pe.* Then command that a chair, and a cushion be set for me. *Ch.* Thou puttest me well in mind, for thou wilt tell a lie more at ease, sitting. *Pe.* Historians tell a story of one *Epimenides* a *Cretian*, who going out of the City to walk abroad, when, a sudden showre of rain constraining him, going into a certain cave he had fallen asleep, he continued sleeping seven and forty whole years together.

I do not believe it; a Form.

Ch. VVhat's that thou sayst? It's incredible to be told, thou speakest an unlikely thing; thou tellest me a feined story. Me-thinks it is unlikely; thou tellest a wonderful strange thing, art thou not asham'd of thy lewd lying? It's a story that deserveth to be put among the true discourses of *Lucian*. *Pe.* Nay, but I tell a thing spoken of by the gravest Authors; Unless perhaps *Aulus Gellius* be of no approved credit with thee. *Ch.* But those things which he writes, I count them all very true. *Pe.* VVhy, pray thee, dost thou think that a Divine slept so many years? for it's said that he was a Divine. *Ch.* I desire gladly to hear it.

The Answer.

Pe. VVhat other thing did he than those things which *Scorus* hath afterwards put in writing, and the Companions of this gang? But it fell out well for *Epimenides*, who once at length came to himself again; Many Divines never awake out of their dreams. *Pe.* VVell, go to, thou dost as it becomes a Poet, but go on with thy lie. *Ch.* *Epimenides* therefore being awaked out of sleep, comes forth out of the Cave, looks about him, seeth all things changed, woods, water-banks, rivers, trees, fields, to be short every thing new. He comes to the City, inquires, stayeth there some certain space, and was known again by any one; Men had another garb, nor the same countenances; their speech was chang'd, their manners were alter'd. Neither do I wonder, that this befel *Epimenides* after so many years, seeing the same thing almost hath befallen me, who was absent but a few years. *Ch.* How do both thy Parents, are they living? *Pe.* They are living both, and in health, though soon weakened with old age, diseases; and lastly, with the misery of wars. *Ch.* This is the Comedy of mans life; This is the unavoidable law of the destinies.

Pe. Dost thou sup to day at home? *Ch.* I shall sup abroad; I must sup abroad. *Pe.* At whose house? *Ch.* At my Father in Laws, with my Son in Law, with my Daughter in Law, with my Kinsman, they are called Kinsmen, who are not related to one another by the alliance of Bloud, but of Marriage; Which then are the usual words to call kinsmen by? *Ch.* An husband and wife are known names. (VVords of Affinity)

Socer a father in law, or wives father.

Gener a son in law, or husband of ones daughter.

Socrus a mother in law, or a wives mother.

Nurus a daughter in law, or ones sons wife.

Levir a brother in law, *i. e.* husbands brother.

Fratria a sister, *i. e.* a brothers wife. *Fratria.*

Glos an husbands sister, or brothers wife. *Glos.*

Vitricus a step-father, *i. e.* a mothers husband.

Novercus a step-mother, *i. e.* a fathers wife.

Privignus a son in law, *i. e.* a son of an husband, or wife that's (dead.

Privigna a daughter in law, *i. e.* a daughter to the second husband or wife.

A Rival, is one that loves the same woman. *Rivalis. Pellex.*
which loves the same man. of

Of Inviting to a Feast. Thou must Dine with me to morrow.

Pe. I thank thee ; I commend thee ; I invite thee against to morrow to Supper ; I therefore intreat thee to Sup with me to morrow ; To Dine with me ; I desire thee then to be my guest to morrow .

Ch. I fear lest I cannot ; But I fear I shall not be at liberty ; I am afraid lest I cannot ; I will come, if so be I shall be free. But I am afraid lest I cannot.

Wherefore.

Pe. Why shalt thou not be at liberty ? why so ? wherefore ? by what means ? what's the reason ? what will hinder that thou canst not ?

I must be at home.

Ch. Then truly I must needs tarry at home ; I must of necessity be at home at night ; Truly at that time I shall not have liberty to be abroad. I shall not have liberty to go abroad any whither to morrow ; It will not be free for me, to be away from Dinner ; I my self look for some guests on that day ; Some small friends have appointed to sup that night at our house. I must entertain guests on that night my self, else I would willingly come ; If it were not for that, I would do it without grudging ; Which thing if it were not, I would not shew my self so hard to be intreated by thee ; I would not excuse my self, if I could be at liberty ; I would not suffer thee to ask me twice, if I could ; Forbear to intreat me, I would come even without invitation, if I could by any means ; I would not unwillingly do as thou desirest me, if I could ; Thou intreatest in vain, who is not at liberty, &c. at this time, though I would never so fain, I cannot do it ; Moreover it would be a vain thing to intreat one that is willing. *Pe.* Thou must needs be with me the very next day after to morrow ; Thou must needs come to Supper, at farthest the next day after to morrow. Four days hence do not think much to be my guest. Thou canst not avoid it, to come the next Thursday.

I cannot promise thee.

Ch. I cannot assure thee of that; I cannot certainly promise; I will come, when it shall be most convenient for us both.

Thou shouldst appoint a day.

Pe. I will then have thee to appoint a day, when thou wilt sup with me; Thou must then assign a day; Then thou must needs promise a day; I desire that a certain day should be prescribed to me; But limit a certain day; I would have thee to appoint me a day.

I will not have thee to know before-hand.

Ch. Truly I do not use to cite my friends to appear: I use to cite those to appear, with whom I am fallen out; I will not let thee know before hand, &c. I'll come upon thee unawares, &c. I will come upon thee when thou thinkest nothing, &c. I will be with thee unlook'd for; I'll come of my own accord, and an unlooked for guest.

I desire to know before-hand.

Pe. I desire to know two days space before, &c. Tell me of it two days space before thou come; Give me notice two days before. *Ch.* If thou urgest me, I do appoint a day lest thou wantest a Sybaritical space of time to make preparation in. *Pe.* What kind of word is this? *Ch.* The people of *Sybaris* invited their guests against the next year, that both parties might be fully provided. *Pe.* Away with the *Sybaritans*, I like not the *Sybaritans* with their troublesome feasts, I invite a merry Companion, not a great Lord.

Thou desirest it for thy hurt.

Ch. Truly it's to thy loss. — harm, &c. To thy own inconvenience. *Pe.* Why so? Wherefore? *Ch.* I will come provided; I'll set upon thee prepared; I'll come with a very good stomach; See thou to it, that thou satisfy a vulture; I'll provide a stomach; and make my teeth sharp, look to it which way

way thou canst fill a wolf. *Pe.* Well, I challenge thee to fight this Combat; well, do what thou art able, if thou canst do any thing. *Ch.* I will come, but not without company. *Pe.* Thou shalt be the more well-come; But with what Companion wilt thou come? *Ch.* With an unbidden guest. *Pe.* Thou canst not do otherwise, if so be thou comest in the day time. *Ch.* But I shall bring a shadow or two that hath teeth, lest thou shouldst have invited me Scot-free. *Pe.* VVell, do as thou pleasest, only bring not ghosts with thee; But tell me thy meaning, if thou hast a mind, what this word shadow means. *Ch.* Among the Learned they are call'd shadows, who being themselves uninvited, do accompany him who is invited to a feast. *Pe.* Bring as many such shadows as thou wilt with thee.

Upon that condition I make thee a promise.

Ch. I will come, but on this condition, that thou come to me again to Supper the next-day after; I will do it but with this bargain that thou also be my guest afterward; I promise to Sup with thee on that condition, &c. I promise thee that it shall be done, but with this exception, that the next day, thou be with me in like manner; I promise thee that I will do it, &c. *Pe.* VVell, agreed, &c. I'll do so, if thou wilt; I know the *French-mens* sumptuous provision; Thou wilt not Sup with me for nothing unless thou return the like; But by that means Feasts use to go round; Thus it's a great while before we shall have done feasting *one another*; By this taking of turns, we Feast one another without end. *Ch.* There's nothing more delightful, if one constantly use a very spare diet.

Ch. But it may be I stay thee, being to go somewhither else. *Pe.* Nay, I think I do thee detain; but we will talk more at large and more familiarly to morrow; But we will chat more familiarly to morrow; But we will chat more to morrow; In the mean time, fare thee well, &c.

Whither (goest thou?) art thou going? a Form.

Ch. VVhither art thou now a going? whither dost thou now hasten? whither dost thou go so fast? &c. whither away? what great journey have you now in hand?

I go Home.

Pe. I return home, &c. I go to see what they do at home; I go to call a Physician; I go hence into the Country; I appointed to talk with a very grave man at this hour, &c. *Ch.* VVith whom? *Pe.* VVith talkative *Curio*. *Ch.* Then I pray that *Mercury* may assist thee. *e.* VVhat need is there of *Mercury's* assistance? *Ch.* Because thou wilt have to do with one that's full of Tongue. *Pe.* VVhy but for this cause it was more fit to pray Memory to assist me. *Ch.* VVhy so? *Pe.* Because I shall need very patient ears rather than a nimble Tongue; but the ear is dedicated to memory. *Ch.* VVhich way art thou going? &c. *Pe.* This way on the left hand, this way, that way, thorow the market. *Ch.* Then I'll go with thee; I'll wait on thee, and bring thee as far as thy Inn. *Pe.* I will not suffer thee to go out of thy way; I would not have thee to take so much pains for my sake; keep that service till there be need of it, there's no need of it at this time; Do not go out of thy way for my sake. *Ch.* Indeed I get by it, to enjoy a friend so long; I have nothing to do, and I am no sluggard, unless my company be troublesome to thee. *Pe.* There is no man a more delightful Page; But I'll not suffer thee to go on my left hand, &c. *Ch.* Here I take my leave of thee; Thou shalt not bear me any longer company, &c.

A Pattern (Form) of Commendations.

Ch. Do thou remember me very kindly to *Curio*; See thou remember me very heartily to talkative *Curio*, &c. I send my commendations to him by thee; I commend to thee heartily; I commend my self to thy courtesie as affectionately I am able; Leave the word recommend, for commend, to rude people; Look to it, lest thou talk but little with a man full of words, &c.

Of Pleasantness.

Pe. VVilt thou have me follow thy mind? &c. Dost thou then command me to imitate thee? Seeing thou wilt have it so, I will do it very willingly; Do not hinder me any longer; Nay, let us not hinder one another. *Ch.* But before thou goest from me, pray thee, do not think much to teach me, after what man-

manner I may use these words, *in morâ, in causâ, in culpâ*, who art wont to be a lover of Elegancy; wherefore, come on, I pray thee teach me, pray declare them.

In causâ, in culpâ, in morâ.

Pe. I must do as thou wouldst have me, the fault is not in me; the fault is not in thee, the delay is in thee, the cause is in thee: Thus they speak Grammatically, but a great deal more Elegantly thus,

In Culpâ.

I am not to blame; I am not in fault, &c. That thou dost not benefit, thy sloth was to blame; and not thy Master, nor Father; You are all to blame, you are both to blame, &c. Thou hast got a disease by thy own fault, &c. In like manner, they are said to be in a fault, to whom a fault ought to be imputed; and to be in a crime, who are to be blamed; and to be in the loss, who are losers; one may well turn this kind of Speech, the hurt is in him, the fault is in him.

In Causâ.

Why I have not writ to thee, my sickness was the cause; That I have seldom written to thee, my employments were the cause, not negligence; What was the cause? &c. ~~(1)~~ I am not the cause; That thou hast received no letters from me, the Letter-carrier was to blame; Love, not Study, is the cause, why he is so Lean; This is the cause.

In Morâ.

I will not hinder you; what hinder'd you? Thou hast hinder'd us; Thou dost alway hinder; what hinder'd thee? who hinder'd thee? Thou hast what thou didst desire, It's thy duty to fasten it in thy Memory, thy Curiosity is satisfied; Fare thee well my *Christian*. *Ch.* Farewell till to-morrow, my Friend *Peter*.

At

At ones meeting with another.

Christian, Augustine.

Ch. Save thee heartily my most well-come *Augustine*.
Aug. Save thee likewise my most gentle *Christian*; I wish thee a good morrow; I wish thee a good day; pray thee how dost thou? *Ch.* Well, as my affairs go now; and I wish thee every thing thou desirest. *Aug.* I deservedly, much respect thee, &c. Thou speakest courteously; Thou art a courteous man, thank thee.

I am angry with thee.

Ch. But I am somewhat angry with thee; But I am a little angry at thee, &c. Why, but there is something, for which I am-angry at thee; but I have some cause to be angry with thee.

For what Cause.

Aug. What's that I pray thee? why so? wherefore, I pray thee? what villany have I committed? what have I done? Do I deserve good, or commendation? Do I deserve ill or to be punish'd? *Promereor* is taken in a good sense, and *Commereor* in an ill sense: *Demeremur eum*, is to oblige one by doing him a favour.

Because thou carest not for me; regardst me not.

Ch. Because thou hast no care of me; because thou respectest me not; because thou so seldom comest to see us; because thou nothing regardest us; because thou altogether neglectest me; because thou seemest to cast off all care of us. *Aug.* But there's no cause why thou shouldst be angry; But thou art angry without my desert; for it hath not been long of me, that I have seldom come to see thee; Pardon my businesses, whereby I cannot come again to see thee so often as I desire. *Ch.* I'll thee only pardon thee conditionally if thou wilt Sup with me to night; I'll acquit thee on that condition, that thou come to Supper in the evening. *Aug.* *Christian*, thou puttest upon me no hard conditions of peace; therefore I'll do so with a good will.

will, &c. I'll do that with all my heart, herein I am not hard to be intreated; I will do nothing with a better will than this thing; I'll do it with a willing mind. *Ch.* I commend thy readines both in this, and all other things. *Aug.* I use thus to do as my friends would have me, especially when they desire not things unreasonable; It's a foolish thing: Dost thou think that I would refuse, which I should have asked of my own accord?

Deceive me not.

Ch. Well, but take heed thou deceive me not, &c. Let me not hope in vain, &c. *Aug.* There's no need to swear in other things, fear my breach of promise, in this thing I'll not deceive thee; But dost thou hear? Beware thou provide any thing beside thy daily fare, I'll have no feast made for me; Thou knowest that I am a very little eater, and a great deal less drinker; For thou knowest that I am a guest, who am no great trencher man, but very merry. *Ch.* I'll look to it carefully; I'll entertain thee with a *Pythagoras's* Supper, and it may be with a more sparing one. *Aug.* Yea, with *Diogenes's* Supper, if thou'lt give me content. *Ch.* Truly I'll entertain thee with a *Platonical* Supper, wherein there is abundance of learned tales, and very little cheer, the pleasure whereof may last till the next day; He that hath otherwise been sumptuously entertain'd, it may be, is much delighted that day, but the next day his head akes, and his stomach is raw; who supped with *Plato*, he took one pleasure in ordinary fare and Philosophical stories; and another the next day, because he felt neither pain in his head, nor rawness in his stomach; Thus did he dine also with delight upon the sauce of his Supper the day before. *Aug.* I am content, let it be as thou sayst. *Ch.* Look to it, that thou leave all thy cares, and those sad looks at home; Bring nothing hither but merry tales and mirth.

And as *Juvenal* saith, *Protinus*, &c.

Lay aside forthwith at the threshold of my house whatever troubles thee. *Aug.* What? wilt thou not have me bring Learning with me? I'll bring my Muses with me, unless thou be of another mind. *Ch.* Leave thy sorrowful Muses, together with thy employments at home; Bring along with thee all the merry Muses, and moreover thy merry conceits, quips, jeers, witty

witty sayings, pleasant gestures, and every thing that will make one laugh. *Aug.* I'll do so; we will look merrily on't; we will play the good fellows; we will laugh our fill; we'll make much of our selves; we'll provide for our guts; We'll feast jovially; we'll play the *Epicures*; We'll *set a good face on't*, and we'll be *boon blades*, these are the fine phrases of Clownish fellows, who have a proper (peculiar) language of their own. *Ch.* Whither goest thou now so fast? *Aug.* To my Son in Law. *Ch.* What to do there? &c. (2) *Aug.* I hear of I know not what hurly burly, that is, risen amongst them, that I may make them friends again, to bring them to an agreement, to make peace among them. *Ch.* Thou dost like a friend although I think that there is no need of thee. For they themselves will better take this difference among themselves. *Aug.* Perhaps there is a truce made already, we will talk of the conditions of an agreement in the night; But wilt thou have any things else with me? *Ch.* I'll send my boy for thee. *Aug.* When thou wilt, I shall be at home; fare thee well. *Ch.* Adieu; See that thou be here at five a Clock; Ho, *Peter*, Go call *Augustine* to Supper, who, as thou knowest, promised to Sup with me to day. *Pe.* I go; Save the Poet, Supper is ready long ago, my Master tarries for thee at home, come when thou wilt. *Aug.* I am coming.

Prophane Feast.

Augustine, Christian. A Boy.

Aug. Save thee my friend Christian. *Ch.* Thou hast done well to come, I am glad that thou art come, &c. (1) I think it hath not yet struck five. *Pe.* Yes, It's past five a great while ago; It lacks not much of six; It's hard upon six a Clock; Thou wilt hear it strike six presently. *Aug.* It's no great matter whether or no I am come after six a Clock, so that it be not after Supper; for it's a sad thing to come after a Feast; But to what purpose is so great provision? to what end are there so many dishes? dost thou think I am a greedy-gut? &c. (1)---a Vulture? *Ch.* No not a Vulture, and yet not a Grasshopper neither, to live upon the dew; here's no superfluity, I always loved neatness, I abhor fluttishness; I neither like *Apicius*, nor *Diogenes*. (i. e. To be too costly; nor too sparing in my entertainment) It's better that something should be too much than too little; if nothing but Peace should

It should be set upon the table, and the foot by chance fallen into th' pot should season the pulse, what should we then eat? Neither do all men relish all things; therefore I like a moderate variety. *An.* Thou fearest not the Penal Statutes. *Ch.* Yea, I have often offended on the contrary; There's no need of *Edmund's Law*; My mean Estate teaches me sufficiently to be thrifty. *An.* Thou shouldst not have done on this manner, thou madest me a far other kind of promise. *Ch.* Well go to, foolish-man, neither dost thou keep thy word, for we agreed, that thou shouldst bring nothing hither but merry tales. But let us let these things pass; Let us wash, and sit down at table. Sirrah, thou boy, take the basin and hang the towel upon thy shoulder, give us water, why dost thou linger? wash *Augustine.* *An.* Wash thou first. *Ch.* No such matter; I had rather all the year long Sup without washing. *An.* It's an unseemly thing: Not he that is more honourable, but he that's more dirty must wash first, then thou who art more dirty wash first. *Ch.* Thou art but too mannerly, &c. (27) To what purpose is that mannerliness; Let us leave such foolish ceremonies to women, which now a days are despised even by Courtiers: Notwithstanding that they were brought up heretofore by them; wash three or four at once: Let us not waste away time with such delays; I'll appoint no man his place, let every one take what place he hath a mind to; He that loves the fire, will sit here more conveniently; he that is offended with the light let him take this corner; he that is delighted with a prospect, let him sit in this place. Go to, we have staid long enough; Sit ye down; I am at home, if I have a mind to it, I can Sup standing or walking about; Do you delay the time? but it's mean time Supper is spoil'd. *An.* Let us now be merry, and feast our bodies; Let us now play the *Epicures*: we'll have nothing to do with grave looks; Away with cares, away with all envy, let slander be shut out of doors; Let there be a cheerful mind, a merry countenance, and pleasant discourse. *Ch.* Who are those *Stoicks*, and *Epicureans*, *Augustinus*? *An.* The *Stoicks* are a certain, grave, rigorous, temperate kind of Philosophers; who judge man's chief good to consist in, I know not what honesty; The *Epicureans* far differing from them, do define a man's happiness to be in pleasure. *Ch.* Of which Sect art thou then, a *Stoick*, or *Epicurean*? *An.* I commend *Zeno*, but I live like *Epicurus*, (i. e. I commend sobriety, but live like a belly god). *Ch.* That which thou speakest merrily *Augustine*, not a few, who are Philosophers in their gown and

and beard onely, do often practise at this day. *Aug.* Yea, those exceed even the *Ajoss* in riot. *Ch.* Sirrah *Dromo*! come hither, do thy office, say grace at Supper. *An.* Whatsoever is, and whatever shall be set upon the table, he who by his liberality feeds all things every where, bless and sanctifie unto us. Amen. *Ch.* Set the meat upon the table; why do we delay to carve up this Capon, why are we afraid to rent this Cock? *An.* I'll shew my self *Hercules*, and dispatch this beast; hadst thou rather have some of a wing, or of the legs? *Ch.* Whether thou wilt, it's all one to me. *An.* In this kind of Fowl the wings are the best; in others, the common people think that the legs are better. *Ch.* Thou takest a great deal of pains for me. ---- very much pains ---- Thou carvest for all, but eatest nothing thy self; I will carve this wing for thee; but on this condition, that thou return the half of it to me. *An.* Dost thou deal so? why but that's to carve for thy self and not me; Help thy self, for I am bolder than to stand in need. *Ch.* Thou dost well. *An.* O me, dost thou carve meat for a Wolf, dost thou invite a Vulture? *An.* Why, thou dost fast, not Sup. *An.* Nay, none eats more than I. *Ch.* Yea, none lyeth more than thou; therefore do as if thou wert at thy own house. *An.* I do already verily think I am so, &c. I am resolved to do so. *Ch.* Dost this Wine any thing please thee? Dost thou at all like this small Wine? *An.* I like it very well, &c. *Pe.* Whether hadst thou rather have Claret or White-wine?

It's no matter what colour it is of.

An. Truly I am taken with both alike; it's no matter what colour it's of, so that it taste well. I take no thought how much the Wine pleaseth the sight, so that it delight the Palate; The look of it doth nothing move me, if the taste pleases; I desire not to content the eyes, if so be it can please the Palate, &c. *Ch.* I believe thee, why but there are some who are very well skil'd in the Supper Philosophy, who deny that Wine is to be approved of, except that which pleaseth four senses; the sight with the colour, the smelling with the scent, the palate with the relish; and the hearing with the report and commendation of it. *An.* That's a foolish thing, what good doth report do unto drink? *Ch.* So much, that many men of no bad taste have liked the small Wine of *Lozane*, being of their own Country growth, when they thought it to be *Belgick* wine. *An.* I may be their mouth was out of taste with much drinking already

Black "Fleming" "Belgick" "Lozane" ready

ready. *Ch.* Yea, they had not as yet touched the Cup. But I desire to hear thy judgement, who art a very skillful man in these things. *Au.* Our Country-men prefer white before Claret, because the Claret is somewhat more tart and the other indeed is smaller, but it's milder, and as I think, more wholesome. *Ch.* We have also some a little Reddih, and Sack, and Muscadine. This is new wine of this year, this is two years old, if any be delighted with age. We have also Wine of four years old: But it is already dead and flat with age; the strength is lost by reason of it's age. *Au.* I hear of the riches of *Lucullus*. *Ch.* Sirrah boy, why dost thou stand? thou dost not mind us here at all; dost thou not see how we lack drink? What if there should fall out to be a great fire in this case, how should we quench it? Give every man a full cup. *Augustine*, what's the matter with thee, that thou art not merry? What hath befallen thee, that thou sittest somewhat sad? What's the matter with thee, that thou art not jocund? Thou art either troubled at something, or thou art making verses. Thou now art hard at study, and wantest a *Melissa*. *Au.* What story doth he now talk of? *Ch.* *Chrysippus* is reported to have been so earnest upon his logical subtilties, that he had starved with hunger even at the table, but that his maid-servant *Melissa* put meat into his mouth. *Au.* Truly he deserved not to be served. But if silence displease thee, and a feast fuller of talk give thee content, there's a way for thee to make it so. *Ch.* I know it, thou puttest me well in mind of it. We must drink more freely, &c. (3.)

Thou hast hit the nail oth' head.

Thou sayst right; thou hast hit the mark. "For, whom do not full cups make eloquent?" *Ch.* Thou speakest very learnedly *Austine* as thou dost all things else; but seeing we are fallen upon the discourse of Wine, I have a mind to ask the question, with what intent those Ancients called *Bacchus*, whom thou would have to be thought the first Inventer of Wine, the God of Poets? For what hath that drunken God to do with Poets, who are the honorers of the Virgin Muses? *Au.* The question, so help me *Bacchus*, is meet to be discours'd of among our cups; but I perceive well enough, to what end thy questions do tend. *Ch.* To what end pray thee? *Au.* Thou dost cunningly move a controversie about Wine by a *French* trick which I suspect thou learn'd at *Paris*, to wit, that in the mean time there should be less Wine spent. Go thy ways, thou art a man I'll warrant thee, thou

thou hast not been in so famous a School to no purpose. *Ch.* I understand thy words I'll jeer thee again as well, when time shall serve. But to the purpose. *Au.* I'll dissolve the doubt as soon as I shall have drunk for it's an absurd thing to dispute about a drunken question with a dry throat. I drink to thee *Christian*; I drink this half cup to thee. *Ch.* I pledge thee heartily, much good may it do thee. *Au.* Now I am prepared for the business, that thou mayst dismiss me. I'll do it hand over head as I use to do. The reason why they gave the shape of Childhood to *Bacchus*, it hath this mystery in it; because Wine being drunk, frees our minds from cares and vexations and inclines one to a kind of cheerfulness. Wherefore it seems to restore youth in a manner even to old men themselves, while it makes them more merry and of a better complexion. The same which *Horace* plainly witnesseth as in many places, & especially in these verses.

Ad mare quum veni, &c.

For as concerning that they consecrated the Poets to this God, I think they would have it to signifie thus much, that wine both quickens the wit, and furnisheth one with eloquence, which two things are very fit for a Poet. Whence those are but poor verses, which are made by water-drinkers. for *Bacchus* is fiery of his own nature; but when the Nymphes are put to him he becomes more temperate. Hast thou, what thou desired? *Ch.* I never heard any thing spoken by a man that is a Poet more like to truth, thou deservest to drink in a Cup of Pearl. Sirrah boy, take away this dish, and set the rest o'th' table. *Au.* Thou hast a very uncivil boy. *Ch.* He is a very wicked cunning knave. *Au.* Why dost thou not teach him better? *Ch.* It's an hard matter to use an old Dog to the Collar. It's a very hard matter to change a subtil Rogues manners. An old dog is not easily used to be tye'd in a string. He is such an one as I deserve; like lips like Lettice. The cover is good enough for the skillett dish. *[See Gentlemen ad Ornatum!]*

If I knew what thou didst like, I would help thee.

Au. I would carve somewhat for thee, if I knew thy palate. I would help thee, if I knew thy appetite. I would give thee something on thy trencher, if I knew what would most delight thee. If I knew the disposition of thy taste, I would be thy carver:

carver. Truly I have just as wise a tast, as I have a mind;
Ch. Thou hast a very skilful tast. Nothing is more cunning
 (discerning) then thy palate Nor do I think thee inferior to him;
 of whose excellent skill the *Satyrists* gives testimony.

*He had great skill to discern Oysters at first tast, and as soon as
 he saw the fish he knew the shore from whence it came.*

An. And me-thinks *Christian*, that I may requite thee, thou
 hast heard *Epicurus* himself, or hast been taught in *Sophists*
 School. For what is there that is quicker of taste, or more dain-
 ty then thy throat? *Ch.* If I were as well skil'd in the art of
 Oratory, as I am in Cookery: *Cicero* himself could not go be-
 yond me. *An.* Truly if I were constrained to be without one
 of them, I had rather chuse the Cookery, Kitchen art; then
 Rhetorick. *Ch.* I am of thy mind: Thou judgest wisely;
 wittily, and truly. For what's the babling of Orators good for;
 unless it be vainly to please people that have nothing to do?
 Cookery feeds and refresheth both the taste, and the belly, and
 the whole man, be he never so big. Let the Souldiers yield to
 the Orator, says *Cicero*; But let them both give place toth'
 Kitchen. Those *Stoicks* never greatly pleased me, who, redu-
 cing all things to their (I cannot tell what) honesty, think
 that there is no care to be taken for ones body and palate:
 It cannot be said, how much wiser, me-thinks, *Aristippus* was
 then *Diogenes*. *An.* I despise the *Stoicks* and their fastings. I
 more commend and allow *Epicurus*, than *Diogenes* that Cynick;
 who fed upon raw herbs and fair water. Therefore I wonder
 not, if the most rich King *Alexander* had rather be *Alexander*
 than *Diogenes*. *Ch.* Neither truly would I, though a merry
 mean fellow I be, exchange my Philosophy with *Diogenes*, and
 it may be thy *Catius* would not do it. The Philosophers of our
 time are of a better opinion, who pleasing themselves to dispute
 like *Stoicks* go beyond even *Epicurus* himself in their lives. But
 I think that Philosophy is a very excellent thing, if it be used
 sparingly. I commend it not to play the Philosopher too much;
 for it's a very hungry, barren and sower thing. When I am fal-
 len into misery, and trouble of mind, then at last I betake my
 self to Philosophy, as to a Physician. As soon as I am well again,
 I bid it farewell again. *An.* I like thy way. Thou studieth
 Philosophy the right way. Save thee then O Philosopher, not
 out of the School of the *Stoicks*, but out of the Kitchen.
Ch. Pray thee what's the matter with thee *Erasmus*, that thou

art not merry? What means thy frowning countenance? What means thy silence? Art angry with me, because I have entertain'd thee with a somewhat sparing Supper? *Er.* Yea, I am angry with thee, because there hath been spent so much charges for my sake. *Austine* charged thee, that thou shouldest not make a feast for his sake, thou hast a mind that we should never come again. For they use to make such a Supper, who resolved to make but one only. What guests I pray thee dost thou seem to have entertained? Thou seemest to have provided a Supper for no mean friend, but for Peers. Dost thou think us gluttons. This is not to make a Supper, but a feast lasting three days. *Ch.* Dost thou yet continue to be a ~~Demeas~~? Dispute to morrow, as much as thou wilt, pray thee shew thy self ~~to this day~~. Wee'l talk of the expence to morrow ~~when we are sober~~; at this time I have a mind to hear nothing but mirth only. *Au. Christian*, whether hadst thou rather have Beef or Mutton? *Ch.* I love Beef better, but I think Mutton is the more wholesome. Thus it's the disposition of men, to have a mind to all things that are most hurtful. *Au. French-men* love Pork very well. *Ch. French-men* love those things which cost little. *Au.* In this one thing, I am a Jew, for I hate nothing so much as Pork. *Ch.* And good reason, for what's more unwholsome then Pork? I am in this thing, not of the *French-mens*, but of the Jews opinion. *Er.* But I love Mutton and Pork alike, but upon different account. For I willingly eat Mutton, because I love it. And I do not touch Pork for the love I bear to it, lest I should do it any harm. *Ch. Erasmus*, thou art a merry and jocund man; Truly I am wont to wonder with my self, whence it is that there is so great a difference in mens tastes. For to use *Horaces* verses,

*Three guests I have seen all to disagree,
Craving quite differing meats for palates three.*

Er. Although as the Comedian says, so many men, so many minds, and every man hath his own humour; yet for all that no man shall make me to believe, that there is more variety in dispositions, than there is in palates. So that thou wilt hardly find two, which love the same things. I have seen very many who could not indure no not so much as the scent of Butter and Cheese. There are some that loath flesh-meat; another forbears boil'd meat, another rost; many prefer water before wine. And which is a thing not to be believed, I saw a man, who

who neither eat bread, nor drank wine. *Ch.* What things, pray thee, did that miserable man use? What did he eat? *Er.* He loathed no other food, not flesh, nor fish, nor herbs, nor apples. *Ch.* Wilt thou have me to believe thee in that? *Er.* If thou have a mind to it. *Ch.* I believe thee, but on that condition, that thou wilt believe me again when I tell a lie. *Er.* Well, I'll do so, if so be thou tell a modest lie. *Ch.* As if indeed any thing were more shameless than thy lie. *Er.* What will thy shamefulness say, if I show thee the man. *Ch.* He must needs be some lean, starvling fellow. *Er.* Nay but thou wouldst say he were a Champion. *Ch.* A *Polypheumus* rather. *Er.* I very much wonder that thou shouldest think this a wonder, seeing that there are many that use fish dryed in the Wind, instead of bread. *Ch.* I believe thee, but go on with thy lying. *Er.* I remember that I saw one in *Italy*, when I lived there, who without the help of either meat or drink, grew fat with sleep. *Ch.* Fye for shame; I cannot chuse but say that of the Poet. *Satyrus**

Then his hollow cheeks breath out great blasts of lyes.

Thou playest the Poet; &c. for I make conscience to say thou lyest. *Er.* Let me be a liar, if *Pliny* a very approved Author, hath not written, That a Bear in fourteen days was fatted with sleep only after a wonderful manner; Notwithstanding he was so fast asleep as that he could not be awaked, no not with wounds. Yea, to make thee wonder the more, I will tell the what *Theophrastus* writes, if Bear's flesh be kept so long as that time, even though it be boiled, it will live again. *Ch.* I am afraid lest that same *Parmeno* in *Terence*, cannot comprehend those things thou sayst, thou easily makest me believe it. I should help thee with some Venison, if I were mannerly enough. *Er.* How comest thou now to hunt? Whence hast thou Venison? *Ch.* *Midas* who is the freest man alive, and loves me very well, sent me it for a gift; he gave it me, but on that manner, as that I can buy it very oftentimes cheaper. *Er.* How so? *Ch.* Because one must give more to the servants, than might be given to one that sells it in the shambles. *Er.* What thing compels thee to do so? *Ch.* The most forcible tyrant of all. *Er.* Who is that? *Ch.* Custom. *Er.* Truly that tyrant doth oftentimes force very unjust Laws on men. *Ch.* The same as it uses to do hunted this Bear three days ago. What dost thou do, who art wont to be a

very great lover of that exercise? *Au.* Truly having quite given over this exercise, I now hunt after nothing but learning. *Ch.* But me-thinks Learning is harder to be caught than any Hart. *Au.* Yet for all that, I overtake it with two hounds especially, and that is with admiration and hard study. For to admire it doth both very much afford an earnest desire to learn, and, as the most eloquent Poet hath written,

—Hard labour overcomes all things.

Ch. Thou counsellest me like a friend *Austine*, as thou usest to do: therefore I will not cease, nor be at quiet, nor be wearied, until I shall attain to it. *Au.* Venison is in very good season at this time. *Pliny* speaks of a kind of wonderful thing of this creature. *Ch.* What is it, pray thee? *Au.* As often as they prick up their ears, they are of a very quick hearing, but on the other side, when they let them fall down they are dull of hearing. *Ch.* The very same thing doth often befall me. For if at any time I hear one talk of receiving money, nothing hears better then I do. For now I prick up my ears attentively, with that *Pamphilus* in *Terence*: when one talks of paying money, presently I am thick of hearing. *Au.* I commend thee, thou dost as it becomes thee. *Ch.* Wilt thou have some of this Hares buttocks. *Au.* Take it thy self. *Ch.* Or wilt thou rather have some of the back? *Au.* This beast hath nothing worth desiring but the flank and the buttocks. *Ch.* Hast thou ever seen a white Hare? *Au.* Yes, very often. *Pliny* writes that there are white ones found in the *Alpes*, which, we are made to believe, eat snow for food in the winter time. Whether it be true or no, let *Pliny* look to that. But if the snow make the Hares skin white, she must needs have a white stomach. *Ch.* I think it's unlikely to be true. *Au.* Hear a thing more strange, but perhaps thou hast heard of it. The same Author affirmeth that every one of them hath both the powers of male and female, and that the females do ingender as well without the male. Many assure us that very thing, especially they that delight much in hunting. *Ch.* It's even so as thou sayest. But let us fall upon these Conies if thou wilt, because they are pretty fat and tender. I would carve for that new married woman, if I fate nearer her. *Austine*, take care of her that is next thee if thou pleasest; for thou art well skill'd with what kind of complement one must carve for such beauties. *Au.* I understand what thou sayst, thou

thou jeering companion. *Ch.* Dost thou at all love Goose? *Au.* Truly I love it very well, for I have no squeamish Stomach. But, I know not how it happens, this Goose doth not at all please me; for I never saw any thing dryer in my life: it's dryer then a pumice stone, or even then *Furinus* his mother in Law, upon whom *Catullus* breaks many jests. I think it is made of wood. And truly as far as I perceive, the old beaten Souldier hath made himself lean with overmuch watching. For they say that among all living creatures the Goose is most watchful. And truly unless I guess amiss, this Goose is one of them, which, when the dogs and watchmen too, were fast asleep, once on a time preserved the *Romane* Capitol. *Ch.* In good truth, thou sayest a likely matter, for I think it hath continued ever since that time. *Au.* This Hen too, hath either had a niggardly fatter of her up, or she hath been in love, and without doubt hath lived in jealousy: which disease this kind of creature is very much troubled with. This Capon is a great deal fatter. See what Cares can do. And if we should make a Capon of our *Theodoricus* the French-man he would grow fat a great deal sooner. *Th.* I am no French-man. *Au.* I confess thou art not *Cybele* her Cock, nor a Cock of Game, but it may be a *Gallacean* Cock. *Ch.* What kind of word is this? *Au.* I leave this riddle for thee to unfold; I have propounded a riddle be thou *Oedipus*. *Ch.* Tell me sincerely, *Austine*, hast thou never had any alliance with French-men? Art thou not of kin to French-men? hast thou had no dealing with them? *Au.* No truly. *Ch.* Thou art so much the more a wanton fellow. *Au.* But sometimes with French-women. *Ch.* Hast thou a mind to have some of the Goose's Liver, for among the Ancients it was accounted a very great dainty? *Au.* I'll not refuse that which shall come from thy hand. *Ch.* Thou must not look for *Roman* dainties. *Au.* Which are they? *Ch.* Thistles, Cockles, Snails, Snakes, Mushrooms, Toadstools; (These words, *fungo*, *boletus* and *tuber*, signifies all the same thing.) *Au.* I will rather prefer even a Rape root before all these. Thou art a courteous man *Christian*. *Ch.* None touches these Partridges, nor yet those Pigeons. To-morrow is a fast-day enjoined by the Church, fortifie your selves against that hunger. Lade your ship with ballast against an approaching storm, A war is hard at hand, furnish your belly with provision of victuals. *Au.* I wish thou had kept that word in, we should have risen from Supper the merrier. Thou makest us miserable men before the time. *Ch.* Why so?

Au. Because I hate a Snake leſs then fiſh. **Ch.** Why but thou art not alone. **Au.** Who brought us in this troubleſome cuſtome? **Ch.** Who ſlewed how Aloes, Worm-wood, and Scammony muſt be adminiſtred in Phyſick? **Au.** But theſe are given to ſick folk. **Ch.** But the other are given to them who are too well in health. It's better ſometime to be ſick, then to be too well. **Au.** But me-thinks there was heretofore a leſs burden put upon the *Jews*. Truly I could eaſily abſtain from Eeles, and pork; ſo that I may have my belly full of Capons and Partridges. **Ch.** In many things, not the thing, but the mind maketh us to differ from *Jews*. They forbore to touch certain meats, as unclean, and that would deſile the ſoul; We, though we know that to the pure all things are pure, yet we with-hold meat from the wanton ſeñ as we do provender from an heady horſe, that it may be more obedient to the ſpirit's guidance. Sometime we puniſh the exceſſive uſe of ſweet things with the pain of faſting. **Au.** I perceive thee, but with the ſame labour the Circumciſion of the foreskin might be maintained. That doth both reſtrain the deſire of copulation, and cauſeth pain. If all men did abſtorn fiſh as much as I do, they would ſcarce puniſh a Murderer ſo cruelly. **Ch.** Some men take more delight to eat fiſh then fleſh. **Au.** They are fit then for thoſe who pamper their belly, and have no care of their health. **Ch.** Indeed I have heard, that heretofore among the *Aſſopians* and *Apicians*, their chief exceſs was in fiſh. **Au.** How then doth pleaſure agree with puniſhment? **Ch.** All men have not Mulletts, or Gilt-heads, or Sturgeons. **Au.** Therefore poor men only are vexed, with whom it goes ill enough, even when they have liberty to eat fleſh. For it often falls out, that when the Church gives them leave, their purſe cannot give them leave. **Au.** But if the forbidding to eat fleſh maketh rich men to fare daintily, and if poor men cannot eat fleſh, although they have liberty to do it, nor yet fiſh neither, which commonly is dearer, what will the Injunction of the Church be good for? **Ch.** It will be lawful for all, even poor men to eat Snails and Frogs, or to gnaw upon an Onion or a Leek. Ordinary men ſhould abate ſomething of their daily victuals. And if rich men ſhall fare ſomewhat daintily by this means, they may impute it to their gluttony, and not blame the Canon of the Church. **Au.** Thou haſt ſpoken well. But it's mean time to compel poor men to ſay from fleſh, who maintain their family by very hard labour, and are a great way from Rivers and Pools

is to in'oyne hunger or rather ^{by} a famine. Albeit if we give any credit to *Homer*, it is by far the most miserable sort of death, to die with hunger. *Ch.* So blind *Homer* thought, but, among Christians, he is not miserable, who dies well. *An.* Well, suppose it be so; but nevertheless it's a cruel thing to make a man do that which will be his death. *Ch.* The Popes do not forbid the eating of flesh with this intent, that men should utterly perish; but that either they should be moderately punished, if they have offended; or their high fare being withholden from them, their bodies may not rebel against the Spirit. *An.* A moderate eating of flesh will do that very thing. *Ch.* But in such a variety of bodies, a certain quantity of flesh cannot be prescribed, the kind of meat may. *An.* There are even fishes which yield much nourishment and there are flesh that yields very little. *Ch.* But generally flesh nourisheth more. *An.* Well, tell me, if thou were to go a journey any whether, hadst thou rather have a pretty cheerful and somewhat wanton horse, or one full of diseases, which now and then stumbling would cast his rider on the ground? *Ch.* To what end speakest thou that? *An.* Because eating of fish causeth our bodies by corrupt humours to be subject to great diseases, so that now they are not able to be serviceable to the Spirit. *Ch.* To what diseases? *An.* To the Gout, Fever, Leprosie, the Jaundise. *Ch.* How knowest thou? *An.* I believe the Physicians, and I had rather do so than make tryal. *Ch.* It may be that happens in some few. *An.* Truly I believe in many. Moreover seeing the mind doth work by the material Instruments of the body, which are affected with either bad or good humors, when the instruments are corrupted it cannot, as it will, exercise it's power. *Ch.* I know, that Physicians do much condemn the eating of fish, but it hath otherwise seemed good to our Ancestors, whom to obey is a matter of Conscience. *An.* It was once also a Religious thing not to break the Sabbath, but it was a better thing to save a mans life on the Sabbath. *Ch.* Let every one look to his own health. *An.* Yea, but if we will be obedient to *Paul*, let no man seek his own things, but every man the things of another. *Ch.* But how comes this new Divine in a Feast? Whence is this new and unlook'd for *Sir John*? *An.* Because fish doth not agree with me. *Ch.* What then? dost thou not forbear flesh? *An.* Yes, I do abstain, but grudgingly, and not without great hurt to me. *Ch.* Charity suffers all things. *An.* It's true, but the same charity compels a man

man to very little. If it suffers all things, why do they not suffer us to eat those meats, which the Gospel Liberty hath allowed us? Why do they whom Christ so often requires to love him, suffer both so many mens bodies to be indangered by deadly diseases, and their souls to be in danger of eternal damnation, for a thing that is neither forbidden by Christ, nor of it self necessary? *Ch.* When necessity perswadeth otherwise, the force of an humane ordinance is void, and the pleasure of the Lawgiver ceaseth. *An.* Why but the offence of those that are more weak is not taken away: the scruple of a doubting conscience is not removed. Lastly, it doth not sufficiently appear, with what limits that necessity is bounded. What, when he that eateth fish shall begin to give up the Ghost? Flesh is given to a dying man too late. Or when a violent Fever seiseth on the whole body? Choice of meats was not of so much consequence. *Ch.* What then wouldst thou have to be commanded? *An.* I can tell, if any one would intrust the government of Church affairs to me. *Ch.* What dost thou mean by that saying? *An.* If I were Pope, I would exhort all men to a continual sobriety of life, but especially before an holy day. Moreover I would make it lawful for every one to eat what he had a mind to for the health of his body; so that he did it moderately and with thanksgiving: and I would indeavour that this which may be abated of such carnal observances, may be added to the exercise of true piety. *Ch.* Verily in my opinion, that is of so great moment, as that we should make thee a Pope. *An.* Thou jeerest me, but yet for all that this head might be able to bear a threefold Crown. *Ch.* But in the mean time look to it, lest these things be written among the Articles of the Papists. *An.* Yea, whatever hath been said, shall be written in wine, ~~(i.e. forgotten)~~ as it's meet, things spoken in drink should be. But we have had Divinity enough at a Feast. We are at Supper, not in the School. *Ch.* What hinders that it may be called the *Sorbon* Colledge, where we have supped Well? *An.* Let us eat our Supper then and not dispute; lest it may be called the *Sorbon* Colledge from *services*, and not from Supping.

Christian, The Guests, Midaſ Erasmus, A Boy, Austin.

Ch. GO too my most kind guests, I intreat you to take my small Supper, though it be a slender one, in good part.

part. Be merry and gladsome, although your cheer be slender and sparing; relying on your courtesie, I have made bold friendly to invite you. And truly, your coming to me and your company, is not only very welcome, but also very delighsome to me. Co. Thy Supper, most friendly *Christian*, we think is very handsome and costly. What thou dost excuse, that only is to be blamed in it. For it was more sumptuous, then is needful. For I have thought this to be very rich and costly Feast, because it is furnish'd with plain dishes of meat, afterward with mirth, laughter, jests and merry conceits, all which, our Feast hath not wanted. But here comes one thing into my mind concerning the number of guests, who *Varro* writes should not be fewer then three, nor more then nine. For there are three Graces, who are the maintainers of courtesie and hearty good will, and there are nine Muses, who are the guides of the more noble Studies. But I see ten guests here, besides the Virgins. Au. Nothing could fall out more conveniently. We are a little wiser then *Varro* himself for we have taken into our company, three very pretty maids, as't were the three graces. Besides, because *Apollo* is thought never to be absent from the company of the Muses, we have upon good ground added a tenth guest. Co. Thou hast spoken like a Poet. If I had a Laurel here, I would Crown thy head with a Laurel Chaplet, and thou shouldst be a Laureate Poet. Au. If I were Crowned with a Mallows, I should be a Mallow Poet. I presume not to take so much honour upon me. This is more honour, than befits me.

Truly, I think not my self worthy of so much honour.

Ch. Will every one of you do as much for my sake, as I will do for yours? Co. That we will, and gladly too. Ch. Ye shall then drink off in course every one his cup: you shall take me for a pattern. And first I drink this to thee, *Mida*. Mi. I pledge thee heartily. ~~In stead of which expression, the Vulgar say, I tarry, or wait for thee.~~ Truly, I do not refuse it. I will refuse nothing for thy sake. Ch. Afterward drink thou to the rest. *Erasmus*, I drink half this bowl to thee. Er. Much good may it do thee, &c. Ch. But why doth the boie stand idle? We want wine. Thou Villain, where are thy eyes? make hast quickly, bring hither three pints of the same fort. Pu. Save thee *Erasmus*, one at the door desires earnestly to speak with thee. Er. Who is it?

Pu.

Pu. He saith that he is *More's* Servant, and that his Master is come hither out of *Britain*, and desires thee to visit him, because he is on going a Journey into *Germany* by break of day.

Er. Christian let's know what there is to pay, for I must be gone away hence. *Ch.* Most Learned *Erasmus*, Ple discharge the reckoning of this Supper. Thou needest not cast up the account to no purpose, I give thee thanks that thou hast vouchsafed us thy company at our Feast. But it troubles me, that thou shouldest be sent for away, before the Comedy be ended. *Er.* What remains, but that I bid you Farewell, and be merry? *Ch.* Well, we will take it in good part, seeing thou dost not hasten from the horse to asses, but from friends to thy very friends. *Er.* I give thee thanks in like manner, that out of thy courtesie thou hast invited me to this very pleasant feast. Fare ye well my most honest companions. Drink stoutly, and live ye merry. *Ch.* Ho, Sirrah Dromo. You all sit a great while doing nothing, hath any a mind to any thing else? *Co.* Nothing at all. We have done our part stoutly.

Ch. Take these things away then and set on the junkets; Change the square & round trenchers. Take up my knife that is fallen on the ground; Steep the Pears in Wine. Here are Mulberries ripe too soon, that grew even at my house. *Co.* They will be so much the sweeter, because they are thy own. *Ch.* Here are yellow Plumbs, here are Damask-prunes, a rare sight with us: and Mellow-apples: and a new kind of Apple, whose tree I set with my own hands. Chestnuts, all manner of dainties which our Orchards yield us plentifully. *Au.* But here are no flowers. *Ch.* These are the *French* provisions for a feast; who love that sumptuous provision most of all, which costs very little. I am not of that mind, or disposition. *Au.* Thou wilt not find thus much among *French-men*, who are delighted with those things, which cost very little. But dost thou hear *Ausine*, dost thou think that thou art exempted to drink here? Shall I wash thee with my drink, who art free? But in the mean time thou owest half a cup to him that drank to thee. *Au.* He hath dismiss me long ago. He did me the favour to owe him this debt. *Ch.* Whence doth he take so much Authority upon him? The Pope of *Rome* can scarce release this obligation. Thou knowest the ancient Law of Feasts *ἢ πὶ ἢ ἀπὸ*; Either drink or be gone. *Au.* He hath authority to acquit a solemn Oath, to whom it was made, and whose concernment it was that it should be kept. *Ch.* But it concerns all the guests, that the Laws should be kept unbroken. *Au.* Well,

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seeing that this is the Germans Religion, I'll drink up that is left. But what's thy business with me?

Ch. Thou alone must pay the expences for us all. Why art thou grown Pale? Fear not, thou wilt be very easily able to do it. Do as thou hast often done, that we may rise from Supper more Learned by some fine neat phrase. For it's not unknown to thee that those Ancients were wont to discourse of some pleasant things at the second course; Come on then, what, and how many ways may this phrase be spoken? *It is unworthy to be heard.*

An. Thou hast spoken well in the latter Supine, &c. It's not worth the while to speak of it. Ch. How many ways can this sentence be turned? *Magno mihi constat,*

It cost me dear.

Forms of varying this sentence. Magno, &c.

An. By these words, *impendo, in sumo, impertio, constat*. As for example, I have spent much pains in teaching thee. It hath cost me very much labour upon this business. I have spent no less money, then care upon that business. I have spent not a little money, very much time, very much pains, and some study. I have bestowed much night watching. This thing costs me many nights watching, much sweat, much pains, very much labour, a great deal of cost, a great deal of money. It cost me no more then thou canst believe. My wife costs me less, than my horse. Ch. But what is the meaning of it, *Austine*, that thou joynest sometimes an Ablative and sometimes a Genitive case with that verb *constat*? An. Thou hast put a very useful question, and of large extent. But lest I should trouble the guests with too many words, I'll resolve it very briefly. But I desire to hear every mans opinion of this matter, lest, as I said, I be troublesome to any one. Ch. Why may not the maids have a mind to hear it? An. Truly they shall do nothing but hear us. I will buckle to it then, by the help of Grammer. You know that the Verbs signifying buying and selling, and such like, to which are joyned only these Genitive Cases *tanti, quanti, pluris, minoris, tantidem, tantivis, quantumque*, for so much, for how much, for more, for less, forasmuch, &c. if Substantives are not used: but if that happen, they

& lit. "Circulation" = work by lamp-light.

they are put in the Ablative case. If a certain price be set, the word of price is put in the Ablative Case. If by the Adjective put Substantively, in the Ablative Case put it, unless you had rather speak by the Adverb. *Ch.* What are the chiefest Verbs of this kind? *An.* These *Emo, mercor, redimo*, (i. e. Either found or Lost) *vendo, venundo, revendo*, (that is, I again sell what was sold to me) *Venco* (that is, *vender*) whose Preterperfectence, is, *venivi*, or *venii*: the Supine *venum*; hence the word, *venalū*. Of it, that is, of *vendo*, I sell, comes *vendibilis*, it may be sold. *Mercor* for *inervio*. I give wages. *Compro*, that is, *emo*, I buy, or, *commisso. Commuto, muto*, I barter, *permuto*, I make a thorow barter. *Cambire*, is a barbarous word, and not to be used in this sence. *Astimo*, that is, *taxo*. *Indico* for *astimo*, that is, *censo*, I judge (deem.) To these I add *Liceor, liceris*, *licitor, licita* is; *Distrabor*, that is, I go from Market to Market to sell. *Metior* for *astimo*, I value (price) or *taxo*; *Constat*, is put for *emitar*, it is sold, *conducere*, that is, *locare*. *Fæuro*, that is, *ad fænus do* — *fæneror*, that is, *ad fænus accipio* — *pacisco*, that is, *pactus sum* — *pango pepigi*, that is, *pactum facio*, I make a bargain. *Ch.* Give an Example.

Of Selling and buying.

An. How much dost thou let out this ground for by the year? We will answer, for twenty French pounds. Away, away, thou lettest it for too much. But I have let it heretofore for a great deal more. But I will not take it at so much. If thou hirest it for less, let me perish: Yea, but at this time thy neighbour *Chremes* hath offer'd, and intreats me to take ground. For how much? for just so much as thou askest; but it's much better. Thou lyest; I do as they use to do who set the price of a thing. Take it thy self for so much. Why dost thou cheapen, seeing thou hast a mind to buy nothing? Whatever thou wilt sell it for, I'll pay thee very honestly.

Another Example of Buying and Selling.

Sera. How much dost thou sell that Conger for? For ten half pence. Thou most nastily *Sow*, it's too much. Nay, that's the least: none will sell thee Cheaper. Let me be hang'd, if it cost me not so much, or truly not much less. Thou lyest, thou witch; because thou hast a mind to sell it for as much more or thrice as much. And for an hundred times double if I can, but

but I find no such fools. What if I should cheapen thy self? How much dost thou hold thy self at? At what price I please. How much dost thou value thy self at? What price dost thou set upon thy self? Tell me. How much dost thou rate thy self at? What price dost thou set upon thy self? At ten targets? Fie for shame, At so much? Ho dost thou value me at a less price? I have heretofore often been hired for a night, for more. I believe thee, but at this time I value thee at not a little less worth than a fish. Go and be hang'd thou Ruffian, I value thee as much as thou dost me. He that shall buy thee for a Fodkin shall pay too dear for thee. But I will be bought for more, or else I will not be sold. If thou hast a mind to be sold for a great price, thou hast need of a vizard, for those wrinkles do not suffer thee to be sold dearer. He that will not give so much for me, shall not buy me. I'll not give so much as a draw for thee. I cost more.

A third Example.

I have been at the Port sale to day. Sayest thou so? I have cheapen'd the Tribute. Pray thee, what price bears it? It's held at ten thousand *pieces*. Out on't! at so much? Do not wonder, here were some who set the price a great deal higher, few lower. To whom was the tribute, pray thee, offer'd to be sold? To *Chremes*, thy wives very great and special friend. But guess for how much it was prized at. For ten. Yea, for fifteen. O strange! I would not have the man himself with his whole family set at half so much. But he desires to buy thy wife forasmuch more. -- Hast thou taken notice in these sentences, wherever there is the Substantive of price, it is put in the Ablative Case; the rest being put in the Genitive Case, or hang'd into an Adverb? Thou hast heard the Comparative Degree with Substantives, Except these two, *Pluris* and *Minoris*. There be also other Verbs, not very unlike of which we have spoken. *Sum, facio, duco, aſſumo, pendo, habeo*, which in a manner signifie all the same thing. In like manner *Fio*, and they are commonly joyned with these Genitives, *Multi, magni, parvi, pluris, plurimi, minoris, minimi, maximi, tanti, quanti, flocci, pili, nibili, nauci, hujus*, and if there be any other like these. *Ch.* Give us some Examples.

A Form

A Form of prizing, (esteeming) a thing.

An. Do^t thou know how much I have ever esteemed thee?
 Men will value thee so much as thou valuest vertue. I have
 always esteemed my Masters very much. Gold at this time is
 in great esteem, learning is nothing accounted of. I have a
 less esteem of gold, than thou canst believe. I value not thy
 threatnings worth a rush. I make very little account of thy
 promises. I value thee not an hair. If wisdom were as much ac-
 counted of, as money, no man would want gold. Gold with-
 out wisdom is more esteemed among us, than wisdom with-
 out gold. I esteem thee the more because thou art Learned,
 in this thou shalt be the less accounted of, because thou art
 a bungler at lying. Here men are much esteemed of, who
 turn black into white. I make so much the more account of
 thee, because thou affectest Learning. Thou wilt be of so much
 esteem with all men, as thou shalt be worth. Matter not how
 much thou art esteemed, but of how much worth thou art. I so
 highly esteem my friend *Christian*, as of no other man so much.
 There are also found other verbs, with these Genitives, and
 Ablatives, which in their own nature do not signifie buying,
 or any such like thing. *Peter* bought a maids kifs for a scute:
 should she disdain it? I'll not kifs at so dear a rate. For how
 much do you play? For how much have you supped? We
 read of some that spent six hundred scelleries in a Supper, but
 the *French men* oftentimes sup for a liard. How much doth
Euftus teach for? For little. But for more then *Delius*. For
 how much then? For nineteen Crowns. I'll not learn to be
 at so dear a rate. *Phedria* in *Terence* lost both his estate and
 himself. But I'll not be in love at so dear a rate. Some mens
 sleep costs them a great deal. *Demosthenes*, got more for holding
 his peace, then others did for speaking. I intreat thee to take
 it in good part. There is also another sort of Verbs which Go-
 vern an Accusative with a Genitive or Ablative case. Which
 are these, *accuso*, that is, I object a crime, or I blame one that
 is absent; *incuso*, I blame one without judgement; *arguo*, I re-
 prehend; *insimulo*, I charge one upon suspition of a fault;
postulo, I sue one at Law; *accerso*, to complain of or appeach one.
damno, *condemno*, i. e. I pronouce one to be guilty, *admon-
 eomonefacio*. Ch. As for Fample.

The form of accusing.

An. Scipio was accused for bribery; Thou accusest me of impudence, who art thy self most impudent. *Lepidus* was accused for taking bribes; he was appeached for his life. If thou halt bring a man into suspicion of covetousness, thou wilt be evil spoken of. Put him in mind of his former condition. Mortal men are put in mind of their condition by that very word. Put *Lepidus* in mind of his promise. There are many Verbs which govern a double Accusative Case; As for Example, I teach thee Learning. I earnestly intreat leave of thee. I will unteach thee those manners. He asked me the debt. I must put thee in mind of this thing, that in these verbs their Passives govern the second Accusative Case, in others the definitive Case remains; as Thou hast been taught by me. They sue me for theft. I am appeached of theft. Thou accusest me of Sacrilege. I am accused of Sacrilege. I know thou art not yet satisfied. I know that thy mind is not yet satisfied. For when can so great a devourer of elegancies be satisfied? but I must forbear the guests, to all whom these things are not alike delightful. After Supper, as we are walking broad, we will discharge what all be wanting in the reckoning, unless thou think fit it should be otherwise. *Ch.* Let it be as thou wilt. Let us give God thanks, afterward we will walk broad a little. *M.* Thou sayst well, for there is nothing more pleasant, nothing more wholesome, than this evening air. *Ch.* Come hither *Peter.* Take away all things in their Order; and fill the Cups with Wine. *Pe.* Dost thou bid me to give thanks? *Ch.* Yes, do. *Pe.* Wilt thou rather have it in Greek, or Latine? *Ch.* Both ways. *Pe.* We thank thee O heavenly Father, who hast created all things by thine unspeakable Power, and Governest all things by Thy unsearchable Wisdom, and feedest all things, by thy never failing goodness, grant unto thy children that they may at last drink that pleasant Wine of Immortality in thy Kingdom, which thou hast promised and prepared for those that sincerely love thee thorow Jesus Christ, Amen. *Ch.* Say the same in Greek, that the rest may not understand what thou sayest, &c. I thank you, my most friendly guests, who have vouchsafed to come to this poor Feast, I intreat you to take it in good part. *Con.* We desire not only to thank thee, but to requite thee every one in our turns, therefore let us not use many words in thanking thee.

But let us rather rise up and walk abroad. *Au.* Let us carry the maids along with us, for our walking abroad will be much the less troublesome to us. *Ch.* Thou art in the right, lest we want beauties, if perhaps the place shall not afford flowers. Whether wilt thou rather walk softly in our garden like a Poet, or go abroad to the River? *Au.* Truly the Orchards are very pleasant, but keep that pleasure for the morning walk. But the sun being toward it's setting, the looking upon the waters doth very much delight the eyes. *Co.* I thou then go before *Austine*, as it becomes a Poet. I'll go by this side. *Au.* O strange! How many companions, what a pomp do we carry along with us! It cannot be told *Ch.* *Au.* How much please my self, me-thinks I am a Peer. *Ch.* Well, now make good thy promise, pay what thou hast promis'd. *Au.* What wilt thou especially have me to say. *Ch.* As I went heretofore to admire at many things in *Pollio's* Oratio so especially at that most of all, that he could so easily, frequently, and so handsomely turn a sentence, which is thing me-thinks not only of an excellent wit, but also much practice. *Au.* Thou hast not without good cause admired at that in *Pollio*, *Austine*, for he hath moreover, both kind of Divine faculty in this thing, which I think hath fallen him with a certain readiness of wit, and also with very much practice both of speaking, and reading, and of writing rather than by any means or instruction. *Ch.* But I expect to hear some reason of that thing, if it may be. *Au.* The thing is so as I have said, but because I perceive that thou dost earnestly desire it, I will fulfil thy mind as well as I can: As I will render, as I shall be able, those short-forms which I thought I have observed to be in his Orations. *Ch.* Come I very much desire them. *Au.* I am ready to do it.

First of all, the matter it self is to be set forth in pure, choise and Latine words, which very thing to be able to do, is the part of no mean Artist. For there are very many, who affect, I cannot tell after what fashion, a fluency, and variety of Style, when they are not able, no not so much as once to express the thing in proper terms. These fellows as though it were a light matter for them to speak rudely once, they make their bald Language, first one way, then another more bald as if they strove with themselves, to speak as barbarously as imaginable: therefore blockheads heap up together sonorous words of the same signification, which sometime so much dis-

agrees

agree one from another, as that they themselves may wonder how they came together. For what is more absurd than that a ragged man, who hath not so much as one garment, which he can put on without shame, yet should now and then change his rags, and make brags of his beggarliness as if he were rich? Why but me-thinks those affectors of variety are no less ridiculous, who when they have once exprest themselves in barbarous language, they repeat the same again in ruder terms, and afterward again and again still more unlearnedly. This is not to be copious in expressions, but in solecisms. First of all, then as I have said, the matter it self must be exprest in proper and choice words. 2. Then we must use change of words if we can find any such, which fully exprest the same thing. 3. Afterward when proper words shall be wanting we must use borrowed words, if so be the translation be modest. 4. Where these also shall fail, if thou hast spoken in the Active voice, thou must change it into the Passive, which affords us so many sentences, as we had from the Active. 5. After that, if we can, we will change Verbs, either into Verbals or into Participles. 6. Lastly, when we have sometime changed Adverbs into Nouns, sometimes, into first one, then another part of Speech, we will speak by the contrary. 7. Or we will turn the Affirmative Speech into a Negative or back again. 8. Or truly what is spoken Affirmatively we will speak by asking a question. Now for Example, let us take this sentence, *Thy Letter hath very much delighted me.*

Thy Letter. (5).

Hath very much (9) Me (5) delighted (8). Thou hast the matter, it will be thy duty to compose it. Let us try then. Let us make tryal. Thy Letter hath very much delighted me. Thy Letter hath wonderfully cheer'd me. *Au.* Turn the Active into a Passive, it will be another Phrase. As for Example, It cannot be spoken, how I was cheered with thy Letter.

Also by other Verbs signifying the same thing.

As for Example.

I took Incredible pleasure from thy Letter. I took very great pleasure

pleasure from thy highness Letter; Thy letter brought me no ordinary joy. Thy Letter drench'd me over head and ears in joy, &c.

By Afficis.

Thy Letter affected me with Singular delight.

Change it into the Passive Voice.

I was affected with Singular delight by thy Letter; thy Letter brought me no little joy.

By sum; and Nouns Adjectives.

Thy Letter was many ways very delightful to me; thy Letter was very acceptable to me.

By Nounes Substantives.

Thy Letter was an unspeakable delight to me; thy Letter was an incredible delight to me.

Change it into a Negative.

Thy Letter was no Ordinary joy to me, nothing befel me in all my life more pleasant than thy Letter. Although we have already used this way sometimes, which is not carelessly to be omitted. For as oft as we would have these words, *multum*, *plurimum*, to signifie (Singulariter) we will do that by a contrary word; As for Example, *Henry* loves thee very much; he loves thee with no common love. Wine delights me much, it delights me not a little. He is a man of a singular wit. He is a man of no ordinary wit. He is a man of admirable Learning. He is a man of no despicable Learning. *Thomas* is of an high condition among his acquaintance: of no mean condition. *Aufine* was very eloquent, he was not uneloquent. *Carneades* was a Noble Orator, not ignoble, not obscure. And the like sayings of that kind, which are often used. But it's sufficient to have put thee in mind of a most Excellent thing. Neither canst thou be ignorant, that we use this kind of expressions two manner of ways. 1. For modesty sake, especially if we speak concerning our selves. 2. As also for to enlarge

large, For, We say well and elegantly, not ungrateful, for very grateful: not commonly, for singulary.

I. For modesty's sake.

I have gotten some opinion of Learning by my Letters. I have always been careful, that I might not have the last place in the commendation of Learning. 2. The former Examples are concerning enlarging, now let us return to our own. Nothing hath betided me more well-come than thy Letter. Nothing hath at any time been a greater delight to me, than thy Letters. I have taken so great pleasure in nothing at any time, as in thy most loving Letters. After this manner all the former sentences may be changed by an Interrogation. What could there be more delightful to me in my life, than thy Letter? What hath at any time so delighted me, as thy last Letter? After this manner, again, we may in a manner turn every sentence. *Ch.* What must we do then? *An.* Now let us turn the whole sentence a little more largely, that we may speak one word in many words. *Ch.* Tell me for Examples sake. *An.* That which was spoken sometime by the noun *Incredible*, and sometime by the Adverb, *Incredibiliter*, we will turn this one word into many words. I cannot express by Letter, how much I was delighted with thy Letter. It will be a very hard matter for me to write, and for thee to believe; how great a delight thy Letter was to me. I am altogether unable to express, how I rejoiced at thy Letter. And likewise without end. Again, after another manner. For hitherto we have varied a sentence, by Negation, and asking a question; and lastly, by Indefinite Phrases. Now we will vary them by Subjunctives or conditionals; after this fashion. Let me die, if any thing at any time was more wished for, or more delightful than thy Letter. Let me perish if any thing hath been a greater pleasure, than thy Letter. So let God love me, as nothing hath fallen out in all my life more comfortable to me than thy Letter; For a man may invent many others after this manner. *Ch.* What comes afterward? Now we must betake our selves to translations, similes, and examples.

A translation (or using a word in a signification less proper) is in these.

I have received thy Letters, which were as sweet as honey. Me-thinks thy Letters are nothing but meer delights, &c. And many more of the like sort, but we must beware, lest we use obsolete, and too harsh translations. Such as this is,

spot white snow on sitting Alps.
Jupiter bespewed the cold Alps with white Snow.

And such as this is, The Supper of thy Letters refreshed me with very pleasant dishes.

A Comparison from a Simile.

Thy Letters were more pleasant than any Ambrosia, or Nectar. Thy Letter was sweeter to me than any Honey. Thy Courteous Letter far excelled both, all Carob-fruit, and Attick Honey, and all Sugar, Nectar, and the Ambrosia of the Gods. Here whatever is famous for it's sweetness may be made use of.

From Example.

I will never be perswaded to believe, that Hero, received the Letters of her Leander, either with greater delight or more kisses, then I received thine. I can scarce believe that either Scipio after he had overthrown Carthage, or that Paulus Aemilius after he had taken Persens did triumph more Magnificently, then I did, as soon as thy Letter-carrier deliver'd me thy most pleasant Letter. A great number of Examples of this sort may be found out both from fables, and also out of histories. And similitudes of things are taken from natural Philosophy, the natures of very many whereof it's needful to keep in Memory. Now if thou have a mind let us make tryal in another sentence.

I'll never be unmindful of thee as long as I live.

Always while I live, I'll remember thee: as long as I live, I'll never forget thee. I'll sooner cease to live, than I will cease to remember thee.

By Comparisons.

If the body shall be able to fly from the shadow, then my mind will be able to forget thee. The *Lethæan* River shall not be able to extinguish the memory of thee.

Besides, by an impossibility, or after the manner of the Poets, by contraries.

Dum juga, &c.

While the Boar shall love the tops of the mountains, and the fish the floods, &c. Which its no hard matter to invent. But lest we seem to exceed, we will content our selves with these at present. At another time if thou wilt, we will discourse together more at large of this matter. *Ch.* I thought *Austine* that thou had already been quite drawn dry. But thou hast, beyond expectation shown a new treasure, which if thou proceed to lay open the night will overtake us, before thou canst want words concerning the same matter. *An.* If I excel in this my ordinary both Learning and Wit, how much dost thou think *Cicero* himself was able to do, who is said to have contended with *Roscius* the Comedian? But the sun forsakes us, the air begins to be moist, it's better to do like the little birds, and to go into the house, and to bed: therefore farewell my most sweet *Christian*, till to-morrow. *Ch.* Fare thee well likewise *Austine*, who art the learnedst man alive.

A Religious Feast.

*Eusebius, Timothy, Theophilus, Chryselestus,
Euranus, Eulalius.*

Eu. S Eeing all things do now wax green, and look cheerfully in the fields. I much wonder there are any, that can be delighted with the smoky Cities? *Tim.* All are not delighted with the sight of flowers, or green meadows, or fountains and rivers. Or if they be taken with them, there is something else that doth more delight them. So one pleasure is driven away with another, as one nail is driven out with another. *Eu.* It may be thou speakest to me of Users, or

of Covetous Merchants, which are very like them. *Ti.* Yes of them, but not of them only, (O honest man) but besides these, of a great many others, even to the Priests themselves and Monks, who commonly for the sake of gain, chuse rather to abide in the Cities, and those very Populous, being of the opinion, not of *Pythagoras*, or *Plato*, but of a certain beggar, who delighted to be crowded in the throngs of men, because he said, that there was something to be got, where a multitude was. *Eu.* Away with blind buzzards with their gain. We are Philosophers. *Ti.* And the Philosopher *Socrates* prefer'd the Cities before the Country, because he was desirous of Learning, and the Cities afforded something, whence he might get Learning. 'Tis true there are trees and Orchards fountains and rivers in the Country, which might delight the eyes, but they could not speak any thing, and therefore could teach him nothing. *Eu.* It's some thing which *Socrates* said, if thou walk alone in the fields. Although in my opinion, the nature of things is not without a tongue, but is full of Language on every side, and teacheth one that meditates many things, if it can have one that is attentive and apt to Learn? What else doth that so pleasant face of flourishing nature speak aloud, than the Wisdom equalling the goodness of God the Divine Artist? But how many things doth *Socrates* in that his retirement teach his *Phædrus*, and learn of him again? *Ti.* If there were some such here, there could be nothing more pleasant than dwelling in the Country. *Eu.* Hast thou a mind therefore to make tryal of it? I have a little farm, near the City, not a large one, but well husbanded, I invite you thither to dinner against to-morrow. *Ti.* We are many of us. We should eat up thy whole farm. *Eu.* Yea, but a feast wholly made of Sallets shall be set before you, you shall have provision of unbought dainty dishes, as *Horace* says, the place it self doth supply us with wine; the trees themselves do almost reach out to us pompions, melons, figs, damsons, apples, nuts, like as 'tis in the Fortunate Islands, if we believe *Lucian*. Perhaps there will come to us besides an hen out of the cowp. *Ti.* Well we do not refuse. *Eu.* But let every one bring his companion with him, whom he hath a mind to, so that seeing you are four, we will be as many as the Muses. *Ti.* We will do so. *Eu.* I will warn you of this one thing beforehand, every one shall bring his own sauce. I will only set meat before you. *Ti.* What sauce dost thou speak of, Pepper, or Sugar? *Eu.* Nay, but another

other that is cheaper, but more pleasant. *Ti.* What's that?
Eu. Hunger. A light supper this day will give that, and
to morrow a little walk will get you a stomach. And you
must be indebted to my Country house for this also. But at
what a clock have you a mind to dine? *Ti.* Atten a clock,
before the Sun grow hot. *Eu.* I will take care of it. *Ti.* O
Master, the gue's are at the Door. *Eu.* It's faithfully done,
that you are come; but it's twice worthy of thanks, that
you are in good time, together with your uninvited gue's,
which are heartily welcom. For there are some, who are
uncivilly civil, who vex their Feaster with their delay. *Ti.*
We came the sooner, that we might have leisure to take a
view, and see this thy Palace, which we hear, hath varie-
ty of wonderful delights on every side, it doth shew it's
Master's wit in every place of it. *Eu.* You will see a palace
becoming such a King. Truly I have a little hole more ac-
ceptable than any Palace. And if he be a King who lves at
liberty according to his mind, I am a King indeed in this
place. But I think it better in the mean time, while the
Cook-maid makes ready the pottage, and the heat of the
Sun is yet moderate, to go to see my Orchards. *Ti.* Is there
another besides this? for this truly, is marvellous well
kept, it salutes, and kindly entertains us with a very lovely
aspect, as soon as we enter into it. *Eu.* Let every one therefore
gather himself some flowers in it, and some branches: let the
ill scent of the house at all offend him. The same sweet sa-
vour doth not alike please all. Therefore let every one
chuse for himself. Do not spare. For whatsoever grows
here, I confess it is almost common. For the door of this
Entry is never shut but in the night time. *Ti.* Look thee
where *Peter* is at thy door. *Eu.* I had rather have him to
be my Porter, than *Mercurie*, or *Centaures*, and other mon-
sters, which some paint on their doors. *Ti.* What's more
befeeing a man that is a Christian. *Eu.* Yet I have not a
dumb Porter; he speaks in three languages to one that go-
eth in. *Ti.* What doth he speak? *Eu.* Can't thou read it?
Ti. The distance between is somewhat further off, than the
sight of my eyes can reach. *Eu.* See here is a prospective-
glass for thee, which will make thee even a *Linceus*. *Ti.* I
see Latin words, *If thou wilt enter into life, keep the Commande-*
ments. Math. chap. 19. *Eu.* Now read the Greek. *Ti.* I see the
Greek words indeed, but they see not me; therefore I com-
mit this business to *Theophilus*, which is continually chanting
out

out Greek. *Th. Repent, and be converted, in the third of the Acts. Ch. 9. I will take the Hebrew upon me. In the Truth of the Lord, and in Repentance.* *Eu.* Do you think him a rude porter, which forthwith bids us, to turn from vices, and to turn to the study of Piety? Besides, that life is not to be attained by Mosaical works, but by the Faith of the Gospel? Lastly, the way to eternal life, is in keeping the Commandements of the Gospel. *Th.* And lo, presently the going in on the right hand shews us a Chappel, a very neat one. On the Altar is Jesus Christ looking up to heaven, to the Father, and the Holy Spirit, who look forth there, and stretching out his right hand to the same place, he doth with his left hand as't were invite, and allure him that passeth by. *Eu.* Neither doth he entertain us without a tongue: Thou seest Latin words; *I am the way, the truth, and the life.* Greek: *I am Alpha and Omega.* In Hebrew; *Come ye Children unto me, I will teach you the fear of the Lord.* *Ti.* Truly the Lord Jesus hath spoken good news to us. *Eu.* But lest we seem uncivil, perhaps it's meet that we salute him again, and pray him, that seeing we can do nothing of our selves, he of his exceeding great goodness would not suffer us at any time to wander from the way of salvation, but leaving off Jewish Ceremonies, and the crafty delusions of this world, he would by the truth of the Gospel, bring us unto eternal life; that is to say, that he by himself would draw us to himself. *Ti.* It is very meet, the very shape of the place invites us to pray. *Eu.* The pleasantness of this garden allures many strangers, but the custom is so much grown in use in a manner with all, as that no man passeth by Jesus without saluting him. I have, instead of a most filthy *Priapus*, set him to be the keeper, not only of the garden, but of all things I possess, and lastly, as well of my body, as soul. Here is, as you see, a little Fountain, very pleasantly bubbling forth with very wholsom water; after a mean fashion, resembling that only fountain, which refresheth all those that labour and are heavy laden, with heavenly water, and after which the soul that's tyred with the troubles of this World panteth, just according to the Psalmist, *The Hart is very thirsty after he hath eaten the flesh of Serpents.* Whosoever is a thirst, may take water out of this freely. Some also besprinkle themselves with it upon a Religious account. I see you are unwilling to be got away from this place. But ith' mean time, the time puts us in mind to visit this handsomer Garden which

the walls of my Palace compass in a quadrangle. If any thing shall be to be seen within, you shall all look upon it after dinner, when the scorching heat of the Sun will keep us like Snails within doors for some hours. *Ti.* O wonderful ! me thinks I see *Epicurus* his Gardens. *Eu.* All this place is dedicated to pleasure, but such as is honest : to delight the eyes, refresh the smelling, and recreate mens minds. Here grows nothing beside sweet smelling herbs, nor yet all of these, but only the choice ones. Every kind hath its bed. *Ti.* Neither are the Herbs in thy Garden speechless, as far as I perceive. *Eu.* Thou sayst well ; others have stately houses ; I have one full of talk, lest at any time I may seem alone : yea thou wilt rather say so when thou shalt see it all. As the herbs are ordered as't were into Troups, so every several Troups have their Ensignes with a Motto. So this sweet Marjoram saith, *Forbear me Sow, I yield not a sweet smell for thee.* For though it have a very fragrant scent, yet swine are very much offended with this sweet savour. In like manner, all the several sorts have their titles, discovering something, which is agreeable to the peculiar vertue of that herb. *Ti.* I have seen nothing yet more delightful than this little Fountain, which standing in the midst, smiles as't were upon all the herbs, and promises them cool refreshing against the scorching heat. But this little channel which gives men a sight of all the water so finely running thorow the midst of the Garden, wherein the herbs on both sides delight to behold themselves, as't were in a looking-glass, Is it made of Marble ? *Eu.* Thou jeers me ! How should Marble come hither ? Its Marble made of Loam, the upper part of it being coloured over with white. *Ti.* What place, I pray thee doth this lovely River run into ? *Eu.* See mens incivility. After it hath sufficiently delighted our eyes, it runs through the Kitchen, and carries away with it its dirt into the house of Office. *Ti.* In good truth, that's a cruel thing. *Eu.* It is an harsh reward, if the Bounty of God had not provided it for that purpose. Then we are hard-hearted, seeing we defile the Fountain of the Word of God, which is far more pleasant than this, and which is given us to refresh and cleanse our Souls, with our vices and wicked lusts, abusing such an unspeakable gift of God. For we do not abuse this water, if we employ it unto divers uses, for which he hath given it, who supplies us abundantly with every thing for mans use. *Ti.* Those things are very true that thou saiest ; but why are even the hedges of thy Garden

Garden green, which are made with hands. *Eu.* That there may be nothing here, but what groweth. Some would rather have red things, because that colour being put to them, giveth a grace to green things. This colour please him better, (as every man hath his own opinion) even in Gardens. *Ti.* But three Walks do almost darken the delightfulness of thy garden, which is very pleasant of it self. *Eu.* In these I either study, or walk about alone, or discoursing with some ordinary friend, or make a meal if I please. *Ti.* These Pillars which at an equal distance one from another uphold the building that leans upon them, delighting ones sight with a marvellous variety of colours, are they of Marble? *Eu.* They are of the same Marble that this Channel is made of. *Ti.* Truly it's an handsom cheat. I would even have sworn they had been Marble. *Eu.* Therefore beware, lest thou either believe, or swear any thing rashly. A new doth often deceive one. *What we want in Riches, we supply with Art.* *Ti.* Was not so neat a Garden sufficient for thee, unless thou shouldest moreover paint out other Gardens? *Eu.* One Garden could not hold every particular kind of Herbs. Besides that, we are twice delighted when we see the Flower which is painted, contending with that which grows, and we admire the cunning workmanship of Nature in the one, and the wit of the Painter in the other: in both God's bounty, who freely bestows all these things for our use, being wonderful and lovely in every thing. Lastly, a Garden doth not alway flourish, flowers do not alway grow: This Garden is green, and delights one even in the midst of Winter. *Ti.* But it casts no fragrant scent. *Eu.* But then again it needs no dressing. *Ti.* It only delights the eyes. *Eu.* Yea; but it doth that continually. *Ti.* A Picture waxeth old too. *Eu.* I grant that; but it continues longer than we do; and commonly age gives a grace to it, which it takes from us. *Ti.* I wish thou didst tell an untruth in this. *Eu.* In this Walk, which looks towards the West, I enjoy the morning Sun: In this which looks toward the East, I some time sit a sunning: In this which looks toward the South, but lyes open towards the North, I am relieved from the scorching heat of the Sun. Let us walk about, if you please, that we may look on them nearer at hand. See, the very ground is green also. For even the Chequer-work hath the beauty of colours, and delights one with painted flowers. This Grove which you

See painted all over this wall, represents to me divers sights. First of all, as many trees as you see, you see so many kinds of trees, all very well exprest to the life. As many Birds as you see, you see so many special kinds of Birds, especially if there be any more rare, and famous for any notable quality. For to what purpose is it to paint Geese, Hens, and Ducks? Below there are the special kinds of four-footed Beasts, or of those Birds which live upon the ground, like four-footed Beasts. *Ti.* There is a wonderful variety, and there is nothing idle, there is nothing which doth not either do, or speak something. What says the Owl to us, which is well nigh out of sight, lying hid in the boughs? *Eu.* Being an *Attick*, she speaks Greek, *Be wise*, says she, *I fly not for all men*. She bids act advisedly, because *Unadvised rashness doth not fall out well to all*. This Eagle tears the Hare in pieces, while the Beetle earnestly intreats for succour, but all to no purpose. The Wren assists the Beetle, he likewise being a deadly enemy to the Eagle. *Ti.* What doth this Swallow carry in her mouth? *Eu.* The herb *Celandine*. For with this she restores sight to her young ones that are deprived of their eyes; do you know the shape of the herb? *Ti.* What new kind of Lizzard is this? *Eu.* It is not a Lizzard, but a Chamelion. *Ti.* Is that a Chamelion much spoken of with a long name? I thought it had been a beast bigger than a Lion, which it also exceeds in the denomination. *Eu.* This is that Chameleon which alway gapes, and is always hungry: This tree is a wild Fig-tree, near to which only it is fierce, being elsewhere harmless. For it hath poison, lest thou should set light by the little gaping beast. *Ti.* But it changes not colour. *Eu.* True, because it changes not it's place: as soon as it shall change it's place, thou wilt also see another colour. *Ti.* What means this Minstrel? *Eu.* Dost thou not see a Camel dancing hard by him? *Ti.* I see a new sight, *a Camel is the lascivious Dancer, and the Pipe is the Piper*. *Eu.* But you shall have even three whole days space at another time, to view these things severally, and at leisure. It shall be sufficient at this time to have seen them as't were through the Casement. In this quarter is painted to the life whatsoever famous herb there is,; and which you may well wonder at, here poisons, though they be deadly, are not only viewed, but also handled without hurt. *Ti.* See here's a Scorpion, a rare mischief in these parts, but frequent in *Italy*. Though me thinks the colour is

not

not like one in the Picture. *Eu.* How so? *Ti.* Because they are more black in *Italy*, that is somewhat too pale. *Eu.* Lost thou not know the herb on whose leaf it happens to be. *Ti.* No not well. *Eu.* It's no wonder. For it grows not in our Country Gardens. It is Wolf's bane. That poison is so strong, that the Scorpion is astonish'd, and grows pale at the touch of it, and yields it self overcome. But being hurt with poison, it would seek remedy from poison. You see both the kinds of Hellebore near it. If the Scorpion can be able to free himself from the leaf of the Wolfs-bane, and to touch the white Hellebore, he will recover his former strength, the touching of a contrary poyson dissolving his benumbedness. *Ti.* Then that Scorpion is quite killed; for he will never free himself from the leaf of the Wolfs-bane. What, do Scorpions speak also here? *Eu.* Yes, and that in Greece too. *Ti.* What saith he? *Eu.* God hath found out the guilt. You see here every kind of Serpents besides the herbs. Look you where a Babilisk is, with fiery eyes, and he is formidable by reason of these which are even very strong poison. *Ti.* And he speaks something. *Eu.* Let them hate, says he, while they fear me. *Ti.* That's a Kingly word indeed. *Eu.* Nay there's nothing less Kingly, but tis a Tyrannical speech. There the Lizzard fights with the Viper. Here the Snake Dippi lies in wait, being covered with the shell of an Ostrich's egg. Here you see the whole government of the Ants, to imitate whom, the Hebrew wise man (*i. e.* Solomon) invites us, as also our *Horace*. Here you see the *Indian Ants*, which have gathered Gold, and keep it. *Ti.* O strange! who could be weary with being in this Theatre? *Eu.* At another time. I say, you may look upon them till you are weary. Now look upon the third wall, only afar off. It hath in it Poles, Rivers, and Seas, and whatever famous Fishes there are in them. Here is the River *Nilus*, wherein you see that Dolphin, which is a lover of men, fighting with the Crocodile, than which there is not another more deadly enemy to man. On the banks and shores, you see those creatures which live both on land and water, as the Crab-fishes, Sea-Almonds, and the Beavers. Here is the *Pourpoint* which is caught by the Oyster. *Ti.* What doth he say? *Eu.* While I endeavour to catch another, I am caught my self. *Ti.* The Painter hath made the water clear in a wonderful manner. *Eu.* He must either do so, or we must have needed other eyes. Hard by there is another *Pourpoint* swimming on the top of the sea.

like a little cocke: hee
 wa'ter, delighting in the sight of Foists. You see the Cramp-
 sills lying flat on the Sand, which is of the same colour, which
 here you may safely touch with your hand. But we must
 make hast to another place. *These things delight our eyes, but*
they fill not the belly, let us hasten to the rest. *Ti.* Is there
 any thing more yet? *Eu.* You shall see by and by what the
 backside can afford us. Here you see a very spacious Gar-
 den, divided into two parts: in the one there is all kind of
 Sallets, wherein my wife, and whole family bear the sway:
 in the other there is all kind of Physical herbs, especially
 the famous ones. On the left hand is an open Meadow,
 having nothing in it but green grass; it is hedged round
 about with an hedge, which is made of quick-set. There I
 either walk sometime, or often play with my companions.
 On the right hand there is an Orchard, wherein, when
 we shall have leisure, you shall see very many forreign Trees,
 which I do by little and little bring to be accustomed to our
 air. *Ti.* O wonderful! truly thou excellest even *Alcinous* him-
 self. *Eu.* Here is a place to keep Birds in, adjoyning to the
 end of the upper Walk, which you shall see after dinner, of
 divers shapes, and you shall hear divers tongues. And their
 dispositions are no less differing. Among some of them there
 is an agreement and mutual love, between others an irrecon-
 cilable enmity. But they are also tame, and gentle, that if at
 any time I sup there, when the window is set open, they
 fly upon the table, and take meat even out of my hands.
 If at any time I go in at the Draw-bridge, which you see,
 discoursing with a friend, they sit close by me, they
 give good heed to me, sit upon my shoulders, or arms, they
 have so forgot to be afraid, because they perceive that no
 man hurts them: In the furthest part of the Orchard, is the
 place of the Bees. Neither is that an unpleasant sight.
 For the present, I'll not let you view any more, to the in-
 tent there may be something which may call you back after-
 ward, as't were, to a new sight. I'll shew you the rest after
 dinner. *Pa.* Thy wife and maid cry out, that the dinner is
 spoiled. *Eu.* Bid them be patient, we will come with speed
 presently. Let us wash friends, that we may go to the table
 with clean hands and minds. For if even the Heathens were
 conscientious at their meat, how much more ought it to be
 holy unto Christians, because it hath a kind of resemblance of
 that sacred Feast, which the Lord Jesus kept as his last with
 his Disciples. And for that reason it is taken for a custom to
 walk

with ones hands. That if any hatred, or dishonesty do perhaps remain in any mans minde, he may cast it out before he come to eat his meat. For so I think the meat will be more wholesome for the body, if it be taken with an uncorrupt mind.

Ti. We believe that is most true. *Eu.* Seeing this example was given to us by Christ himself, that we should begin our meat with a Hymn; for I think we often read that in the Gospel, that he blessed or gave thanks to the Father, before he broke bread: and that again we should end with an Hymn; if you think good, He rehearse an Hymn to you, which Saint *Chrysostom* in one of his Homilies doth wonderfully commend, and vouchsafed also to interpret it. *Ti.* Ye we intreat thee that thou wilt do so. *Eu.* Blessed God; who feedest me from my youth, who givest food to all flesh, fill our hearts with joy and gladness, that having abundantly that which is sufficient for us, we may abound unto every good work, through Christ Jesus our Lord, with whom, unto thee, together with the Holy Spirit, be Glory, Honour, and Dominion, for ever more. *Ti.* Amen. *Eu.* Now sit you down, and let every one set his shadow (i. e. unbidden guest) by him. *Timothy*, the chief place belongs to thy gray hairs. *Ti.* Thou hast comprised all my deserts in one word. I am to be preferred before the rest only in this respect. *Eu.* God is the Judge of thy other gifts. We judge according to what we see. Do thou *Sophronius*, sit close by his side: Thou *Theophilus*, and *Eulalius*, sit you on the right side of the table. *Chrysogonus* and *Theodidactus* shall sit on the left side. *Uranus* and *Nephalus*, in the room which is left; I will keep this corner.

Ti. We will not suffer it; the chief place belongs to the master of the house. *Eu.* This whole house is mine and yours too, and if I may bear rule in mine house, that place belongs to the master of the house, which he will chuse for himself, what such soever it be. Now I pray that Christ, who is the cheerer of all men, and without whom nothing is truly comfortable, would vouchsafe to be at this our feast, and comfort our minds by his presence. *Ti.* I hope he will vouchto do so. But where shall he sit, when all places are already full? *Eu.* I wish that he may be in all things, both in our Meat and Drink; so that every thing may tast of him, but especially, that he would enter into our hearts; which that he may the rather vouchsafe to do, and that we may make our selves more fit to entertain so worthy a guest, if it be not troublesome, you shall hear a little read out of the

holy

oly Scripture; but so, as that in the mean while you may nevertheless reach your hands to the Eggs and Lettice, if you please. *Ti.* We will do that with a good will, but we will listen more willingly. *Eu.* That custom, me thinks, is to be entertain'd in many respects; because by this means the discourse may be avoided, and there may be administered matter of profitable discourse. For I am far from their mind, that think it not to be a merry Feast, unless it be full of foolish and wanton tales, and which makes a great noise with Althy Songs. True mirth ariseth from a pure conscience: and those discourses are pleasant indeed, which to have spoken or heard, may always delight a man; and also to remember them; not such as may presently make him ashamed, and which may torment his conscience with sorrow. *i.* I wish we all could as seriously weigh these things, as they are true. *Eu.* Besides that these things have a certain and wonderful profitableness in them, they moreover become delightfom when thou hast used them but one moneth. Therefore there is nothing better, than to accustom ones self to the best things. *Eu.* Boy, read distinctly and loud. *As the she Rivers of waters, so is the heart of the King in the Lords hand: he will turn it whithersoever he pleaseth. Every way of a man seemeth right unto himself, but the Lord weigheth the heart. To shew mercy, and to do judgment, pleaseth the Lord more than sacrifices.* *Eu.* Let this suffice, Its better to learn a few things with an affectionate mind, than to run over many things with weariness. *Ti.* It is indeed better, but not in this thing only. *Pliny* hath written, that *Tullies* Offices are never to be laid out of ones hands; and truly they deserve to be got perfectly by heart, as of all men, so especially of those, who are ordained to govern the Common-wealth; in my opinion; but I have alwaies thought, that this little book of Proverbs deserveth to be continually carried about with. *Eu.* Because I knew my dinner would be mean and homely, therefore I have provided this sauce for us. *Ti.* Here is nothing but what relishes excellently well; and yet if there were nothing but Betes without Pepper, Wine, or Vinegar, such a Lecture would season all things. *Eu.* Yet it would benefit me more, if I understood what I hear. And I wish there were some sound Divine, who accurately understood these things. I cannot tell whether it be lawful for us, who are ignorant men, to discourse together of these things. *Ti.* But I think that even Mariners may do it, if so be, they be not

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rash to define things. And it may be that Christ, who hath
 promised that he will be present, wheresoever two are met to-
 gether conferring of him, will come & inspire us who are so ma-
 ny. *Eu.* What if we then divide the three sentences among u-
 nine? *Co.* We are content, so that the Matter of the Feast be
 gin. *Eu.* I would not refuse to take the charge, but I am
 afraid, lest herein I entertain you worse, than I entertain
 you with cheer. But lest I should at all seem froward, let-
 ting pass divers opinions which Interpreters give upon this
 place, methinks this is the moral sense, That other men may
 be wrought upon with admonitions, reproofs, laws, and
 threatnings: but that the mind of a King, because he fear-
 no man, is more exasperated if thou gainsay him. And therefore
 as often as Princes earnestly contend for any thing, they
 are to be left to their own will: Not because they have
 always a will to the best things, but because God sometime
 makes use of their folly and malice to correct those who
 have offended. Even as he forbade that *Nabuchodonosor* should
 be resisted, because by his means he had decreed to chastise
 his people. Perhaps that is it, which *Job* saith, *Who make*
the hypocrite reign for the sins of the people. Yea, and perhaps
 it is to this purpose, which *David* saith, bewailing his sin
Against thee only have I sinned and done this evil in thy sight
 not that Kings do not sin, to the great hurt of the people
 but because they are not subject to a man, by whose auth-
 rity they can be condemned, whereas no man, though he
 be a great man, can escape the Judgment of God. *Ti.* I like
 well the interpretation. But what is the meaning of the
 words, *the rivers of waters?* *Eu.* A Similitude is used, which
 may explain the thing. *The provoked mind of a King, is a*
violent and unruly thing, neither can it be perswaded to go this
that way, but is carried with its own violent passion, being pri-
ed forward as't were with a Divine fury: Even as the Sea
 spreads it self upon the earth, and often changes its course
 not caring for the fields and houses, nor for any thing that
 stands in its way; and in some places runs under ground
 whose head-strong violence if thou endeavour to hinder
 or to turn another way, thou labourest in vain. In like
 manner also it falls out in great Rivers, even as the fab-
 lous report of *Achelous*. But less harm is got, if thou handson
 his appetite, than if thou violently resist. *Ti.*
 there then no remedy against the wilfulness of wicked Kings.
Eu. Perhaps the chief will be, not to admit a Lion in

the City; the next is, so to restrain his Power by the authority of the Council, Magistrates, and Citizens, that he cannot easily break into Tyranny. But the chief of all is; while he is yet but a child, and knows not himself to be a Prince, to instruct his mind with holy instructions. Likewise intreaties and admonitions are good; but they must be mild and seasonable. The last refuge is, to importune God by prayers, to incline the Kings heart to those things which become a Christian King. *Ti.* What sayst thou, thou Lay-man? If I were Bachelor of Divinity, I should not be ashamed of that interpretation. *Eu.* Whether it be true or no, I know not; it satisfies me that the sense is not impious or heretical. I have done according to your mind. Now as it's fit in Feasts, I desire to hear you in your turns. *Ti.* If you attribute any thing even to this my age, me thinks, this saying may also be applyed to another more hidden sense. *Eu.* I think so, and I desire to hear it. *Ti.* A King may be understood to be a perfect man, who, having subdued his carnal affections, is led only by a Divine impulse; moreover he that is such an one, perhaps it is not convenient to force him to be orderly by humane Laws, but he is to be left to his Lord, by whose Spirit he is lead; neither is he to be judged by those things, whereby the weaknesses of imperfect men is furthered in true piety: but if he shall do any thing otherwise, we must say with *Paul*; *The Lord hath received him, to the Lord he standeth or falleth: like wise that: The spiritual man judgeth all things; but himself is judged of no man.* Therefore let no man limit such men; but the Lord who hath set bounds to the sea, and the rivers, hath the heart of his King in his own hands, and directeth it whither soever he will. For what need is there to limit him, who of his own accord doth better things than mens Laws require, or what rashness is it to bind him with mens Laws, who by sure and evident proofs, is apparently guided by the inspiration of the Divine Spirit? *Eu.* Truly, *Timothy*; thou hast not only gray hairs, but thou also hast a mind reverend for it's gravity of Learning. And I wish that among Christians, who ought all to be Kings, many such were found deserving this name. But we have already made a sufficient Ovation, and have begun enough with the Sallets. Bid that these things be taken away, and that what remains be set on the table. *Ti.* We are abundantly satisfied with this ovation, though there should nothing

more come after, either of a publick feast or triumph. *Eu.* But seeing Christ by his presence as I think, hath aided us in the first sentence, I desire that thy shadow (*i. e.* unbidden guest) may expound the other to us, which me thinks is somewhat darker. *So.* If ye will take in good part whatsoever I shall speak, I'll tel you plainly what I think. Otherwise how is it possible a shadow should enlighten dark things. *Eu.* Truly I undertake for us all, that it shall be done, and such shadows give a light more convenient for our eyes, *So.* *Paul* seems to teach the same thing. Men strive to attain unto Piety, by divers ways of life. One likes the Priesthood; another a single life; another marriages; another retiredness; another publick employment, according to the variety of their bodies and dispositions. Again, one eats *what he hath a mind to, another makes a difference between one meat and another, one makes a difference between days, and another judgeth every day alike. In these things Paul will have every one to do according to his own mind, without despising another; neither ought we to censure any one for such things, but to commit the judgment to God, who pondereth the hearts. For it often comes to pass, that he that eateth is more acceptable to God, than he that eateth not, and he that breaks an holy day is better accepted with God, than he who seems to keep it, and this man's marriage is more acceptable in the sight of God, than many mens single life. I who am but a shadow have spoken my mind. Du* I wish it may be my hap to discourse often with such shadows. If I be not mistaken, thou hast touched the matter, not with a needle, (as they say) but with thy tongue. But here is one who hath lived a Bachelour, not of the number of the Saints who have made themselves Eunuchs for the Kingdom of God's sake: but he was gelded by violence that he might mind his belly the more, until God shall destroy both it and meats. It is a Capon out of my own Coupe. I love boyled meats better. It is very fine Broth which he is served up in; the Lettice are very choyce ones. Let every man take what pleaseth his mind. But lest I should at all deceive you, some roast-meat comes after this; presently after that the sweet-meats; after that the end of the Play. *Ti.* But ith' mean time we shut out thy Wife from the Feast. *Eu.* When you shall bring yours, mine also shall sit down. At this time, what would she be else, but a Cypher. Besides, she being a woman holds chat with more delight among

among women, and we discourse of Philosophy more freely. Otherwise there is danger, lest that befall us, which befell *Socrates*, who having Philosophers with him at table, who delighted in such discourse more than in meat, & their Disputation continuing a great while, *Xantippe* being in a chafe overthrew the table. *Ti.* I think we need fear nothing less from thy wife. For she is a woman of a very mild disposition. *Eu.* Truly she is such an one to me, so that I desire not to change, though I might, and in this respect I think my self very happy. Neither do I like their opinion, who think it a happy thing, never to have had a wife : that pleaseth me better which the Hebrew wise man *Solomon* saith, That he hath got a good lot, who hath got a good wife. *Ti.* It's oftentimes our fault that our wives are bad, either because we love such, or because we make them such, or because we do not tutour and instruct them as we ought. *Eu.* Thou speakest the truth, but ith' mean time I expect the interpretation of the third sentence. And now methinks Divinely-inspired *Theophilus* is about to speak. *Th.* Nay rather my mind was upon my dinner. Yet I will speak seeing I may do it without danger. *Eu.* We will give thee leave with thanks to boot, to be in an Errour, for so thou wilt give us occasion for more ample discourse. *Th.* Me-thinks it is the same sentence which the Lord spake in the Prophet *Osée*, the sixth Chapter : *Desired mercy and not sacrifice, and the knowledge of God more than whole burnt offerings.* Whereof the Lord Jesus in the Gospel of *Matthew*, Chapter 9. is a lively and powerful interpreter, for when he was at a Feast in *Levi's* house, who was a Publican, who had invited several of his rank and profession to the feast ; the Pharisees who were puffed up with the profession of the Law, when as they neglected those precepts whereupon all the Law and Prophets did depend, to the intent that they might turn away the Disciples minds from Jesus, asked them, why doth your Master sit at meat among sinners, whose fellowship the Jews shunned, who desired to be accounted more holy ; and if at any time they had happened to be in the company of such, they went home and washed their body : and when the Disciples, who as yet were ignorant ment, knew not how to answer, the Lord made answer, both for himself and his Disciples : saith he, *They that are whole need not a Physician, but they that are sick. But go you and learn, what that meaneth, I will have mercy, and not sacrifice. For I came not to call the righteous, but sinners.*

Ans. Truly thou dost well explain the matter by comparing the places; which is the chief thing in Divinity: but I desire to be instructed what is that he calls Sacrifice, and what Mercy. For how doth it agree, that God should be against Sacrifices, who had commanded with so many precepts that they should be offered to him? *Th.* How God refuseth Sacrifices, he himself teaches us in *Isaiab.*, in the first chapter, for there are some precepts which were commanded the Jews in the Law, which signify holiness rather than work it. Of which kind are the Feast-days, the celebration of the Sabbath, Fastings, Sacrifices. And there are some things which are alway to be done, which are good in their own nature, and not because they are commanded. And God abhorred the Jews, not because they kept the customs of the Law, but because being foolishly puffed up with these they neglected those things, which God would have us especially to perform: and being full of covetousness, pride, rapine, hatred, envy, and other vices, they thought that God was much indebted to them, because they were often conversant in the Temple on holy days, because they offered Sacrifices, because they abstained from forbidden meats, and because they fasted now and then: they imbraced the shadows and neglected the substance. But as concerning that he saith, *I will have mercy and not sacrifice*, I think it is according to the Hebrew propriety of Language, for that which was the meaning, *I will have mercy rather than sacrifice*, after the same sort as *Solomon* interprets it when he saith, *I show mercy and judgment is more acceptable to the Lord than sacrifice*. Moreover, every duty which is done to help ones neighbour the Scripture calleth mercy and alms, which also it self is derived from pitying. I think by sacrifice is meant what ever belongs to outward Ceremonies, and is somewhat akin to the Jews Religion, of which kind are, choyce of meats, commanded garments, fasting, sacrifices, prayers performed as a task, &c. on an holy day. For these things, as according to the time they are not wholly to be neglected, so they are unacceptable to God, when (if) any one trusting in such observances neglects mercy, as often as the necessity of his brother requires the duty of charity. It hath a kind of holiness also to shun the familiar discourse of wicked men. But this ought to give place, as often as Charity towards our neighbour bids us do otherwise. It's our duty to rest on holy days, but it's a wicked

thing for the conscience of the day, to suffer our brother to perish. Therefore to keep the Lords day, is, as I may say, a sacrifice, to be reconciled to ones brother, is mercy. Moreover the Judgment may have reference to great men, who often oppress mean men by violence, yet methinks it is not against reason, if it be suitable to that in *Osee*, and the knowledge of God, more than whole burnt offerings. He keeps not the Law, who keeps it not according to Gods meaning. The Jews helped an Ass that was fallen into a ditch, and they maliciously accused Christ, who made a man every whit whole, on the Sabbath day. This was wrong judgment, and and far from the knowledge of God : for they knew not that these things were ordained for man, and not man for these things. But I should seem to speak these things impudently, if I did not speak them at your command. I would rather learn better things of others. *Eu.* Methinks these things are spoken so impudently, as that I think the Lord Jesus speaks by the instrument of thy mouth. But in the mean time, while we plentifully feed our minds, let not our companions be forgot. *Th.* Who are those? *Eu.* Our bodies; are not they the companions of our souls? for I had rather call them so, than instruments, or houses, or sepulchres. *Ti.* This is indeed to be refresh'd abundantly, when the whole man is refreshed. *Eu.* I perceive you fall too slowly; therefore if you think meet, I'll command the Roast-meat to be brought forth, lest, instead of a great Feast, I make it a long one. You see the whole of this my short Dinner. Here's a shoulder of Mutton, but a choice one, a Capon, and four Partridges. I bought only these at the market, this Farm affordeth me the rest. *Ti.* I see an Epicurean dinner, that I say not a Sybaritican. *Eu.* Yea scarce a Carmelites dinner. But how mean so ever it be, take it in good part. My mind doubtless is sincere, though my feast be not costly. *Th.* Thy house is so far from being speechless, that not only the walls, but even the Cup speaks something. *Eu.* What says it to thee? *Ti.* No man is hurt but by himself. *Eu.* The Cup defends the wine. For the common people use to impute the Fever, or Head-ach that is got by drinking, to the wine, when as they themselves have procured their own hurt by immoderate drinking. *So.* My Cup speaks Greek, *There's truth in Wine*, (i. e. when a man is drunk he tells truth.) *Eu.* It tells us that it is not safe for Priests, or Kings household servants to give themselves to wine, because wine

commonly makes one speak whatever was in his mind. So. Among the Egyptians heretofore it was a detestable thing for their Priests to drink wine, when as yet men did not commit their secrets to them. Eu. But now all that will may drink wine; whether it be expedient or no, I know not. So. *Eutalius!* what little book is that which thou showest in a bag? It seems to be a very neat one, for its all guilt even oth' outside. Eu. Yea, but it's far more precious than Pearl within. They are *Paul's Epistles*, which I alway carry about with me as my chief delight, which I therefore show, because upon the occasion of thy discourse, a certain place comes into my mind, which hath of late long troubled me, neither is my mind as yet satisfied. It is in the sixth Chapter of the former Epistle to the *Corinthians*, viz. *All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.* First of all, if we believe the Stoicks, nothing is profitable but that which is honest. Therefore how doth *Paul* distinguish that which is lawful, from that which is expedient? surely to go a whoreing, or to follow after drunkenness is not lawful, how then are all things lawful? And if *Paul* speaketh of a determinate kind of things, of all which he will have that there should be a liberty, I cannot well conceive by the very coherence of the place, what kind that is. From those words which presently follow this place, one may imagine that he speaks of the choice of meats. For some did abstain from meats offered to Idols, some from meats forbidden by *Moses*. And he speaks concerning Idol sacrifices in the eight Chapter. Again, in the tenth as we were explaining the meaning of this place, he saith, *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not. Let no man seek his own, but that which is another's. Whatsoever is sold in the Shambles, that eat ye.* This which *Paul* here brings in after, seems to agree with that which he had said before: meat for the belly and the belly for meats, God shall destroy both it and them. And that he hath respect here to the Jewish choice of meats, the conclusion of the tenth chapter shews: *Give no offence to the Jews, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* For in that he saith the Gentiles, it seems to have reference to the Idol sacrifice; in that he saith to the Jews, it seems to be referred to the difference of

of meats, and in that he saith, to the Church of God, it belongs to the weak, gathered out of both nations. Therefore it was lawful to eat of any meats, and to the pure all things are pure. But there is danger, that it may not be expedient. That all things were lawful, it is the privilege of Gospel liberty; but Charity looks every where what may conduce for the salvation of ones neighbour, and therefore it often forbears lawful things, chusing rather to further the profit of ones neighbour, than to use its own liberty. But here a double doubt troubles me; first, that in the context of the words, nothing goes before or follows, which can agree with this sense. For he had chidden the *Corinthians*, because they were seditious, and because they were defiled with Fornications, Adulteries, and even also with incests, because they went to Law before wicked Judges. How doth that agree with these words, *All things are lawful for me, but all things are not expedient*? And in those things which follow, he returns to the cause of uncleanness, which he had also repeated before, letting pass the business of contentions. And saith he, the body is not for fornication, but for the Lord, and the Lord for the body. But I can resolve this scruple also after a sort, because a little before in the Catalogue of vices, he had spoken of Idolatry also. Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers. Moreover the eating of things offered in sacrifice unto Idols, was near unto a kind of Idolatry; and therefore he presently adds; Meat is for the belly, and the belly for meats, intimating, that by reason of the bodies necessity, as the time required, it was lawful to eat any thing, unless charity towards ones neighbour shall bid to do otherwise, but that uncleanness is always and every where to be detested. It's of necessity, that we do eat, which shall be taken away at the Resurrection of the dead. It proceeds from our wickedness that we play the wantons. But I cannot resolve another doubt, how this can agree with these words *but I will be brought under the power of none*; for he saith that he may do all things, and yet that he will be in the power of none. If he be said to be in anothers power, who, lest he should offend, abstaineth: the same he saith of himself in the ninth chapter. *Though I were free from all men, I have made my self a servant to all, that I might gain all*, Saint Ambrose, I think, being offended with this doubt, thinks that this is the true sense of the Apostle, that he may make way for that which he

he saith in the next Chapter, that he had also power to do that which the rest did, whether they were Apostles, or false Apostles to take maintenance of those to whom he preached the Gospel, but though he might do it, yet he did forbear to do so, that so he might free himself from the *Corinthians*, whom he had reprehended for so many notable vices. Furthermore, whosoever receives any thing, he is in some sort bound to him of whom he receives it, and he loseth somewhat of the strength of his authority, for because he that receives, reproveth not so freely; and he that gave, doth not so freely likewise bear it to be reproved of him, to whom he hath done a good turn. Therefore for this cause, *Paul* forbore those things which were lawful, that he might advantage the Apostolical liberty: which he would have to be servile to none, for this end, that he might with more freedom, and greater authority reprehend their faults. Truly *Ambrose's* Opinion doth not dislike me; notwithstanding if any one would rather apply this place to meats, in my opinion, that which *Paul* saith, *viz. But I will be brought under the power of none*, it might be so understood; Although I may sometime abstain from meats offered in sacrifice, or that are forbidden by *Moses's* Law, to advantage my neighbours salvation, yet nevertheless my mind is at liberty, which knoweth that it's lawful for me to eat any meats, as the necessity of the body requires. But the false Apostles endeavoured to make men believe, that some meats of themselves are unclean, and that they must not forbear them occasionally, but that they must always refrain from them, as being evil in their nature, and in like manner as we abstain from Murder, and Adultery. They that were thus perswaded, were brought under anothers power, and were fallen from the liberty of the Gospel; *Theophylact* only, as far as I remember, giveth a sense contrary to all these: *viz. It's lawful to eat of any meats, but it's not meet to do it immoderately*. For uncleanness comes from excess. Although this sense be not impious, yet methinks it's not the proper meaning of this place. I have shewed what things much trouble me, it will become your Charity, to free me from these doubts. *Eu.* Verily thou dost well answer thy name, he who can tell how to propound questions in this manner, hath no need of another to resolve them. For thou hast so propounded thy doubt, as that I have left off doubting. Notwithstanding in that Epistle, *Paul*, because

he intended to handle many things at once, goeth from one argument to another, and returns again to what he had left speaking of. *Ch.* If I were not afraid, lest I may hinder you from eating, and if I thought it were lawful to mix any thing out of prophane Authors with such holy conferences, I would also propound something my self, which did not trouble, but singularly well delight me while I was reading this day. *Em.* Nay, it ought not to be called prophane, what ever is pious, and promoteth good manners. The principal authority is in all things due to the holy Scripture, but yet I sometimes find somethings, either spoken by the Ancients, or written by Heathens, even Poets, so chafily, so holily, and so divinely, as that I cannot perswade my self, but that some good Deity inspired their minds when they writ them. And perhaps *Christ's Spirit sheds it self abroad further than we imagine.* And there are many in the Fellowship of the Saints, which are not reckoned among them (in the Catalogue) by us. I confess my mind to my friends, I cannot read *Cicero's* Book concerning old age, of duties, of the *Tusculan* questions, but sometime I hugge the book, and reverence that holy man, as inspired with an heavenly Deity. On the contrary, when I read some later writers giving precepts concerning a common-wealth, household affairs, or moral matters, O strange! how dull they are in comparison of the other, yea, methinks they seem not to understand what they write; so that I would rather suffer all *Scotus* with some others like him to be quite lost, than the Books of *Cicero* alone, or of *Plutarch*: Not that I altogether condemn them; but because I perceive that I am made better by the one, whereas I rise from reading of the other, I cannot tell how, more coldly affected to true vertue, but more stirred up to contention. Therefore do not fear to declare it, what ever it is. *Ch.* Though many of *M. Tullies* books, which he wrote concerning Philosophy, seem to breath forth something of Divinity, yet that which he wrote when he was an old man, concerning old age, truly methinks it is his Swan-like Song (*i. e.* best book) as 'tis in the Greek proverb; I have read him again this day, and I have got these words by heart, because they pleased me better than the rest. *If any God would grant me the boun, that I should from this my age grow a Child again, and cry in my Cradle, I would earnestly refuse it, neither do I desire having in a manner finished my course, to run it over again, (from the starting place to the goal.)*

goal? For what pleasure is there in this life, what soile rather hath it not? But suppose it hath not, yet surely it hath either a tediousness, or trouble. For I have no mind to bewail my life, as many, and those learned men, have done, Nor doth it repent me that I have lived, because that I have lived so, as that I may think I was not born in vain. And I go out of this life, as't were from an Inn, not as from an home. For Nature hath given us an Inn to stay in for a while, but not to dwell in. O that happy day! when I shall go to that assembly of souls, and when I shall depart away from this rabble rout, and company of vile persons. Thus far speaks Cato. What could be more holily spoken by a Christian man? I wish all the discourses of Monks, yea even with the Nuns were such as this discourse of the heathen old man was with the heathen young men.

Eu. Now some one will alledge that Cicero feigned this discourse. *Ch.* That's no great matter to me, whether this commendation be attributed to Cato, who thought and spake such things, or to Cicero, whose mind conceived such divine sentences in his thoughts, whose pen writ such excellent things with suitable eloquence. Although truly I think that even Cato, though he spake not the very same words, yet that he spake such like words in his discourses. For *M. Tullius* was not so impudent, as to feign another Cato, than there was; and in the communication he hath quite forgot comeliness, which is chiefly to be minded in this kind of writing, especially seeing that mans memory was as yet fresh in the minds of the men of that age. *Th.* That which thou sayest is very likely, but I will tell thee what hath come into my mind, while thou didst rehearse it: I have often admired with my self, seeing all men desire long life, and are much afraid of death, yet for all that, I have scarce light of any one so happy, I do not say an old man, but a man well stricken in years, if asked, whether, if it were granted him, *he would be a child again*, to enjoy the same good and evil things which had already befallen him in his life, that would not answer the same thing which Cato doth say, especially if he bring again to his remembrance whatsoever either sad or comfortable thing had befallen him in his former years. For oftentimes the calling to mind even of pleasant things, is accompanied either with blushing, or else with trouble of conscience, so that the mind can no less hate to remember these, than it doth to remember sorrowful things. I think the wisest Poets have shewed us this thing, who write, that then indeed

indeed the souls are desirous of their bodies which they have left, after that the Lethean River hath made them forget them a long time. *Ur.* Truly that thing deserves to be wondered at, and I have found it also in some things by experience. But how much did that please me, *neither am I sorry that I have lived!* But what one among many thousand Christians, doth so govern his life, as to say that for himself, as this old man did. The common sort of men think they have not lived to no purpose, if when they dye, they leave their wealth, which they have raked together by hook or crook. But *Cato* thought that he was not therefore born in vain, because he had shewed himself an upright and honest member to the Common wealth, because he had done the duty of an uncorrupt Magistrate, and because also he left the testimonies of his Vertue and Industry to posterity. Now what can be said to be more divine than that? *viz. I go as't were out of an Inn, and not out of an house.* One may make use of an Inn so long, till the Host commands him to begone. No man is easily driven out of his own house; and yet from hence too, either the ruine, falling, or burning of it, or some other chance often drives him out. But suppose none of these things fall out, yet a building that's ruinous by reason of old age putteth one in mind to remove. *No.* It's no less elegant which *Socrates* speaks in *Plato*, *viz. That a man's soul is placed in this body, as't were in a Garison, from whence, it's not lawful to depart, without the General's command, neither may he stay in it any longer than he pleaseth that placed him there.* That thing is more significant in *Plato*, in that for a house he called it a Garison; we only make our abode in an house, in a Garison we are designed to some charge, which the General hath committed to us. Not differing from our Scriptures, which call man's life, sometime a warfare, and sometime a war. *Ur.* But methinks *Cato's* speech agrees well with *Paul's* words, who writing to the *Corinthians*, calleth the heavenly Mansion which we look for after this life, an house, or an habitation; but he calls this weak body a tabernacle, in Greek *σκήνος*. For says he, We also, who are in this Tabernacle, grow being burdened. *No.* Neither is it unlike to *Peter's* speech, *viz. And, saith he, I think it meet, as long as I am in this Tabernacle, to stir you up by putting you in mind, being assured that I shall shortly put off this my Tabernacle.* And what else doth *Christ* speak aloud to us of, but that we should so live,

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and be watchful, as if we were presently to dye: we should earnestly so bend our selves to honest things, as if we were to live always. Now when we hear that, *viz. O happy day!* Do we not seem to hear Paul himself speaking, *I desire to be dissolved, and to be with Christ?* Ch. How happy are they, who look for death with such a mind! But in Cato's speech, although it be an excellent one; yet some may reprove his confidence, as coming from pride, which ought to be very far from a Christian man. Therefore methinks I never read any thing among Heathen Authours, that may more fitly agree to a man that is truly a Christian, than what *Socrates* being to drink Hemlock a little while after, said to *Crito*; *I know not*, says he, *whether God will approve my works*, but at least ~~doublets~~ *I have diligently endeavoured to please him. Notwithstanding I have a good hope, that he will accept of my endeavours.* That man so distrusted his own works, that nevertheless, by reason of the ready willingness of his mind to obey the will of God, he conceived that he should have good hopes, that God of his own goodness would accept it, that he had been careful to live honestly, &c. In truth it was a wonderful temper in him, who had never known Christ and the holy Scriptures. Therefore when I read some things of this nature concerning such men, I hardly can refrain my self, but that I must say, *Saint Socrates pray for us.* Ch. Why I my self oft-times cannot chuse but have good hopes of the holy soul of *Virgil*, and *Horace*. &c. But how many Christians dye very faint-heartedly? Some put confidence in those things, which are not to be trusted in: Some by reason of remembrance of their wicked deeds, and doubts, wherewith some unlearned fellows molest one that's near death, do give up the Ghost almost in despair. Ch. It's no wonder that they dye in that manner; who all their life long, have studied only about ceremonies. &c. What meanest thou by by that word? Ch. I'll tell thee, but telling thee of this beforehand over and over, that I do not condemn, yea I very much approve of the Sacraments and Ceremonies of the Church, but some either wicked or superstitious (or to speak the most favourably of them) silly and unlearned men, who teach the people to put confidence in these things, omitting those things, which make us Christians indeed. &c. I do not yet fully understand, to what intent thou speakest these words. Ch. I'll make thee understand; if thou lookst upon the common sort of Christians; do not they place their

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their whole confidence of Salvation in these Ceremonies? With what solicitous Religion are ancient Rites of the Church set out in Baptism. The Infant carries without at the Church door, it is Exorcised, it's Catechised, they pray for it, Satan with his pomps and pleasures is renounced; at last it's anointed, signed with the Cross, it is Salted, Dipped, the Godfathers undertake to see that the Child be instructed. They give money to purchase it's liberty. And now the child is called a Christian, and so it is after a sort. Shortly after it is anointed again, afterwards it learns to confess (*viz.* to a Priest,) it receiveth the Sacrament, useth to keep holy dayes, to hear Divine service, or a Sermon, to fast sometimes, to forbear flesh; and if it observe these things, it's accounted an absolute Christian. He marries a Wife, another Sacrament is added, he takes holy Orders, is anointed, and consecrated again, his Garment is changed, he is prayed for. And I approve of it, that all these things are done; but that they are done out of custom, more than in sincerity, I do not approve: That nothing else is done towards Christianity, I am utterly against it. For while a great part of men trust to these things, nevertheless in the mean time they rake up wealth together unjustly, are slaves to their passion, to their lust, to envy, to ambition; and thus at last they come to dye. Here Ceremonies are provided again. Confession is made use of once and again, he is anointed, the Sacrament is administered to him, there are wax Tapers hallowed set by him, there is a Cross, there is holy Water, Indulgences are applyed; there is brought forth, or even then the Popes Bull is bought for the dying party, the Funeral solemnities are ordered to be kept in great state, there is a solemn promise made again, there is one that speaks aloud in the dying man's ear, yea now and then the party dyes before his time is come, if there fall out, as it often happens, to be a loud bawling Priest, or one that's well in drink. As it's well done to use these things, especially such as the custom of the Church hath delivered unto us; so, there are certain other more hidden things, which do this for us, that we may dye with a chearfulness of spirit, and with Christian confidence. *Eu.* Thou dost preach these things piously and truly, but it's mean time no man falls to his victuals. Let every one beware he deceive not himself; I have foretold you: You must look for nothing, except Junkets, and those Country ones, lest any one may expect Pheasants,

Pheasants, or Moor-hens, or rare *Atick* dainties ; Boy, take these things away, and set on what remains ; you see not my abundance of all things, but my poverty. This is the fruit of my Orchards, which you saw. Spare not, if you like any thing. *Ti.* Here is so great variety, that the very sight may refresh us. *Eu.* Why but lest you may altogether despise my thriftiness, this Dish would have made *Hilarion* the Gospel Monk merry, being accompanied even with an hundred Monks of that time. And indeed it would have been sufficient for a moneths Commons for *Paul* and *Anthonny*. *Ti.* Nay, *Peter* the Prince of the Apostles would not have set light by it, I think, when he lodged with *Simon* the Tanner. *Eu.* No, nor I think *Paul*, when being compell'd by poverty, he exercised to make Tents in the night time. *Ti.* We are beholding to the Divine bounty ; But I chuse rather to be hungry with *Peter* and *Paul*, if so be what is wanting for the maintenance of the body, were made up with the delight of the mind. *Eu.* Yea, let us learn of *Paul* ; both to abound and to suffer want. When we shall want, let us give thanks to Jesus Christ, who gives us matter ; both of frugality, and patience. When we shall have more than is necessary, let us give thanks to his liberality, who by his liberality invites, and stirs us up to love him ; and using with moderation and sparingly those things which the Divine bounty hath given to us in great plenty, let us remember the poor, whom God would not have to want, what we have over and above, that by each other there may be an occasion to us both to exercise vertue. For truly he bestows that freely on us, wherewith relieving our brother's want, we may deserve his mercy, and they being refresh'd by our liberality, may thank God for our good will, and commend us to God in their prayers. And it comes seasonably into my mind. Ho Boy ! Bid my wife send some of the roast-meat that is left, to our *Gudulla*. She is one of our Neighbours, great with child, of a poor fortune, but very blessed in mind. Her husband dyed lately, who was a wastful and sloathful man, who left his Wife nothing but a company of children. *Ti.* Christ commanded us *To give to every one that asketh*, if I should do so, I should go a begging my self within a month. *Eu.* I think Christ means of those, who ask things necessary. For they who ask, yea ask importunately, or rather extort great fumms, with which they build stately Dining rooms, or which in
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worse, with which they maintain excess, and their lust, it is charity to deny those what they ask : Yea it is thevery to be'low on those, that will make an ill use of it, what was due to the great necessity of our neighbours. Whence I think they cannot be excused from deadly sin, who either build, or adorn Monasteries or Churches with immoderate cost : when as ith' mean time, so many living Temples, of Christ, are like to be starved, with hunger, go stark naked, and are in great misery by the want of necessaries. When I was among the Britains, I saw St. Thomas (*viz. Becket*) his Tomb; all over beset with a multitude of precious stones of the greatest value, besides a wonderful deal of other riches. I wish rather that they would be'low these things which are more superfluous, for the use of the poor, than keep them for great Lords, who one time or other, will by violence take them all away at once ; and to adorn the Tomb with boughs and flowers ; I suppose that would be more pleasing to that most holy man. When I was among the Lombards, I saw a certain Monastery of the Carthusian Order, not very far from the City Pavy in Lombardy ; in it there is a Church, within and without, from the bottom to the top built all of white Marble ; and whatsoever almost is in it, is of Marble, as the Altars, and Pillars. And to what purpose was it, to waste such a deal of money, that a few solitary Monks might sing in a Church built with Marble, unto whom themselves this Church is but a trouble, not serviceable, because oftentimes they are cumbered with strangers, who come thither for nothing else, but to see that Church built of Marble ? And I have there known, which is a more foolish thing, three thousand Duckats bequeathed for every year, for the building of a Monastery. And there are some, who think it would be an unlawful thing to turn that money unto pious uses, contrary to the mind of the Testatour : they had rather pull down something to repair it again, than not to build. Because these things are remarkable, I thought good to mention them, although there be every where very many such like examples in our Churches. Methinks this is ambition, not charity. Rich men ambitiously seek to have a monument for themselves in Churches ; wherein heretofore there was no place for Saints. They are careful to have their Statues carved in stone, and painted, with their names likewise mentioned ; and the inscription of their gift. And they take up a great part of the Church with these things. I think

they will require hereafter, that their Corpſes ſhould be laid in the very Altars. Some one will ſay, what doſt thou think that the liberality of theſe men is to be rejected? No, by no means, if it be becoming God's Church which they offer. But if I were a Priſt, or a Biſhop, I would exhort thoſe dull Courtiers, or Merchants, that if they would make God amends for their ſins, they would largely beſtow theſe things in ſecret for the relief of them, who are indeed poor. Thoſe think that their money is loſt, which is thus diſperſed piecemeal, and in ſecret, to relieve the preſent want of poor people, whereof there can be left no monument to poſterity. I think that there is no money better beſtowed than that, which Chriſt himſelf, who is a moſt faithful debtour, will have to be put upon his ſcore. *Ti.* Doſt thou not think it to be well beſtowed, which is given to Monasteries? *Eu.* I would give theſe ſomething too, if I were a rich man, but to ſupply neceſſity, and not exceſs: Moreover, I would give to thoſe among whom I did perceive that the care of true Religion doth flouriſh. *Ti.* Many think that it is not very well beſtowed, which is given to theſe common beggars. *Eu.* Ye ſomething is to be given to them alſo ſometimes, but with putting a difference; but I ſhould think it better, if every ſeveral City would maintain their own poor, neither ſhould vagabonds be ſuffered, which wander about up and down eſpecially the luſty ones, who I think ſhould rather be ſupplied with work than money. *Ti.* To whom then doſt thou think one ſhould eſpecially give, how much, and to what end? *Eu.* It's a very hard matter for me to aſſign this exactly. Firſt of all, a man muſt be willing to it, who deſires to relieve all. Then according to my poor eſtate, I beſtow what I am able, as often as occaſion preſents it ſelf, eſpecially on theſe, whoſe poverty, and alſo honeſty is known to me: and I ſtir up others to do good, if I want means. *Ti.* But wilt thou not give us leave here where thou art Maſter to ſpeak freely. *Eu.* Yes, more freely, than if you were at your own houſe. *Ti.* Thou doſt not like exceſſive coſt in Churches, and yet thou might have built this houſe for a great deal leſs. *Eu.* Truly I think that this houſe keeps within the bounds of decency, or if thou had rather, neatneſs; ſurely, if I be not deceived, it's far from ſumptuousneſs. They build more coſtly, who live by begging. And yet theſe my very Gardens, ſuch mean ones as they are, pay yearly penſion to the poor, and I do every day ſave ſome thing

thing of charges, being more sparing towards my self and mine, that I may be more bountiful to them. *Ti.* If all men were of that mind, many would be in a better case, who are now undeservedly burdened with poverty, and on the contrary, many would not be so fat, who deserve to be taught sobriety and modesty by poverty. *Eu.* It may be the matter is even so, but will you that we season these unfavoury Jurekens with some sweet thing? *Ti.* We have too much of delicious dainties. *Eu.* But I will fetch out of this place something which you cannot be cloyed with, though you be full. *Ti.* What's that? *Eu.* The book of the Gospels, that I may bring you out the greatest dainty which I have, in the end of the feast. Read, Boy, from that place, where thou left off last. *Pu.* *No man can serve two masters; for either he will love the one, and love the other; or hee'll hold to the one and despise the other. You cannot serve God and Mammon. Therefore I say unto you, be not careful for your life, what you shall eat; neither for the body, what you shall put on; is not the life more than meat, and the body more than raiment?* *Eu.* Give me the book. In this place Jesus Christ seems to me, to have spoken the same thing twice. For, instead of that which he said first, he will hate, he presently puts, he will despise: and for that which he had set down before, he will love, he presently turns it, he will hold with, (*i. e.* take part with) the persons being changed, the meaning is the same. *Ti.* I do not well understand thy meaning. *Eu.* Therefore let us make it plain by a Mathematicall form, if you please. In the former part for the one set down *A.* for the other *B.* Again in the latter, for the one put down *B.* for the other *A.* the order being changed. For either he will hate *A.* and love *B.* or he will hold with *B.* and despise *A.* is it not plain thus, that *A.* is hated twice, and *B.* is loved twice? *Ti.* It's very clear. *Eu.* Why, but this Conjunction *And*, especially being repeated, hath the Emphasis of a contrary sentence, or certainly of a diverse one, otherwise would it not be unfitly spoken, *either Peter shall overcome me and I will yield; or I will yield; and Peter shall overcome me?* *Ti.* In good truth, it's a pretty Sophistry. *Eu.* But then indeed I shall think it a fine one, when I shall learn this of you. *Ti.* My mind dreams and suggesteth I cannot tell what to me, if you command me, whatever it is, I will tell it openly, you shall be either the masters of my dream, or help to bring it forth. *Eu.* Although it be accounted a sign of ill luck, to remember dreams at a

Feast, and it is an immodest thing, to bring forth a child in the presence of so many men, yet for all that we will willingly entertain that dream, or if thou had rather have it so, the conception of thy minde. *Ti.* Me thinks in this speech the thing is changed rather than the person: and that this word, the *one*, and *the one* is not to be referred to *A.* and *B.* but each part is referred to whether thou wilt, so that which soever thou shalt chuse, it may now be joyned to that, which is signified by *the other*. As if thou shouldst say: Thou shalt either exclude *A.* and admit *B.* or thou shalt admit *A.* and exclude *B.* You see here that the person remaining, the thing is changed. And this is so spoken of *A.* as that it is no matter, if thou speak the same thing of *B.* after this manner: Thou shalt either exclude *B.* and admit of *A.* or thou shalt admit of *B.* and exclude *A.* *Eu.* Truly thou hast wittily explained the Problem to us; nor could any Mathematician have better described it in the dust. *So.* That rather troubles me, that he forbids *us* to be careful for the morrow, when as *Paul* himself wrought with his hands, to get his living, and he sharply rebukes those that are idle, and love to live on *that which is* another mans, admonishing them *to labour, and work with their hands, that which is good, that they may have somewhat to give to him that needeth.* Are they not godly and holy labours wherewith the poor Husband maintains his most beloved Wife, and sweet Children? *Ti.* The question, in my minde, may be resolved divers ways. First of all, as it may have respect to those times chiefly, when the Apostles wandred far abroad to preach the Gospel. The trouble of supplying themselves maintenance whence soever they were to be freed from, who had not leisure to get the living by working with their hands, especially seeing they were skill'd in no other Trade besides fishing. The times now are otherwise, and we love ease, we all shun pains-taking. Another way to answer it is this: Christ hath not forbidden diligence, but carking care, and he meaneth a carefulness according to the common disposition of men, who are troubled about nothing more, than *how* to get a living; so that all things being neglected they minde this onely, they are bent to this care alone. The Lord himself in a manner sheweth this, when he denyeth that the same man can serve two masters. For he serves, who is inclined with all his heart. Therefore he will have it to be our chief, but not our onely care to spread the Gospel: For saith he, *first seek the king-*

dom of God, and these things shall be added to you. He doth not say, seek ye only, but seek first. But in this word, of the morrow, I suppose it is an Hyperbole, seeing he may mean for a long time, which is the custom of the covetous men of this world, to provide and purchase even for their posterity with carking care. *Eu.* We receive thy interpretation; But what means that which he saith; *Be not careful for your soul or life*, what ye may eat? the body is clothed with a garment, but the soul doth not eat. *Ti.* As I think he means by the soul in this place, the life. That is endangered if thou shalt give it no meat, it is not so, if thou shalt take away the garment, which is given rather for shamefastness, than necessity. And if any want cloths to cover his nakedness he doth not presently die; but famine is most certain death. *Eu.* I do not well perceive how that can agree with this sence, which he hath added: *is not the life more than meat? and the body more than raiment?* for if our life be of great value, we must have so much the more care, lest it be lost. *Ti.* This reason doth not discharge us from carefulness, but encreaseth it. *Eu.* But Christ does not mean as thou dost interpret it, but by this argument he increaseth our confidence in the father. If the father being gracious hath freely and of his own given that which is dearer, he will also give over and above that which is less worth. *He who hath given life, will not deny food:* & that hath given the body, will moreover find clothing some way or other. Therefore relying on his bounty, we have no cause to disquiet our selves with carking and care of the meanest things. What remains then, but that we sing this world, as if we used it not, turn all our care and study to the love of heavenly things, and casting off Mammon, i. e. the love of riches, and every thing of Satan, with all his crafty delusions, serve one Lord, wholly, and with a chearful heart, who will never forsake his Children. But in the mean time no man touches the junkets: surely we may eat these things with joy which we have growing at home with no great care. *Ti.* I have abundantly satisfied my weak body. *Eu.* I could wish thou hadst refresh'd thy mind too. And my minde also more plentifully. *Eu.* Then take these things away, boy, and set on the bason. Let us wash, friends, that if by chance we have trespassed in any thing at this feast, when we are made clean we may praise God. I will conclude, if you please, what I began out of *Chrysostom*. We intreat thee to do so. *Eu.* Glory be to thee, O Lord, glory

be to thee who art holy, glory be to thee, O King, because thou hast given us food, fill us full with the joy and gladness of the holy Spirit, that we may be found acceptable in thy sight, and may not be put to shame, when thou shalt render to every man according to his works. *Eu.* Amen. *Ti.* Truly it's a godly and fine Hymn. *Eu.* St. Chrysostom doth not disdain to interpret it also. *Ti.* In what place. *Eu.* In the six and fiftieth Homily upon *Matthew*. *Ti.* I will not defer, but I'll read it this day. But in the mean while, I desire to be informed of this one thing of thee, why do we thrice with glory to Christ, and that under a threefold compellation of Lord, Holy, and King? *Eu.* Because all glory is due to him, but we are to glorifie him in a threefold respect especially, because he hath redeemed us by his most precious blood from the tyranny of the Devil, and hath taken us to himself, whence it is that we call him also Lord. Furthermore in that not being content freely to forgive us all our sins, he hath by his spirit bestowed upon us also his righteousness, that we may follow after those things, which belong to holiness. And therefore for that reason we call him *Jo'y*, because he is the sanctifier of us all. Lastly, because we hope for the reward of an heavenly Kingdom from him, where he now sits at the right hand of God the Father, from hence we call him, O King. And we are indebted for all this happiness, unto his undeserved goodness towards us; that instead of the Devil being a Lord, or rather a Tyrant, we have Jesus Christ for our Lord: instead of the uncleanness and filth of sin, we have innocency and holiness: instead of Hell, we have joyes of an heavenly Life. *Ti.* Truly it is a pious meaning. *Eu.* Seeing now this first time I have entertained you here with a Feast, I will not send you away without bestowing Gifts upon you, but such as your provision hath been. Dost thou hear Bey, bring forth the Gifts for the Guests to carry home; whether it please you to take them as they fall to your lot, or every one had rather chuse for himself, it's very little matter, they are all in a manner of the same value; that is to say, of none at all. For they are not *Heliogabalus* his lots, that an hundred horses may fall to one man's share, and so many flies to another's. They are four little Books, two Dyals, a little Lamp, a Pen-case with Pens of *Memphis*. I think these things are more convenient for you, than Balm, or Tooth-scope, or a Looking-glass, if I be well acquainted with your tempers. *Ti.* They are all so good ones, that it's hard for us to make choice; Do thou deal

deal them rather as thou thinkest fit; so it will be also the more acceptable, whatever shall fall to each ones share. *Eu.* This little Book in Parchment contains the Proverbs of Solomon, it teacheth wisdom, and it is gilded with gold, because wisdom may be resembled by Gold. This shall be given to our Grave man, that according to the Doctrine of the Gospel, wisdom may be given to him that hath wisdom, and he may abound. *Th.* Truly thou wilt take care, that I may want it the less. *Eu.* This Dyal will fit *Sophronius*, it came hither from the furthest part of *Dalmatia*, that I may even after this manner commend my small Gift. For I know what a good Husband he is of time, and that he lets not the least part of that most pretious thing pass away without improvement. *So.* Yea thou puttest a sloathful man in mind to be diligent. *Eu.* This little Book in Parchment containeth the Gospel according to *Matthew*: it deserved to be covered with Pearl, if the heart of man were not the dearest cover or case to it. Therefore *Theophilus*, lay it up there, that thou mayst the rather be what thou art called. *Th.* I'll take a course that thou mayst not seem to have bestowed thy Gift altogether amiss. *Eu.* Here are *Paul's* Epistles, which thou dost willingly carry about with thee, *Eulalius*, who usest to have *Paul* always in thy mouth, and thou wouldst not have him in thy mouth, if he were not in thy heart; hereafter he will more conveniently be also in thy hands and sight. *Eu.* That's not to bestow a Gift, but to give counsel: Besides, there is no Gift more pretious than good advice. *Eu.* The little Lamp will be meet for *Chrysoglossus*, who is an unsatiable Reader, and as *M. Tully* saith, an exceeding great Student. *Ch.* I thank thee twice: First, for thy Gift, which is not an ordinary neat one; and then again, because thou puttest me who am drowsie in mind to be watchful. *Eu.* The Pen-case belongs to *Theodidastus*, who writeth much with very good success, and I think that these Pens are very happy, wherewith the glory of our Lord Jesus Christ shall be set forth, especially by such an Artist. *Th.* I wish, thou couldest give me an heart too, even as thou furnishest me with tools. *Eu.* This Book contains some little Books of *Plutarch's* Morals, but they are choice ones, and they are cunningly copied out by one who is very well skil'd in the Greek Tongue. In which I find so much holiness, that me thinks it is a kind of wonder, that Meditations having so much Gospel in them could come into an heathen man's heart. This shall be

bestow'd upon *Uranus*, who is a young man, and a lover of the Greek Tongue. There is left a Dyal, that falls to our *Nephew* his share, who is a very thrifty Steward of time. *Ne.* We thank thee, not only for thy small Gifts, but likewise for thy testimonials in our commendation. For this is not so much to bestow Presents on thy Guelis, as great commendations, *Eu.* Yea, I thank you in a double respect; First, because you take my meanness in good part; and then because you have cheered my mind with your learned, and also pious Discourses. I know not how I shall dismiss you in respect of your entertainment; but surely I shall part with you being my self bettered, and more learned. I know you do not delight in Ppes or jessers, and much less in Dice: Wherefore if you think good, we will pass away a little time in viewing the rest of the Wonders of my Palace. *Ti.* We were about earnestly to desire that of thee. *Eu.* There needeth not an importunate Suiter, to one that is faithfull to his promise. This Summer-hall I think you have already sufficiently viewed. It looks three ways, and towards what place soever thou turnest thy eyes, very pleasant green Gardens present themselves to thee. If the air be hurtful by reason of Clouds or winds, one may shut it out if he please, with glass casements: one may likewise, with the thick folding doors put to on the outside, and with thin ones o'th' inside, shut out the Sun, if hot weather do any thing annoy him. When I dine in this place, me thinks I dine in a Garden, and not in an house. For even the green Walls have their Flowers here and there; there are also very handsom Pictures. In this place Christ keeps his last Supper with his chosen Disciples. Here *Herod* keeps his Birth-day with a cruel Feast. Here that rich man in the Gospel fareth sumptuously, being presently to go down to Hell. *Lazarus* is driven away from his door, to be entertained forthwith in *Abraham's* bosom. *Ti.* We do not sufficiently own this History. *Eu.* *Cleopatra* is striving with *Anthony* in luxury: now she is drinking up a precious Pearle, she reacheth her hand to another to take it away. The *Lapithæ* fight here. In this place *Alexander* the Great runs *Clytus* thorow with a spear. These examples put us in mind to be sober at a Feast, and affright us from surfeiting and excess. Now let us go to my Library, being such an one as is not furnished with many Books, but choyce ones. *Ti.* Truly this place hath a resemblance of some Divinity, all things are so neat. *Eu.* Here you see the chief part of my wealth,, for you saw nothing

nothing upon the table, but what is of Glas, and Tinn, neither any vessel of Silver in al my house, besides one gilt Cup, which I keep carefully for his sake that bestowed it on me. This Globe that hangs here, sets all the world before ones eyes. Here the several Countries are painted on the walls in a greater room. Upon the rest of the walls you see the pictures of famous men, for it were endless to paint all men. Christ is in the first place, sitting upon the Mountain stretching out his hand. The Father is over his head, saying, *Hear ye him*. The Holy Spirit in great brightness embraceth him with stretched out wings. *Ti*. In good truth, it is a work befitting *Apelles*. *Eu*. A kind of little, but near Study, joyneth to the Library, which, when a board is taken away, lets you see a little chimney, if the cold shall any thing molest me. In the Summer time it seems to be a firm wall *Ti*. Methinks all things here are of pearle. There is also a marvellous pleasant sweet savour. *Eu*. It is my chief care to have my house neat, and to smell well. Both thesethings cost very little. My Library hath its Walk looking into the Garden, and to it there is a Chappel adjoyning close. *Ti*. It's a place besitting a Deity. *Eu*. Let us now go to these three Walks, which are over those, which you have seen, looking towards my household Garden. In these upper ones, there is a prospect in either of them, but it is through windows, which may be shut, especially in these walls, which look not towards the inner Garden, that the house may be the more safe. Here on the left hand, because there is more light, and the wall hath but few windows, there is the whole life of Jesus painted in order, as 'tis related by the four Evangelists, until the sending of the Holy Spirit, and the first preaching of the Apostles, out of the *Acts*. There are also letters added to the places, that the beholder may know nigh to what Pool, or in what Mountain, the thing was done. There are Inscriptions hinting the whole History in few words, as, that which is spoken by Jesus: *I will, be thou clean*. Over against these are set the Types and Prophecies of the Old Testament, especially out of the Prophets and Psalms, which contain nothing else but the life of Christ, and of the Apostles related after another manner. Here I do walk about now and then, talking to my self; and in my mind meditating that unspeakable Counsel of God, whereby he would restore man kind by his Son. Sometime my wife is with me to bear me company

pany, or else some friend, who can take delight in Religious things. *Ti.* Who could be weary in this house? *Eu.* None who hath learnt to converse with himself. Over the highest edge of the painting, as it were out of order, are put the heades of the Popes of *Rome* with their titles. And over against them the heads of the *Cæsars* to remember the history. In both corners stands a Bed-chamber on high, where one may rest otherwhiles, and from whence he may behold the Orchard and my little Birds. Here in the furthest corner of the meadow ye see another little building, where we sup now and then in the Summer months, where if a disease which we fear is infectious, shall catch any one of our household people, the patient is looked to. *Ti.* Some deny that such diseases are to be shunned. *Eu.* Why then do they shun a ditch, or poison? Do they fear it less, because they see it not? neither is Basilisk's poison seen, where with he infects one with his sight. When the matter requires it, I would not be afraid to venture my life for my friends. To endanger ones life without cause, is fool-hardiness: to bring others in danger of their life, is cruelty. There are also some other things not unpleasant to be taken a view of; I'll bid my wife to show you them. Tarry here though it be the space of three whole dayes, and thinke that this house is your own. Delight your eyes, and delight your minds, for some business calls me away elsewhere. I must ride into some neighbouring Villages. *Ti.* What, about a money matter? *Eu.* I would not forsake such friends for the sake of money. *Ti.* It may be there is a hunting made in some place. *Eu.* Indeed there is a hunting, but I hunt somewhat else than Boars or Harts. *Ti.* What is it then? *Eu.* I'll tell thee, in one Village one who is a friend of mine lies sick in Bed not without danger of his life. For the Physician is afraid for his body; but I am more afraid of his soul; for I think he is not well prepared to die as it becometh a Christian; I'll go to him to exhort him, that whether he die, or recover his health, it may be for his good. In another Village, there is a fierce discord arisen betwixt two, and those no bad men, but yet they are men of an obstinate disposition. And if it be encreased, I fear lest they may draw more to partake in their private grudge. I will endeavour what lyes in me to make them friends, for I am an old acquaintance of them both. These are the things

things which I hunt after. And if my hunting shall have good success according to my mind, we will solemnize a feast here together for the Victory. *Ti.* It's an honest hunting, we pray that Christ, instead of *Delia*, may prosper thee. *Eu.* I more desire this prey, than that 2000 Duckats should fall to me by inheritance. *Ti.* Wilt thou return by and by? *Eu.* No not until I have tryed all means. Therefore I can set no certain time. In the mean time, do you make use of any thing that's mine, as if it were your own, and fare you well. *Tis* The Lord Jesus prosper thee going out, and coming home.

The end of the Religious Feast.

Handwritten: "nach'make" *Handwritten:* "KATVOS" *Handwritten:* "Compan" *Handwritten:* "pute"

Handwritten: b. 1455. Reuchlin die 22 June 1522.

The Argument, or Summ of the matter.

The Canonization of Capnio, (or concerning the incomparably excellent man, John Reuchlin put into the number of the Saints) teacheth us how great honour is due to excellent men, who by their pains in studies, have deserved well of the Liberal Sciences.

None dies miserably that hath lived well.

Pompilius. Brassioanus. Lat. & something Capnio

V Hence comest thou to us with great shoes on thy feet? *Br.* From *Tubinga*. *Po.* Is there no News there? *Br.* Truly I wonder much, that all men should be so desirous of news. Why, I heard a certain Camel preach at *Lovain*, that we should shun what ever is new. *Po.* That's a speech befitting a Camel. The man deserved (if so be he was a man) never to change his old shoes, or his rotten floss, always to eat rotten eggs, nor to drink any thing else, but dead wine. *Br.* Why, but the same man, I would have thee know, is not so much in love with old things, as that he had rather have pottage made the day before, than fresh ones. *Po.* But letting the Camel pass, tell me if thou bringest any news. *Br.* Yes, I do bring news, but

as he said, bad ones. *Po.* Why but that very thing will be old hereafter. So that it must needs be, that if all old things be good, and all new things bad, whatever things are good at present, have been bad heretofore, and the things that now are evil, will be good hereafter. *Br.* So it seems to be according to the Camel's opinion. Yea it follows, that who heretofore being a young man, was an evil fool, because he was new, the same is now a good fool, because he is grown old. *Po.* But come on, let me hear it, whatever it is. *Br.* That excellet rare man *John Reuchlin*, that was well skil'd in three languages is dead. *Po.* Post thou tell it me for certain? *Br.* more certain than I wish it were. *Po.* But what evil is that, when one hath left a never-dying memory of a most honourable name to posterity, to depart the troubles of this life into the society of the Saints? *Br.* Who hath discovered that to thee? *Po.* The thing it self. For he cannot die otherwise, who lived after such a manner. *Br.* But thou wouldst rather say even so, if thou knew as much as I do. *Po.* What's that, I pray thee? *Br.* Its not lawful to relate it. *Po.* Wherefore? *Br.* Because he that entrusted me, made a bargain with me not to reveal the secret. *P.* Trust me with it also, upon the same condition, I promise thee faithfully to keep silence. *Br.* Although that promise hath often deceived me, already, yet come on, I'll trust thee with it, especially seeing the thing is of that nature, as that it may be fit to be known even to all good men. There is at *Tubinge*, one of the *Franciscan* Order, who is accounted by all men, but himself, to be a man of excellent holiness. *Po.* Thou tellest me of a great sign of true holiness. *Br.* Thou wouldst approve the man, and thou wouldst confess it to be true, if I should name him. *Po.* What if I guess it? *Br.* Thou mayst. *Po.* Heark in thy ear. *Br.* What needs that, seeing we are alone? *Po.* That's the custom. *Br.* It's the very same man. *Po.* He is a very trusty man. I shall hold it an Oracle whatever he shall say. *Br.* Hear then the whole discourse without a deceit. Our *Reuchlin* was sick, indeed very dangerously, but so, as there was good hope, that in time he might recover his health, he was a man that deserved never to wax old, to be sick, or to die. In the morning I went to see my *Franciscan*, that by his words he might assuage the grief of my mind. For I was sick together with my sick friend, whom I loved as my father. *Po.* Fie! who in any place did not love him, unless it were a very base fellow? *Br.* Says this my *Franciscan*, *Brussian*, put quite

quite away all sorrow from thy heart, our *Reuchlin* hath left off to be sick. What, say I, is he grown well again on a sudden? For two days space before, the Physicians gave no great hopes of him. Then, says he, he hath recovered his health, but on that fashion, that hereafter he needs not be afraid of sickness. Do not weep (for he saw the tears bursting out) until thou hear the whole matter. I had not gone to see the man in six days, but yet I prayed to the Lord for his health in my daily prayers. This day ~~at night~~, when I had laid my self down in my bed after the Morning service, a kind of pleasing, and not sound sleep stole upon me. *po.* I cannot tell what good news my mind foretels me. *Br.* Thy mind presageth nothing hurtful. Methought, says he, I stood at a certain little bridge, over which there was a passage into a very pleasant Meadow. The more than Smaragdine greenness of the grass and green boughs did so much delight my sight, the flowers like little stars did so smile upon me with an incredible variety of colours, all things breath'd out such a fragrant scent, as that all the Meadows that were on this side the river, wherewith that most flourishing field was parted from them, seemed neither to grow, nor to be green, but all things seemed dead, unpleasant, and withered. And in the mean time, while I was wholly taken up with that sight, *Reuchlinus* opportunely had passed by; and passing by he prayed, *Peace be to thee*, in the Hebrew tongue. He was gone half over the Bridge before I perceived him, and preparing my self to run to him, he looking back, forbade me. It's not yet, saith he, lawful for thee to do it. Thou shalt follow me five years hence. In the mean while, stand thou still as a witness and beholder of those things which are done. At this, said I, was *Reuchlin* naked or cloathed? was he alone, or had he company? Says he, he had no cloaths, besides one very white, thou would have said it had been *Damask*, of a wonderful bright-shining whiteness: behind him followed a boy of a marvellous beauty, with wings, I thought that it was his good Angel. *po.* But did there no evil Angel accompany him? *Br.* Yes, some, as that *Franciscan* thought. Afar off, says he, there followed behind him some Birds that had black feathers, in other parts, except that in the opening of their wings, they shewed flesh-coloured feathers, rather than white ones. Saith he, they might seem to be *Pyes*, in their colour and voice, but that every one of them was as big in body as sixteen *Pyes*, being no less than *Vulture's*, having

having a crest on their crown, with crooked beaks and talons; they might seem to be Harpies, if they had been but three. *Po.* What did these Furies attempt to do? *Br.* Says he, they did make a noise at the noble *Reuchlin* afar off, being ready to set upon him, if they had been able. *Po.* Why could they not? *Br.* Because *Reuchlin*, turning himself about, shaking his hand against them, and making the sign of the Cross: Get you gone, says he, you wicked Hags, to that place which you deserve. Let it be sufficient for you to trouble mortal men: Your rage hath no power upon me, who am now inrolled among immortal creatures. He had scarce spoken these words; saith the *Franciscan*, but those most ugly Fowles went away; but leaving a stinking savour behind them; unto which if a Jakes were compared, it would seem to be oyl of sweet Majoram, or a pleasant ointment. He swore deeply, that he would rather go down even to Hell, than he would endure to be blasted again with such a perfume. *Po.* A rope take those filthy Birds. *Br.* But hear what remains behind, which the *Franciscan* told me. While I heedfully beheld these things, says he, Saint *Ferome* was now come near the Bridge, who spake to *Reuchlin* in these words. *Save thee most holy partner; I am intrusted with this business; to entertain and bring thee into the society of the Saints, which thing the divine bounty hath appointed for thy most holy labours.* And with that he took out a garment, which he put upon *Reuchlin*. Then said I tell me, in what apparel, or in what shape did *Ferome* seem to be? was he so old, as they paint him, or had he a hood or a hat, or a Cardinals Robe, or a Lion by his side? He answered to these things; quoth he, he had nothing of the kind. His shape was pleasant to behold, which shewed his age in such a manner, as that he had no deformity, but very much Majesty. But to what purpose did he need a Lion there to accompany him, which the Picture-drawers have drawn by him? He wore a garment hanging down to his heels, thou wouldst say it was transparent Chrystal. It was of the same shape, as that which he gave to *Reuchlin*. It was embroidered all over with tongues, with a threefold change of colours. Some showed like a *Pyropus*, some like a *Smaragd stone*, the third like a *Saphyres*. All were transparent, and their rank gave no little grace to them. *Po.* I guess that that was the badge of the three languages that they were well skill'd in. *Br.* There is no doubt of that. For the borders also, as he said, were seen to be written upon with the letters

of three Languages distinguished in three colours. *Po.* Did *Jerom* come without any company? *Br.* Without company, dost thou say? *All.* the field was compassed about with ten thousands of ^{Angels} ~~Angels~~, and they filled all the air as full, as we see motes, which they call Atoms, to fly up and down in the Sun-beams, if so be, we may make a comparison herein from so low a subject. Neither could one have seen the Sky, nor the field, but that all things were transparent. *Po.* O brave, I am glad for *Reuchlin's* sake. What was done afterward? *Br.* *Jerome*, quoth he, taking *Reuchlin* on his right hand to honour him, led him along in the Meadow. There, there was an hill high in the midst: In the top of which, both of them embraced each other with a friendly kiss. And in the mean while, the heaven above opened it self asunder, with an huge gaping, presenting forth a kind of unspeakable majesty, in such a manner, so as at that beauty the other things were in a manner nothing worth, which notwithstanding before seemed to be wonderful. *Po.* Canst thou not set forth some representation of it to us? *Br.* How can I, who saw it not? He who saw it, denied that he was able by any words to describe so much as I dream of the things; he said only thus much, that he is ready to die even a thousand times, if he may enjoy that sight again, though it were but a little moment. *Po.* What then, pray thee? *Br.* From the wide opening of heaven, a huge pillar of bright, but delightful fire, was let down: by that the two most holy souls embracing each other were carried up into heaven, while Quires of Angels filled all places with a admirable melody, that the *Franciscan* denies, that he is ever able to call to mind that delight he took, but he bursts out into tears. There followed a wonderful fragrancy. When the man awaked, if so be that is to be called a sleep, he was like one besides himself. He did not believe that he was in his private Chamber. He looked for the Bridge, and his meadow, neither could he speak of any thing else. The Seniors of that Colledge, when they perceived that the thing was not a fiction, for it was certainly known that *Reuchlin* died at the same hour of three a clock, at what time the Vision appeared to that very holy man, unanimously gave thanks to God, who very largely rewards the good deeds of godly men. *Po.* What should we do then, but register that very holy man's name among the Saints? *Br.* I was about to do so, although the *Franciscan* had seen no such thing, and that in golden letters too, next unto Saint *Fe-*

rom. Po. Let me die, if I will not do the same in my Book.

Br. And more than that, he shall stand in my private Chapel among the choice Saints. Po. He shall stand even of Pearl in mine, if I had riches according to my mind. *Br.* He shall be put in my Library next to *Ferom.* Po. And he shall be put to mine also. *Br.* Yea, if they will shew themselves thankful, all men will do so, who honour, and love the Tongues, and good Learning, especially the holy Scriptures. Po. Indeed he deserveth it. But doth that doubt nothing trouble thee, because he is not as yet canonized for a Saint, by the authority of the Pope of Rome? *Br.* Who canonized Paul? and who the Virgin Mother? Whose memory is more revered among all godly men, whether of those whose renowned piety, whose testimonies of their wit and life cause all men to love them; or of *Katherine of Sena*, whom Pope *Pius* the second of that name is reported to have made a *Shee-Saint*, for the love of the Order and City? Po. Thou sayst true. That only (at length) is true honour which is willingly given to the merits of the dead worthy of heaven; whose good deeds are always perceived. *Br.* What then? dost thou think that this man's death is to be lamented? He lived a long time, if that thing make any thing for a man's happiness. He hath left remembrances of his vertue that will never quite die. He hath made his name immortal by his good deeds. Now being freed from miseries, he enjoyeth Heaven, and discourseth together with *Ferom.* Po. But he underwent many things in his life time. *Br.* But *St. Ferom* suffered more. It is an happiness, to suffer from evil men for well doing. Po. Indeed I grant it, *Ferom* endured many things from the worst men for the best deeds. *Br.* That which Satan did once by the Scribes and Pharisees against the Lord Jesus; The same he likewise now doth by some Pharisaical men against all the best men, and who by their studies do good to the generality of men. Now he reaps an excellent harvest for the seed which he sowed. In the mean time it will be our duties to reverence his memory, to extoll his name with commendations, and now and then to do our devotion to him in such like words as these. *O holy soul! be favourable to the Languages; be favourable to those that love honourers of the Languages; be propitious to the holy Tongues; destroy those wicked tongues that are infected with the poyson of hell.* Po. I will do so, and I will earnestly speak to others to do the same thing. And I do not doubt but that there will be many, who may desire some little prayer;

Prayer, seeing it is a custom in use, whereby they may honour the memory of that very honourable man. Br. I provided one, and that before his death. Po. Pray thee rehearse it. Br. O God the lover of mankind, who by thy chosen servant John Reuchlin hast given again to the world the gift of tongues, wherewith heretofore thou dost from heaven furnish thine Apostles, by thy Holy Spirit for the preaching of the Gospel. Grant that in all languages, all men every where may set forth the glory of thy son Jesus, and confound thou the tongues of the false Apostles, who are confederate to underprop the wicked Tower of Babel, endeavouring to darken thy glory, while they study to advance their own, seeing that all glory is due unto thee alone, together with thine only begotten son Jesus Christ our Lord, and the Holy Spirit unto Eternity. Amen. Po. Truly it is a neat, and godly prayer, I wish I may never stir, if I will not say it every day. And I account this an happy meeting to me, because I have learnt so comfortable a thing of thee. Br. Long mayst thou enjoy that comfort, and so farewell. Po. Fare thee well also. Br. I will, be in health, but not a Cook. [*quodam* + "*coc*"]
fare well *see Quintilian. vi.*

The Argument.

This Colloquy holds forth a very chaste Woeing; mixing many Philosophical things, with jests; Concerning Marriage, that it is not too hastily to be made; concerning the choice, not only of bodies, but much more of minds. Of the durableness of Marriage: Of Marriage not to be made without the consent of Parents; of living chaste in Wedlock: of bringing up children religiously. The Soul is not where it giveth life, but where it loves. The description of an ill-favoured man. Marriage is prefer'd before Virginity. It's not a restraint, as is commonly thought. The affections are not to be consulted with, but reason.

Pamphilus, Mary.

Pa. **S**ave thee cruel, save thee hard hearted, save thee Adamantine maid. Ma. Save thee likewise Pamphilus, as oft, and as much as thou shalt desire, and with what name soever thou pleasest. But ith' mean time, methinks thou hast forgotten my name, my name is Mary. Pa. But thou oughtest to be call'd

K

Maria

Martia. Ma. Why so, pray thee? What have I to do with *Mars*?
Pa. Because even as that God makes a sport on't to kill men
 so dost thou too, but that thou being more cruel than *Mars*
 killest even him that loveth thee. *Ma.* Say not so man. Where
 is that multitude of slain men, that I have killed? Where
 is the blood of those that are slain? *Pa.* Thou seest one live
 less carcase, if so be thou seest me. *Ma.* What's this I hear?
 Dost thou speak and walk about when thou art dead? I wish
 that more dreadful Ghosts may never meet me! *Pa.* Thou
 makest a jest on't, and yet i'th' mean time thou makest me
 that I cannot tell what to do, and killest me more cruelly,
 than if thou struck me thorow with a Dart. I miserable man
 have been already upon the rack a great while. *Ma.* Ho! tell
 me, how many big-bellied Women have miscarried by
 meeting thee? *Pa.* Why, but my paleness proveth that
 I have less blood in me than any Ghost. *Ma.* But yet that
 paleness is coloured with purple: Thou art as pale as a Cher-
 ry that is growing ripe, or a Grape that is growing to a pur-
 ple colour. *Pa.* Thou jeereest very wantonly at one in misery.
Ma. But if thou believest not me, take a Looking-glass.
Pa. I with no other Looking-glass, nor do I think that there
 is any one clearer, than that wherein I now see my self. *Ma.*
 What Looking-glass dost thou tell me off? *Pa.* Thine own
 eyes. *Ma.* Thou jeering companion, how thou art still the same
 man, like thy self! But how dost thou prove that thou art
 without blood? Do Ghosts eat meat? *Pa.* Yes, they do eat
 but unfavoury meat, such as I eat. *Ma.* What then do they
 eat? *Pa.* Mallows, Leeks, and Lupines. *Ma.* Why, but
 thou dost not forbear to eat Capons and Partridges. *Pa.* It
 true, but i'th' mean time they relish no more to my palate
 than if I should eat Mallows, or Beets without Pepper
 Wine and Vinegar. *Ma.* Alas for thee poor man! and yet
 i'th' mean while, thou art pretty fat. What do men that have
 no blood in them speak also? *Pa.* Yes, as I do, with a very
 small voyce. *Ma.* Why, but when I lately heard thee ra-
 ving at thy Rival, thy voyce was not very small. But I pray
 thee, do Ghosts also walk? have they cloths on? do
 they sleep? *Pa.* They perform the act of generation to
 but after their manner. *Ma.* Truly thou art a sweet trifler.
Pa. But what wilt thou say, if I prove by *unanswerable*
 arguments, both that I am dead, and that thou art a mis-
 deress? *Ma.* Heaven forbid the misfortune, *Pamphilus*,
 fall in hand with thy subtil reason. *Pa.* First of all, the

wilt grant me thus much, I trow, that death is nothing else but a withdrawing of the soul from the body. *Ma.* I grant it. *Pa.* But *do* it so, as that thou mayst not recall what thou yieldedst me. *Ma.* I will not do it. *Pa.* Then thou wilt not deny, that he that takes away anothers soul from him, is a murderer. *Ma.* I agree to it. *Pa.* Thou wilt also yield this, which is affirmed by the gravest Authors; and approved by the consent of so many Ages, that a man's soul is not here where it enlivens; but where it loves. *Ma.* Explain that in a more homely manner, for I do not well understand that thou meanest. *Pa.* And I am so much the unhappier; because thou dost not perceive it as well as I. *Ma.* Make me receive it. *Pa.* One may as well make an Adamant sensible. *Ma.* Truly I am a Maid; not a stone. *Pa.* It's true, but thou art harder than an Adamant. *Ma.* But go on to gather somewhat from thence. *Pa.* They that are taken with an infatuation (are divinely inspired) neither hear, nor see, nor smell, nor perceive; though thou kill them. *Ma.* I have heard so indeed. *Pa.* What dost thou think is the reason? *Ma.* Do thou tell me, *who art* a Philosopher. *Pa.* Because truly their mind is in Heaven, where it enjoys that which nearly loves, and is absent from the body. *Ma.* What then follows? *Pa.* What follows then; thou hard hearted Maid? *Ma.* It follows, both that I am dead, and that thou art a murderer. *Ma.* Where is thy soul then? *Pa.* It is there where it loves. *Ma.* And who hath taken away thy soul from thee? Why dost thou sigh? Tell me freely, thou shalt live me without danger. *Pa.* One *who is* a very cruel Maid; whom yet I cannot hate, though I were dead. *Ma.* O this sad disposition! But why on the other side dost thou not take away her soul from her, returning like for like, as they say? *Pa.* I should be the happiest man alive if I might make an exchange, so that her soul may come into my breast; even my heart is wholly removed into her body. *Ma.* But mayst thou by turns reason with thee like a Sophister? *Pa.* Yes, like a Sophistress. *Ma.* Is it possible that the same body can have a soul, and be without a soul? *Pa.* Not at the same time indeed. *Ma.* When the soul is absent, then the body is dead. *Pa.* It is so. *Ma.* And it doth not enliven; unless it be present? *Pa.* Indeed thou sayst true. *Ma.* How comes it to pass then, that though it be there where it loves, it cannot enliven the body from which it is departed? And yet it give life unto it, how is it said to be a body without a soul;

soul, which hath life in it? *Pa.* Truly thou wranglest very subtilly; but thou shalt not catch me with such snares. The soul which governs the body of a living creature after a sort is improperly called a soul, seeing that in very deed they are some certain small reliques of the soul; just as the sweet scent of Roses is left in ones hand, although the Rose be gone. *Ma.* It's an hard matter, as I see to catch a Fox in a trap. But answer me to this. Doth not he act that kills one? *Pa.* Yes. *Ma.* And he suffers that is killed? *Pa.* Yes doubtless. *Ma.* How comes it to *pa's* then, that seeing he that loveth, acteth; and she that is loved, doth suffer; She who is loved, can be said to kill, seeing the lover kills himself rather? *Pa.* Nay the quite contrary, he which loveth, suffers, and she that is loved, acteth. *Ma.* Thou wilt never prove that before the *Arsopagitic* Grammarians. *Pa.* But I'll convince thee of it, before a grave Academy of Logicians. *Ma.* But do not think much to answer me to this also; Dost thou love willingly, or against thy will? *Pa.* Willingly. *Ma.* Seeing then that thou mayst chuse not to love, every one that is in love seems to be a murderer of himself, and he accuseth the Maid unjustly. *Pa.* Why, but a Maid is not therefore a murderer, because she is loved, but because she loveth him not again; and he kills one, whosoever can save him, and yet doth not. *Ma.* What if a young man should love a Woman which it's unlawful for him to love, that is to say another man's Wife, or a Nunne? Shall she love him again, to save his Lovers life? *Pa.* But this young man loveth what is lawful and honest love and moreover just, and good, and yet for all that he is killed. But if the crime of murder be a light matter, I will moreover accuse thee for witchcraft. *Ma.* The heavens forbid it. Wilt thou make a kind of *Circe* of me. *Pa.* Yes, and something more cruel than she. For I had rather to be a swine, or a bear, then half dead, as I am at this time. *Ma.* With what kind of witchcraft, I pray thee, do I destroy men? *Pa.* With the enchantment of thy eyes. *Ma.* Hast thou a mind then, that I should turn away my hurtful eyes from thee? *Pa.* O speake not of that, Yea rather turn them more towards me. *Ma.* If I have bewitching eyes, how comes it to *pa's* that others also whom I look upon do not pine away? Therefore I think that that bewitching is in thine own eyes, and not in mine. *Pa.* Was it not sufficient for thee to slay *Pamphilus*, but thou must crow over him besides? *Ma.* O merry dead man! But when shall

thy Funeral solemnities be provided? *Pa.* Sooner than thou thinkest, except thou relieve me. *Ma.* Am I able to do so great a thing? *Pa.* Thou art able even to make a dead man live again, and that with little labour. *Ma.* If any one would give me All-heal. *Pa.* There needs no Herbs. Only love me again; and what is more easie; nay, what is more just? Otherwise thou wilt not be guiltless from the crime of murder. *Ma.* Before what Judgment seat shall I be accused guilty? of the *Areopagites*? *Pa.* No, but at the Judgment seat of *Venus*. *Ma.* They say that that Goddess is merciful. *Pa.* Yea, but the wrath of none is so terrible. *Ma.* Hath she a thunderbolt? *Pa.* No. *Ma.* Hath she a spear? *Pa.* No, but she is the Goddess of the Sea. *Ma.* I do not go to sea. *Pa.* But she hath a Boy. *Ma.* One of that age is not to be feared. *Pa.* A revengefull and obstinate one. *Ma.* What will he do to me? *Pa.* What will he do? I would not be in thy case for a World. All the Saints forbid it. I have no mind to fore speak evil to her, to whom I wish well. *Ma.* Nevertheless speak it out, I am not superstitious. *Pa.* Then I'll tell thee. If thou shalt despise him that loves thee, (*i. e.* my self) who is not altogether undeserving of thy love again, if I be not mistaken, perhaps at the command of his Mother, he will throw a dart at thee dipt in most deadly poison, that thou mayst exceedingly fall in love with some ill favour'd fellow, who for all that may not love thee again. *Ma.* Thou speakest of a very heavy punishment. Truly I would rather wish even to die, than to be desperately in love with a deformed man, and who besides would not requite my love with love again. *Pa.* Why, but there was lately shewn a notable example of this mischief upon a certain Maid. *Ma.* In what place? *Pa.* At *Orleanse*. *Ma.* How many years since? *Pa.* How many years? It's scarce ten Moneths since. *Ma.* What was the Maids name? Why dost thou make a stand at it? *Pa.* Nothing, I know her as well as I know thee. *Ma.* Why then dost thou not tell her name? *Pa.* Because I do not like the thing, I wish she had been call'd by any other name. She had the same name that thou hast. *Ma.* Who was her Father? *Pa.* He is yet living, of great renown among the Lawyers, and very wealthy. *Ma.* Tell me his name too. *Pa.* *Maurice*. *Ma.* His Surname. *Pa.* *Aglaus*. *Ma.* Is her Mother living? *Pa.* She died lately. *Ma.* Of what disease died she. *Pa.* Dost thou ask of what disease? of grief. And her Father, though he be a very

strong man, was in danger. *Ma.* May I also know what is her Mother's name? *Pa.* Yes, *Sophronia*, every body knows. But what means this enquiring? Dost thou think that I invent a Fable? *Ma.* Should I suspect that of thee? Our sex is more likely to be suspected for that. But tell me, what became of the Maid? *Pa.* The Maid was born of a worshipful Parentage, as I said, she was a rich fortune, of a very handsome feature: to be short, She deserved a Prince for her Husband. A Suiter being her equal desired to marry her. *Ma.* What was his name? *Pa.* Wo is me! I am troubled at the ill fortune, he was call'd *Pamphilus* too; She though he used all means, very obstinately set light by him. The young man pined away with grief. And not very long after, she began to fall in love with one, *who was* more like an ape, than a man, *Ma.* What's that thou sayst? *Pa.* And that so dotingly, as it cannot well be express'd. *Ma.* What, so handsom a Maid, to love so ill favoured a fellow? *Pa.* He had a sharp crown, a thin head of hair, and that too dishevelled and unkembed, full of dandrossie and nits, and the foxes evil (falling off of the hair) had made him almost quite bald, his eyes sunk in his head, his nose flat and turning upwards, a wide mouth, rotten teeth, a flammering tongue, a scabbed chin, bunch-backed, a gorbelly, and crooked legs. *Ma.* Thou describest a kind of *Thersites* to me. *Pa.* Nay they say he had but one ear. *Ma.* Perhaps he had lost the other in the war. *Pa.* Nay in peace. *Ma.* Who durst be so bold to do thus? *Pa.* The hangman *Dionysius*. *Ma.* It may be his great riches he had in his house made amends for the deformity of his feature. *Pa.* Nay, but he had wasted all, and was in debt more than he was worth. So beautiful a Maid leads her life at this day with this Husband, and is beat by him now and t'en. *Ma.* Thou relatest a sad story. *Pa.* But a true one. *Nemesis* hath thought good on this fashion to revenge her contempt of the young man whom she despised. *Ma.* I should rather wish to be kil'd with a thunder bolt, than to endure such an Husband. *Pa.* Then do not provoke *Nemesis* (i. e. revenge) but love him again who loves thee. *Ma.* If so be that be sufficient. I do love thee as thou dost me. *Pa.* But I desire that that love should be constant and mine own, I sue unto thee to be my Wife, not my Concubine. *Ma.* I am not ignorant of that, but one must consider a great while of that thing, which being once begun, cannot be broken off again. *Pa.* Truly I have advis'd with my self too long. *Ma.* But take

take heed that love, which is none of the best counsellours, put not a trick upon thee. For they say it's blind. *Pa.* But that is quicksighted, which proceeds from judgment. Thou dost not therefore seem to me such an one, because I love thee; but I therefore love thee, because I saw thee to be such. *Ma.* But look to it, lest thou know me not thorowly enough. If thou hadst put on a shoe, thou would then at length perceive where it did pinch thee. *Pa.* One must run the hazard: although I gather by many conjectures, that the business will fall out better. *Ma.* Art thou a Southsayer too? *Pa.* I am. *Ma.* By what divinations then dost thou gather it? Hath an Owle flown? *Pa.* She flies for fools. *Ma.* Or hath a pair of Doves flown on thy right hand? *Pa.* No, nothing of that nature; but I have now for some years had good experience of thy Parents honesty, that in the first place is not the worst Bird, *that thou art* born of honest parents. Neither is't unknown to me, with how wholesom counsels, *and* with how holy examples thou hast been brought up by them. And to be well taught, is more than to be well born. Thou hast another divination. Besides, if I be not mistaken, there hath now of a long time been entire friendship between my Ancestors, *who were* not altogether bad ones, and thine; and moreover we our selves are known one to another, from our infancy, as they say, neither is there much disagreement in our natures. Now both our ages, the estates, worthyness, *and* nobility of both our Parents are almost alike. Lastly, which is the chief thing in friendship, me thinks thy carriage suits very well with my disposition: *For a thing may be excellent in it self, which yet may not be suitable.* How my manners on the other side agree with thine, I cannot tell. Indeed these Birds, (my sweet heart) give me hope, that it will be an happy, lasting, and a joyful and comfortable marriage betwixt us; only let not thy mind sing us a song of ill luck. (*i.e.* do not deny my suit.) *Ma.* What song dost thou wish for? *Pa.* I'll lead the song, I am thine. Do thou sing after me, I am thine. *Ma.* Truly it's but a short little song, but it hath a long conclusion. *Pa.* What matter is if how long it be, so it be delightful. *Ma.* I bear thee so much ill will, that I would not have thee do that deed, which thou may repent of hereafter. *Pa.* Forbear to presage ill luck. *Ma.* It may be I shall appear to be another kind of woman to thee, when sickness or age hath altered this my beauty. *Pa.* Neither will this

"E." epiphonema

K 4

this

this body of mine, O thou good maid, be always so full of juice; but I do not look only upon that dwelling house which is every way beautiful and neat, I am more in love with the Inhabitant. *Ma.* What inhabitant? *Pa.* That mind of thine, whose comeliness will increase as thy age doth. *Ma.* Verily, thou art very quick-sighted, if thou plainly perceive that through so many coverings. *Pa.* I clearly see thy mind with mine own. Besides, we shall now and then grow young again in both our children. *Ma.* But it h' mean time I lose my Maiden-head. *Pa.* That's true. But oh, tell me, if thou hadst a curious Orchard, wouldst thou wish, that nothing should ever grow there but ~~Courtesies~~, or hadst thou rather, when the blossoms are fallen off, see the trees loaden with mellow Apples? *Ma.* How wittily he talks. *Pa.* At leastwise answer me this, whether is a handsomer sight, a Vine lying along on the ground, and rotting; or one winding about a Vine-prop, or an Elm, and weighing it down with purple Grapes? *Ma.* Do thou again answer me, whether is a pleasanter sight, a beautiful and milk-white Rose, upon the shrub itself, (*i. e.* the Rose-bush) or pluckt off with ones fingers, and by little and little growing withered? *Pa.* I think that Rose is happier, which withers away in a man's hand, in the meanwhile delighting both the sight, and the sense of smelling, than that which withereth upon the Rose-bush: for even there it would wax withered at last. Even as that Wine is in a better case which is drunk before it waxe lowre. Although the beauty of a Maid doth not presently grow to decay, if she shall be married: Nay I see many, who, before they were married, were pale, sickly, and as't were pined away, by accompanying a man, become so very fair, as that then only they began to be lively. *Ma.* Yet for all that, Virginity hath the favour and applause of all men. *Pa.* Indeed a Virgin Maid is a comely thing, but according to nature, what is more monstrous than an old Maid? Unless thy Mother had lost that flower (*viz.* of Virginity) we had not had this pretty flower, (*viz.* thy self.) But if, as I hope, our marriage shall not be without children, instead of one Virgin, we shall afford many. *Ma.* But they say that Chastity is a thing very well pleasing to God. *Pa.* And therefore I desire to marry a chaste Maid, that I may live chaste with her. It will rather be a marriage of Souls than of bodies. We shall beget children for the Common wealth; we shall beget children to Christ. How little will this Wedlock differ from Virginity? And it may

may be we shall hereafter live together after the same manner, as *Joseph* lived with *Mary*. But in the mean time we shall learn to live chauly, for one attains not forthwith unto perfection. *Ma.* What do I hear, must ones Maiden-head be lost, that one may learn how to keep it? *Pa.* Why not? even as by drinking Wine by little ~~little~~ & somewhat sparingly, we learn to be temperate: Whether dost thou think is more temperate, he who sitting down at a table full of dainties, forbears to tast them, or he who is separated from those things which provoke intemperance? *Ma.* I think that he is more resolutely temperate, whom the plenty that is provided cannot tempt. *Pa.* Whether of the two ought more truly to be commended for chastity, he who gelds himself, or he who having his members entire, yet abstains from Venery? *Ma.* Truly in my judgment, I would commend the latter for chastity, and the former for his madness. *Pa.* But they who, being bound by a Vow, do forswear marriage, do they not geld themselves after a sort? *Ma.* So it seems. *Pa.* Now it is not a vertue not to do the act of generation. *Ma.* Is it not? *Pa.* Understand it thus. If it were a a vertue of it self not to do the act of generation, it would be vice to do it. Now it falls out to be a vice not to copulate, and a vertue to do it. *Ma.* When doth this fall out? *Pa.* As often as the Husband requireth *that which* is his right from the wife, especially if he seek to accompany with her with a desire to beget children. *Ma.* What if he be wanton, is't not lawful to deny him? *Pa.* It is lawful to counsel him, and to intreat him mildly rather to forbear, but it's not lawful obstinately to deny him if he be importunate. Although in this respect I hear but few complaints of husbands concerning their wives. *Ma.* But liberty is sweet. *Pa.* Yea Virginity is a grievous burden. I shall be thy King, and thou shalt be my Queen: We will rule our family as we please. Dost thou think this slavery? *Ma.* The common people call marriage an halter. *Pa.* But they indeed deserve an halter, who call it so. Pray thee tell me, is not thy soul tied to thy body? *Ma.* It seems so. *Pa.* Just like as a little Bird is to her cage. And yet ask it whether it desireth to be free. I think it wil tell the, no. Wherefore? because it is willingly bound. *Ma.* We have both of us but little wealth. *Pa.* It's so much the safer, thou wilt increase it by thy thriftiness at home, which not without reason is said to be a great revenue, and I by my industry abroad. *Ma.* Children bring abundance of cares with them,

them. *Pa.* But the same bring abundance of comforts, and oftentimes they requite their parents with much usury. *Ma.* Lack of children is a kind of misery. *Pa.* Art thou not now childless? But what need is there to forespeak ill in a doubtful thing? Tell me, whether hadst thou rather never to be born, than to be born to die? *Ma.* Truly I had rather be born to die. *Pa.* So, that childlessness is more miserable, which never hath had children, nor shall have any: Even as they are more happy which have lived, than they who neither were born, nor ever shall be born. *Ma.* Who are they that never were, nor shall be? *Pa.* Although he that refuseth to suffer the miseries which are incident to men, to which we are all alike subject, whether we be ordinary people, or Kings, must depart out of this life: and yet what ever shall happen, thou shalt bear but half of it, I will take the greater part upon me. So whatever comfortable thing shall happen the comfort will be double: If any evil thing, our fellowshipping will take away half of the grief. And if I should die, it will be a pleasure to me even to die in thy arms. *Ma.* Men endure that with more ease, which falls out according to the common laws of Nature: But I perceive that some parents are much more troubled by the behaviour of their children, than at their deaths. *Pa.* That nothing of that nature may fall out, it lieth in us for the most part. *Ma.* Why so? *Pa.* Because for the most part good parents have good children, in respect of their disposition. For Kites are not bred of Doves. Therefore we will endeavour to be good our selves. Afterward we will have care of our children, that they may be instructed with holy precepts, and sound opinions from the breast. It's of very great concernment what thou pourest into a new earthen pot. Besides we will take care, that they may have an example at home how to live, which they may follow. *Ma.* It's an hard matter which thou speakest of. *Pa.* It's no wonder, because it's an excellent thing, and for this very reason thou art hard to be won. But we will take the more pains to attain to it. *Ma.* Thou wilt have matter easie to be wrought upon, look thou to it, to form and fashion me. *Pa.* But it'll mean time to say three words. *Ma.* There's nothing more easie, but words are quickly spoken, but not recalled. I will give better counsel for us both; Thou shalt speak with thine and my parents, that the matter may be concluded with both their consents. *Pa.* Thou biddest me go about the bush, thou canst determine the matter in three words. *Ma.* I know not what

ther I can or no, I am not in my own power. Neither were Marriages made heretofore without the authority of the parents. But however it be, I think our marriage will be more succesful, if it be made up by the authority of our parents. And it's your part to seek for it, it's not seemly for us. For a maid delights to be importuned, although now and then we are very much in love. *Pa.* I am not loath to seek for it, only let me not want thy consent. *Ma.* I will not disappoint thee of it, be of good courage my *Pamphilus*. *Pa.* Thou art more scrupulous in this thing than I would desire. *Ma.* Nay, do thou first well examine thine own consent with thy self, and do not consult with that thine affection, but reason. What affection judgeth lasts but for a time, but what reason bids to do, useth to please alwayes. *Pa.* Truly thou speakest good reason, therefore I am resolved to follow thy advice. *Ma.* Thou wilt not repent thee of thy obedience. But dost thou hear! I have a doubt in the mean time, which troubles my mind much. *Pa.* Away with scruples. *Ma.* Wilt thou have me to be married to a dead man? *Pa.* No, but I am revived. *Ma.* Thou hast resolved my doubt. Fare thee well my *Pamphilus*. *Pa.* Have thou a care of that. *Ma.* I wish thee a good night. Why dost thou sigh? *Pa.* Dost thou say a good night? I would thou wouldest bestow on me what thou wishest me. *Ma.* Do nothing too hastily; thy harvest as yet is but green. *Pa.* Shall I carry away with me nothing of thine? *Ma.* This sweet ball, which may cheer thy heart. *Pa.* Give me a kiss at least. *Ma.* I desire to give thee up my Maiden-head entire and untouched. *Pa.* Doth a kiss diminish any thing of thy Maiden-head? *Ma.* Wilt thou have me to kiss others also? *Pa.* By no means, I wil have my kisses kept for my self. *Ma.* I do keep them for thee. Although there's another reason why for the present I dare not kiss thee. *Pa.* What's that? *Ma.* Thou saiest that thy soul hath wholly taken up its habitation in my body, and that there's very little of it left in thine: therefore I fear lest in kissing thee, the rest of it which is left in thee come into me, and thou be left wholly without a soul. Therefore take my right hand, which is a token of mutual love, and fare the well. Follow the business close. In the mean while, I'll beseech Christ, that what is done, he would have it to be succesful and comfortable to us both.

x pastille, also termed smander, an aromatic ball to be carried in hand, much used then as an antidote to smells.

A Maid

that thou sayest *Eubulus*? *Eu.* Nothing, my sweet heart; I did cough, but speak on. *Ca.* My parents always stiffly withstood this my inclination. *Eu.* I understand thee. *Ca.* On the other side, I strove against the natural affection of my parents with intreaties, fair words, and tears. *Eu.* A wonderful thing. *Ca.* At length when I would not give over intreating, and weeping, they gave me a promise, that when I had attained to seventeen years of age, they would fulfil my desire, if so be that then I were of the same mind. That year is come, I am still of the same mind, but on the contrary, my parents stiffly deny their promise; This is it, that troubles my mind, I have told thee my disease, now do thou play the physician, if thou canst do any thing. *Eu.* First of all, most sweet maid, I will give thee this counsel, to govern thy affections, and if that will not fall out, which thou desirest, desire that which thou mayst do. *Ca.* I shall die if I have not my will. *Eu.* How camest thou by that fatal affection? *Ca.* Heretofore when I was a very little girl, I was carried into a certain Colledge of Virgins, we were carried about it, they shewed us all things; I liked the Virgins for their beautiful faces, methought they looked like Angels, all things were neat in the Church, the Gardens were very neat and well look'd to, and also cast a very fragrant smell; to be short, every thing gave content wherever I look'd. There were over and above these things the most pleasant discourses of the Virgins. I found one or two there, with whom I used often to play once, when I was a little one. From that time my mind hath been exceedingly affected with that kind of life. *Eu.* I will not find fault with the Nuns manner of life, although all things are not expedient for all persons, but considering thy inclination, which methinks I have gathered by thy Countenance and Manners, I would counsel thee to be married to an husband like thy self, and to set up a new Colledge at thine own house, whereof thy Husband may be the father, and thou the Mother. *Ca.* I'll die first, before I will forsake my purpose to be a Virgin. *Eu.* Virginity is an excellent thing, if it be undefiled; but there's no necessity for this cause to put thy self into a Colledge from whence thou canst not be freed afterward. Thou mayst preserve thy Virginity while thou art with thy parents. *Ca.* I may, but not so safely. *Eu.* Yea, as I think; somewhat more safely, than with those blockish and burthen bellied Monks. For they

are not gelded, I would have thee know. They are called *Fathers*, and they oftentimes take an order that this name may very well agree with them. In former time, Virgins lived no where more honestly than with their parents, nor had they any other Father than the Bishop. But I beseech thee! tell me, what Colledge of all *the rest* hast thou chosen for thy self, to which thou mayst make thy self a slave? *Ca.* The *Chrysostian*. *Eu.* I know it, it's near thy Fathers house. *Ca.* Thou sayst right. *Eu.* But I very well know all that Society, and doth it deserve, that thou shouldst disclaim thy Father and Mother, and thy honest Family, which is near to thee for it? For that Father who is the chief head of it, is a dotard both by reason of age, drunkenness and nature; neither doth he now take delight in any thing but wine. He hath two Companions that are fit for him, *John* and *Fodocus*; whereof *John*, as perhaps he is no bad man, so he hath nothing of a man in him, besides a beard; not one jot of learning, and not much more of wisdom. *Fodocus* is so blockish, that unless he were graced with a Surplice, he might walk up and down in publick in a fool's hood, with asses ears and bells. *Ca.* Me thinks they are good men. *Eu.* I know them better than thou dost, my *Catarine*. It may be they plead for thee to thy Father, to make thee their proselyte. *Ca.* *Fodocus* takes my part very much. *Eu.* O an excellent part-taker! But grant they be now in this thing learned and honest men, to morrow they will be unlearned and bad men, and whoever shall fall to thy lot, thou must endure them. *Ca.* I am troubled at the frequent Feasts at my Father's house, and they are not alwayes chaste words which are spoken there among married folk, and oftentimes it falls out, that I cannot deny a kiss. *Eu.* He that endeavours to shun what-ever is offensive must depart out of the world. Thou must so accustom thy ears that they can hear all things, and yet let nothing into thy heart but good things. Thy parents, I suppose, suffer thee to have a bed-chamber of thine own. *Ca.* Yes, they do. *Eu.* Thou mayst withdraw thy self thither, if there shall fall out to be any troublesom Feast: and while they drink and dally, do thou discourse with thy Husband Christ; pray, sing *Psalms*, and give thanks. Thy Fathers house will not pollute thee, but thou mayst make it more holy. *Ca.* But it's safer to be in the company of Virgins. *Eu.* I do not disallow a chaste Society, but I would not have thee to be beset with a vain shew. When thou shalt have been there

there a little while and hast more narrowly lookt into things, all things will not be so gay, as once thou thought they were; Neither, believe me, are they all Virgins, which wear a vail. *Ca.* Good words I pray thee. *Eu.* Well, those are good words which are true, unless perhaps the title which we have hitherto judged to be proper to the *Virgin Mother*, be given to more, that they may be called Virgins even after bringing forth. *Ca.* Out upon't! *Eu.* But besides that, neither in other respects are all things chaste among those Virgins. *Ca.* No? why so, pray thee. *Eu.* Because there are found more which imitate the manners of *Sappho*, than which are like her in wit. *Ca.* I do not well understand what that means. *Eu.* And therefore I speak these words, my *Catarine*, lest at any time thou mayst understand them. *Ca.* But my mind is bent that way, and hence I gather that this spirit comes from God, because it hath continued constantly so many years already, and it is every day more eager. *Eu.* Yea in this respect I have a jealousy of that spirit of thine, because thy very honest parents do so withstand thee. God would have inspired their minds too, if it had been a godly thing which thou assayest: But thou hast gotten that spirit from those gallantries which thou sawest when thou wast a very little Girle, from the kind words of the Virgins to thee, from the affection towards thy old companions, from the holy attire, from the ceremonies being indeed very goodly to see to, from the wicked exhortations of the foolish Monks, and who for this purpose hunt after thee, that they may drink more freely. They know that thy Father is liberal and bountiful, either they will invite him to be a guest at their table, but on that condition, that he bring wine with him, which may be sufficient for ten lusty drinkers, or they themselves will drink at his house. Therefore I would advise thee, to adventure upon no new thing against thy parents minds, at whose disposing God will have us to be. *Ca.* In this thing its a pious thing to neglect father and mother. *Eu.* To neglect father and mother upon some occasion for Christ's sake, is a pious things, and yet he cannot do it piously, who, being a Christian, forsakes his father being an heathen, and lets him perish with hunger, all the uphold of whose life depends upon his son. If thou hadst not as yet confessed Christ in Baptism, and thy parents had forbid thee to be baptized, thou wouldst do religiously if thou didst prefer Christ before thy wicked parents. Or if now thy parents should

Should force thee to ungodliness or dishonesty, their authority were not to be regarded. But what is this to a Colledge? Thou hast Christ even at home. Nature dictates, God approves, *Paul* exhorts, and Humane Lawes confirm that children should be obedient to their parents, and wilt thou withdraw thy self from the authority of thy most honest parents, that thou maist put thy self in the power of a counter-father, instead of a true one, and instead of a true mother, chuse to thy self a strange one, or rather chuse to thy self Masters and Mistresses, instead of thy parents. For thou art in that manner subject to thy parents, as that notwithstanding they would have thee to be free. Whence also the children of a Family are called *Liberi*, because they are not in the condition of servants. Now thou goest about to make thy self willingly a slave, instead of a free maid. Christian clemency hath for the most part taken away all that slavery of the ancients, except that in a few Countries, the marks of it as yet remain. But there is a new kind of slavery invented, under a pretence of Religion, as they indeed live now a daies in most Monasteries: Thou maist do nothing there, but by a precept: whatsoever shall by lot fall to thee, it will turn to their profit; if thou shalt go any whither, thou shalt be brought back from running away, just as if thou hadst poysoned thy father. And that thy slavery may be the more manifest, they change the garment which thy parents gave thee, and after the ancient example of those, who heretofore bought servants, they change the name which was given in Baptism, and in stead of *Peter* or *John*, they call one *Francis*, or *Dominick*, or *Thomas*. *Peter* hath given up his name to Christ, and being to be entred into *Dominick's* Order, he is called *Thomas*. If a servant that is a soldier, cast away the garment which his Master gave him, he seemeth to have abandoned his Master, and we commend him that takes a garment which Christ, who is Lord of all, gave him not; and he is more severely punished for changing this, than if he should throw away the garment of his Lord and Emperour an hundred times, which is the innocency of his soul. *Cs.* Why but they say that this very thing hath very great merit in it, if any one voluntarily hath yielded himself up to this bondage. *Eu.* But that is Pharisaical Doctrine. *Paul* on the contrary teacheth, That he that is called being free, should not desire to be made a servant, but should endeavour rather that he may be made free. And the bondage

dage is so much the more miserable, because thou must serve many Masters, because for the most part they are foolish and wicked, because unconstant, and now and then new ones. Answer me this, Do the Laws free thee from thy parents power *over thee*? *Ca.* No, in no wise. *Eu.* Is it lawful for thee then, to buy or sell a farm in the Country without thy parents leave? *Ca.* No, by no means, *Eu.* How hast thou power then, to give away thy self I cannot tell to whom against thy parents mind? Art thou not very dear to them, and their own possession in an especial manner? *Ca.* In a concernment of piety the Laws of Nature are void. *Eu.* The business of piety is especially acted in Baptism; In this thing the business is only concerning the changing of a garment, and concerning the kind of life, which in it self is neither good nor evil. Now consider me but this, how many conveniencies thou lovest together with thy liberty. Thou hast now liberty to read in thy Bed-chamber, to sing, as much, and at what time thou plearest. And if thou be weary of thy Bed-chamber, thou maist hear singing at the Church, be at Prayers, hear Sermons, and if thou shalt see any Matron or Virgin, who is very virtuous, *thou maist* get good by discoursing with her; if *thou shalt* see any noted honest man, *thou maist* learn of him, that which may benefit thee: and thou shalt have liberty to chuse a Preacher who teacheth Christ most sincerely. When thou art once tyed to a Colledge, thou lovest all things, by which true piety is most encreased. *Ca.* But in the mean time I shall not be a Nunn. *Eu.* Do names yet trouble thee? Consider thorowly the thing it self. They boast of obedience. Wilt thou want that commendation, if thou obey thy parents, whom God commandeth to be obeyed? If *thou obeyest* thy Bishop, and thy Pastour? *Wilt thou want the praise of Poverty*, seeing all things are in thy parents hands? Although heretofore among the Nunns, their liberality to the poor was chiefly commended by holy men; they could not do that if they possessed nothing. Moreover thy chastity will not be the less, though thou livest with thy parents. What remains then? A Vail, a linnen Garment, turned from the inmost to the outmost; Ceremonies, which of themselves further piety nothing *at all*, nor make any one acceptable in Christ's sight, who looks into the purity of the heart. *Ca.* Thou tellest me new things. *Eu.* But very true things. Seeing that thou art not freed from being under the power of thy parents, seeing thou hast no power to sell a garment, or a field,

how

how dost thou claim to thy self a power to give thy self to be a slave to a stranger? *Ca.* The parents right, they say, hinders not the entring into Religion. *Eu.* Didst thou not profess Religion in thy Baptism? *Eu.* Yes, I did. *Eu.* Are not they religious whosoever obey Christ's Commands? *Ca.* Yes. *Eu.* What new Religion then is that, which makes void, both that which the Law of Nature hath establish'd, and the ancient Law hath taught, and the Law of the Gospel hath approved, and the Apostles Doctrine hath confirmed. That Ordinance was not appointed by God, but found out in an assembly of Monks. So some conclude also that that Marriage is of force, which is made between a Boy and a Girl by Verbs of the present tense, for so they speak, without the knowledge, or even against the consent of the parents. But neither doth common sense approve of that opinion, nor the Laws of the ancients, nor *Moses* himself, nor the Doctrine of the Evangelists, nor Apostles. *Ca.* Dost thou then think it not lawful for me to be married to Christ, unless my parents approve of it? *Eu.* Thou art I say married to Christ already, and we are all married to him; what woman is twice married to the same man? The dispute is only concerning the place, about the garment, and about ceremonies. For these things, I think parents authority is not to be despised. And thou shouldst look to it, lest, whilst thou goest about to be married to Christ, thou be married to others. *Ca.* Yea, but these men say that there is nothing more holy than herein to despise ones parents. *Eu.* Therefore require of these Doctors, to bring out some place of the holy Scriptures which can prove this: which if they cannot do, bid them drink off a cup of *Belgian* Wine, that they will be able to do. It's an act of piety to forsake ungodly parents, and go to Christ. But to go from godly parents to profess Monkery, that is to say, as it often falls out, from honest to wicked men, pray thee what piety is it? Although heretofore, one that was converted even from Paganism to Christ, did owe obedience to his idolatrous Parents, as far as it might be done without prejudice unto Piety. *Ca.* Dost thou then condemn this whole Order of life? *Eu.* No, in no wise. But as I would perswade none, who hath put her self upon this kind of life, to strive to come out of it: so I stick not to advise all maids, especially of good breeding, that they would not rashly run headlong to that place, whence they cannot free themselves afterward. And especially seeing that in those

very Colledges, their Virginity is oftentimes in greater danger: And thou maist do that at home, whatsoever is done there. *Ca.* Thou dost press me with many and weighty reasons indeed, and yet I cannot berid of this desire. *Eu.* If I do not perswade thee (which yet I have wished) at least see thou remember this, that *Eubulus* hath given thee warning. In the mean time, I intreat thee for the love I bear thee, that that Affection of thine may be better for thee than my Advice.

The Argument.

The Penitent maid, returns home to her Parents before she hath taken the Profession upon her. The deceits of the Monks are discovered, who terrifie and force ignorant souls into their Cloisters with Phantasms and Visions.

Eubulus. Catharine.

Eu. I Wish I may always have such Portresses. *Ca.* And I wish I may always have such knockers at the door. *Eu.* But fare thee well, *Catharine.* *Ca.* What is that thou saiest? shall I be bid farewell before I be saluted? *Eu.* I came not hither to see thee weeping. What is the meaning of it, that assoon as thou sawest me, thine eyes were all wet with tears? *Ca.* Whither runnest thou away, Tarry, I say, tarry, I will put on another countenance, and we will be very merry. *Eu.* What birds do I see here? *Ca.* It is the Patriarch of the Colledge. Do not go away, they have already drunk lustily, sit thee down a lite while, when he is gone aside, we will discourse together as we use to do. *Eu.* Well, Ple humour thee, who wouldst not humour me. Now we are alone, rehearse the whole story, for I have a desire to know it of thee. *Ca.* Of so many friends, which I thought were very wise, I now perceive there was none, who gave me more sage and wise counsel, than thou didst, who art the youngest of them all. *Eu.* Tell me how thou overcamest the resolution of thy Parents? *Ca.* First of all, by the wicked perswasions of the Monks and Nunns, likewise afterwards by my own entreaties and fair words my mother's mind was overcome, my father could by no means be drawn to it. At last, all engines being used, he also was conquered.

quered, and was overborn rather than yielded. It was done while they were drinking : they sorely threatened the man with utter destruction, if he did obitainately deny a Spouse to Christ. *Eu.* O the villany of the foolish men ! What was done next ? *Ca.* I was kept up close at home for the space of three days : in the mean time there were continually some women of that Colledge with me, whom they call Converstants, encouraging me with their exhortations, to persevere in my holy purpose, and having a watchful eye, lest any of my kinswomen or companions should come to me, which might seem to turn my mind. In the mean time they prepared garments, and other things which belonged to the Feast. *Eu.* How stood thy mind the mean while ? didst thou waver ? *Ca.* No, but I endured something that was so dreadful, as that I would die ten times rather than endure it again. *Eu.* I pray thee now ! what was it ? *Ca.* I am not able to utter it. *Eu.* What thou shalt speak to me, thou wilt tell it to thy friend. *Ca.* Dost thou promise me not to speak of it ? *Eu.* I would have done that, although thou hadst never enjoyned me to do it, as though thou didst not yet very well know me. *Ca.* There was a Ghost of an hideous shape appeared to me. *Eu.* That surely was thy bad Angel which stir'd thee up to it. *Ca.* I verily think that it was an evil spirit. *Eu.* Tell me, what shape had he ? Is he such an one as he is painted ? with a crooked bill, long horns, Harpies clawes, and a very long tail ? *Ca.* Thou mockest ; but I had rather sink into the ground than see such a Ghost again. *Eu.* Were those women who encouraged thee with thee that while ? *Ca.* No, neither did I ever tell them of it, although they were very inquisitive to know what mischief had befallen me, when they found me altogether amazed. *Eu.* Shall I tell thee what it was ? *Ca.* If so be thou canst do it. *Eu.* Those women had enchanted thee, or rather they had charmed out thy brain : But ith' mean time didst thou persevere in the same mind ? *Ca.* Yes, for they said that that thing doth befall many, who give up themselves to Christ, but if the Tempter be overcome in the first encounter, commonly all will be in quiet afterward. *Eu.* In what pomp wast thou brought forth ? *Ca.* They set me forth in all my gay attire, they let my hair hang down : just as if I were to be married to a Bridegroom. *Eu.* To a block-headed Monk, fie on't ! a rope take this cough. *Ca.* I was brought

brought out of my father's house when it was bright day to the Colledge, abundance of people running together to behold me. *Eu.* O cunning Stage-players ! How well they know how to act their plays, befor the silly poor people. How many days didst thou spend in that holy Colledge of Nunns? *Ca.* Almost twelve. *Eu.* But what thing turned thy mind which was so obstinate? *Ca.* I will not tell what it is, but it was some great matter. Six daies after I went into it, I sent for my mother, beseeching, and entreating her, as she mould see me alive, to take me out of that Colledge. She withstandeth my desire, and exhorts me to constancy. Afterward I sent for my father. He likewise chides me, saying moreover that he had hardly overcome his affections, and that I again should now master my will, and that I should not do him this disgrace, to go back from my purpose. At last when I saw I could do no good, I made answer to my Parents, that I would die for their sakes, if they command me. For I was sure to do so, if they got me not out speedily. When they heard this, they carried me back home. *Eu.* It's well that thou wentest from thy resolution betimes, before it was too late, before thou hadst taken upon thee an everlasting slavery. But I do not yet hear, what thing turned thy mind so suddenly. *Ca.* No man living knows this of me as yet, nor shalt thou know. *Eu.* What if I guess it? *Ca.* I am sure thou canst not guess; And if thou do guess, Ile not tell it. *Eu.* Yet nevertheless I do guess what it is. But ith' mean while the Cost is lost. *Ca.* More than forty Crowns of Gold. *Eu.* O riotous Marriage-revellers! Nevertheless I am glad that the money is lost seeing we have thee safe; hereafter obey good counsels. *Ca.* I will do so, and being once catch't, I shall take heed to come in the snare again. *The strumpet will be wise.*

2 1/2 1 1/2 2

A Wife

A Wife blaming her Marriage.

Eulalia. Xantippe.

EU. Save thee heartily, thou art very welcome to me.
Xantippe. **Xa.** Save thee in like manner my most beloved
Eulalia. Me thinks thou art fairer than thou art wont to be.
Eu. Yea, dost thou presently entertain me with a jeer?
Xa. No truly, but me thinks thou art so. **Eu.** It may be my
 new gown makes me more beautiful. **Xa.** Thou guessest well.
 I have of a long time seen nothing more neat. I think it is
 English cloth. **Eu.** The wool is English, but it's of a Veneti-
 an dye. **Xa.** It is softer than silk, and how fair a purple colour
 is it of? Whence hadst thou so brave a gift? **Eu.** Of whom
 should honest Matrons receive such, but of their Husbands?
Xa. O happy thou, who hast got such an Husband! but I
 wish I had been married to a dolt when I was married to my
Nicolaus. **Eu.** Why so pray thee? are you so soon fallen
 out? **Xa.** I shall never agree with such a man. Thou see'st
 how tatter'd I am, on this fashion he lets his Wife go. Let
 me be hang'd, if I be not ashamed to go abroad, when I see
 how fine others are, who are married to Husbands a great
 deal poorer. **Eu.** The adorning of Matrons, lies not in
 their cloaths, or in other attire of the body, as **St. Peter** the
 Apostle teacheth, (for I lately heard that in a Sermon) but
 in their chaste and shamefast behaviour, and in the ornaments
 of their mind. Whores are trim'd up for many to look on.
 We are well enough drest, if we please one Husband. **Xa.**
 But in the mean time that honest man who is so sparing to-
 wards his Wife, lavisheth away the portion stoutly, which
 he received from me not a little one. **Eu.** In what things?
Xa. In what he pleaseth, in wine, upon whores, and at
 dice. **Eu.** Say not so Woman. **Xa.** But it's even so. Be-
 side when I have looked for him a long time, he comes
 home to me late in the night quite drunk, he snorts all night
 long, bespewing the bed too sometimes, to say nothing more.
Eu. Hold thy peace! Thou disgracest thy self, when thou
 disgracest thy Husband. **Xa.** Let me die, if I had not ra-
 ther sleep with a sow, than with such an Husband. **Eu.** Dost
 not thou then begin to chide him? **Xa.** According as he de-
 serveth he findeth that I am not dumb. **Eu.** What saith he
 to thee again? **Xa.** At first he cryed out against me most
 bitterly,

bitterly ; thinking that he should put me down with his threats. *Eu.* Did your scolding never encrease until it came to blows ? *Xa.* Only once the contention grew so hot on both sides , that the business wanted very little of a fray. *Eu.* What sayst thou Woman ! *Xa.* He lifted up a cudgel, speaking fiercely in the mean while with cruel outcries and threatning me cruelly. *Eu.* Wast thou not afraid at that ? *Xa.* Nay , but I snatcht up on the other side a three-footed stool , if he had toucht me with his finger , he should have felt that I had hands. *Eu.* That's a new kind of buckler. *B.* Thou lackt a distaff in stead of a pike. *Xa.* He should have perceived that he had had to deal with a ~~Woman of a man's~~ *Woman of a man's* courage. *Eu.* Alas my *Xantippe* , this doth not become thee. *Xa.* What becomes me ? If he will not have me for his wife I'll not acknowledge him for my husband. *Eu.* Why be *Paul* teacheth , that wives ought to be subject to their husbands with all reverence. And *Peter* sets before us the example of *Sarah* , who called her husband *Abraham* Lord. *Xa.* I have heard these things ; but the same *Paul* teacheth that men should love their wives , as Christ loved his Spouse the Church ; Let him remember his duty , and I'll remember mine. *Eu.* But yet when the matter is come to that pass , that one must yield ; It's fit that the wife should yield to her husband. *Xa.* If so be he deserves to be call'd an husband who useth me as his handmaid. *Eu.* But tell me my *Xantippe* lest he off threatning to beat thee afterward. *Xa.* He left off , and came to himself , otherwise he had been beaten. *Eu.* But didst not thou cease to chide with him ? *Xa.* No nor will I leave off. *Eu.* What doth he in the mean time ? *Xa.* What ? sometime he sleeps , being but an appearance of a man , sometime he doth nothing else but laugh , otherwhiles he snatches up a Lute which hath hardly three strings , playing upon it as hard as he can , he hindreth me scolding at him. *Eu.* Doth that thing fret thee sorely ? *Xa.* So much as can hardly be exprest. Sometimes I can hardly hold my hands off him. *Eu.* My friend *Xantippe* , Wilt thou suffer me to speak freely to thee ? *Xa.* I do suffer thee. *Eu.* Thou shalt have the same liberty with me. Surely our near acquaintance , which hath been between us even from our very cradles , requires this. *Xa.* Thou sayst true , and I have never loved any of my companions more dearly than thy self. *Eu.* What such-soever an one thy husband be , yet consider this , thou hast no power to change him. Heretofore when breach-

es could not be made up, a divorce was the last remedy; this is now wholly taken away; he must be thy husband until the last day of his life, and thou must be his wife. *Xa.* A rope take them! who took away that law from us. *Eu.* Say not so, it hath pleased Christ to do it. *Xa.* I scarce believe it. *Eu.* It is even so. Now there is no way left, but for both of you to study peace by applying your selves to the manners and disposition of each other. *Xa.* Am I able to restrain him? *Eu.* It lies not a little in the power of the wife to make the husbands such or such. *Xa.* Dost thou and thy husband agree well together? *Eu.* At this time all things are in peace. *Xa.* Was there some stir then at first? *Eu.* There was no great trouble, but yet as it falls out between men, now and then some discontents arose, which might have begot a storm, if we had not prevented it by the plyableness of our carriage. Every one have their own humours, and every one hath his own opinion; and if we will confess the truth, every one hath his own faults, which if ever, surely then in marriage we ought to know, and not to hate. *Xa.* Thou givest good advice. *Eu.* But it often falls out, that mutual love is broken off between husband and wife before the one be well known to the other. This is especially to be taken heed to; for when once there is dissention begun, they are hardly made friends again; especially if the business shall come to bitter revilings. Those things which are glued together, if thou presently shake them, they are easily parted asunder; but when once they are closed together the glew being dried, there's nothing more firm. Therefore at first every thing must be done to unite and confirm love between husband and wife. That is done chiefly with plyableness, and suitableness of behaviour; For the love which is gotten only with the gracefulness of beauty, is for the most part but for a little time. *Xa.* But pray thee tell us, how thou gottest thy husband to be of thy humor. *Eu.* I'll tell thee to the end that thou mayst imitate me. *Xa.* If I be able. *Eu.* It will be a very easie matter, if thou hast a mind to it, and as yet it's not too late, for he is both a young man, and as yet thou art but a young woman, and I suppose it's not a full year yet since you were married. *Xa.* Thou sayst true. *Eu.* I'll tell thee then, but thou mayst say nothing of it. *Xa.* Very well. *Eu.* It was my chief care, to please my husband in every thing, lest there should be any thing, which might offend his mind, I did observe his disposition

position and humour, I also observed the seasons, and with what things he would be appeased, and with what he would be provoked, as they are wont to do, who make Elephants and Lions tame, or such like living creatures, which cannot be compell'd by violence. *Xa.* I have such a living creature at home. *Eu.* They that go near Elephants, do not wear a white garment: nor a light red one, that come near to Bulls: because it's found by experience that those creatures are enraged with these colours. Even as Tygers also, are so enraged at the sound of Drums that they tear themselves in pieces. And they that order horses, use words, use smacking with the mouth and gentle stroking, and other means, whereby they may make the unruly ones gentle. How much more doth it become us to use those means toward our husbands, with whom, whether we will or no, we must dwell and lie together all our life time. *Xa.* Go on as thou hast begun. *Eu.* After I had taken notice of these things, I framed my self to him, being wary lest any offence should arise. *Xa.* How couldest thou do that? *Eu.* First I was very diligent to look to the household business, which is the proper employment of the wives, not only taking heed, lest any thing might be left undone, but likewise that all things might be suitable to his humour, even in the smallest things. *Xa.* In what things? *Eu.* Suppose, if my husband were in an especial manner delighted with this or that *kind of* meat, if meat pleased him dress'd after this, or the other manner, if his bed should be made after this or that fashion. *Xa.* But how couldest thou frame thy self to him who was not at home, or was drunk? *Eu.* Stay, I was about to speak to that. If at any time my husband seem'd very sad, and it was unseasonable to speak to him, I did by no means laugh, or dally *with him*, as some women use to do, but I my self also put on a sorrowful and pensive countenance. Even as a glass, if it be a true one, always represents his image that looks in it. So it becomes the Mother of the family to agree to the affection of her husband; let not her be cheerful when he is sad, or merry when he is angry. But if at any time he was more passionate, I did either pacify him with kind words, or I let him alone in his passion and said nothing, until, after it was allwaged, opportunity offer'd it self, either to clear my self, or to admonish him. I did the same thing, if at any time he came home having drunk too much, neither did I speak to him at that time any thing else but

but pleasing words: I did only with fair words get him to bed. *Xa.* But Wives are in a miserable condition, if, when their husbands are angry, drunk, and play what pranks they please, they shall only obey them. *Eu.* As if indeed this were not mutual obedience. They also are fain to bear with many things in our carriage. Notwithstanding there is a time when a wife may lawfully admonish her husband in a serious matter, if it be any thing of some importance. For it's better to wink at small matters. *Xa.* What then? *Eu.* When his mind shall be free, and he is not angry, nor full of care, nor in drink, then, when there is no body by to take notice, he is to be lovingly admonished, or rather treated to have more care of his wealth, or of his good name, or of his health, in this or that thing. And this very warning must be seasoned with pleasant words, and witty conceits. Sometimes I used to apologize with him by a preamble, that he should not be angry with me, if I who am a foolish woman, should counsel him in something, which might seem to make for his credit, or health, or safety. When I had admonished him of those things which I desired, I broke off from that discourse, and turn'd my talk to other happier matters. For, my friend *Xantippe*, this is for the most part our fault, that when we have once begun to talk, we can never have done. *Xa.* So they say. *Eu.* I had an especial care of that, lest I should chide my husband while others were present, or lest I should carry any complaints abroad. It's more easily reconciled, if there be any breach betwixt two. But if it shall be of that nature, as that it can neither be endured, nor remedied by the wives counsel; its more civil, for the wife to complain to her husbands parents, and kindred, than to her own; and to order her complaint in such a manner, that she seem not to hate her husband, but his fault rather. Neither yet may she foolishly blab out all things, that herein he may silently acknowledge, and love his wives civility. *Xa.* She must needs be a wise woman that can do so. *Eu.* Yea, by so doing we shall allure our husbands to the like civility. *Xa.* There be some whom thou canst amend with no civility. *Eu.* Truly I do not think so; but suppose there be, first of all consider this, ones husband must be born with, how bad soever he be. Therefore its easier to endure him either being still the same, or made somewhat better by our civility, than being every day made worse by our crossness. What if I shall shew thee

these husbands, who have made their wives better by the like civility. How much more doth it become us to do the same toward our husbands? *Xa.* Then thou wilt shew me an example very unlike my husband. *Eu.* I am acquainted with one who is a Noble learned man, and of a very excellent behaviour. He had married a young Virgin seventeen years old, always brought up at home in the Country as Noble men commonly delight to dwell in the Country to hunt and hawk. He desired to have her without breeding, to the end he might more easily fashion her to his own humours: he began to instruct her in Learning and Musick, and by little and little to accustom her to repeat what she had heard at a Sermon, and to instruct her in other things which would afterward be useful. These things because they were unusual to the young maid, which had been altogether without employment at her own home, and had been brought up in discoursing and playing with household servants, began to be tedious to her. She drew back from pliantness, and when her husband pressed her to it, she did nothing but weep, and otherwhiles also threw her self upon the ground, knocking her head against the ground, as't were wishing to die. When she did these things continually, her husband, not shewing that he was displeased, invited his wife to take a journey with him into the Country to his father-in-law's house, for recreation. Her husband to his wife willingly consented. When they were come thither, the husband left his wife with her mother and sisters: He himself went a hunting with his father-in-law. When there was no body by, he orderly tells his father-in-law, that he had hoped to have had a comfortable companion to live with, but now he hath one that is always weeping, and vexing her self, not to be made better by any counsels: he entreats him to help him to cure this disease in his daughter. His father-in-law makes answer, that he had once for all committed his daughter to him, and if she would not obey his words, he might use his authority and reform her with blows. Then quoth the son-in-law, I know my authority, but I had rather have her reformed either with thy skill, or authority over her, than to come to this which is the last remedy. The father-in-law promised him that he would do his best. After one or two days, he seeketh to take a time and place, to be alone with his daughter, then putting on a stern countenance, he begins to pu

in remembrance, how homely she was, and of how unwinning a carriage, how he had been often afraid, lest he should not be able to light on an husband for her. But, quoth he, I have with very much ado, found thee out such a one, as every maid, though she were well accomplished, might wish for her self. And yet thou, not taking notice that I have done for thee, nor understanding that thou art such an husband, who, if he were not a very kind man, would scarce vouchsafe to have thee for one of his maids, is refractory to him. To be short. Her fathers words grew so hot, as that he seemed hardly to forbear beating her. For he is a man of a very subtil wit, who without any vizard, is able to act any Comedy. Then the young woman being wrought upon partly with fear, and partly with the truth, fell down at her fathers knees, praying him that he would please to forget what was past; and that she would for the time to come be mindful of her duty. Her father forgave her, promising also that he would be a very loving father to her, if she performed what she did promise. *Xa.* What did she afterward? *Eu.* The young woman going aside from talking with her father, goes back into her bed-chamber, and finds her husband alone, falls down at his knees, and says; husband, hitherto I neither knew thee nor my self, hereafter thou shalt see me become another woman, only forget former things. The husband kissed her at this word, and promised her all things if she did continue in that mind. *Xa.* What, was she good as her promise? *Eu.* Even till death, neither was there any thing so mean, which she would not go about, if her husband desired it: so great a love was there begotten and confirmed between them. After some years, the young woman often thought her self happy, that she had chanced to be married to such an husband, whom if I had not light on, quoth she, I had been the most wretched woman in the world. *Xa.* There is as great scarcity of such husbands, as there is of white Crows. *Eu.* Now if it be not troublesome to thee, I will relate a certain thing to thee concerning an husband, that was made better by the handsom carriage of the wife, which fell out lately in this very City. *Xa.* I have no business to do, and I like thy discourse very well. *Eu.* There is a certain man not of the meanest rank: he, as such kind of men use to do, for the most part went a hunting, in the Countrey he light by chance upon a certain young maid, who was the daughter of a very poor silly woman, he began to fall

fall desperately in love with her, being a man already well stricken in years. And for her sake he very often lay a night abroad. His pretence was hunting. His wife, who was a very honest woman, suspecting I know not what found out the privy pranks of her husband, and going forth to that intent, I cannot tell whither, she came to that Country cottage, she fished out the whole business, where he slept, how he got drink, what provision he had. There was no furniture there, but only poverty. His wife went away home, and presently came back again, bringing with her a convenient bed and furniture, some vessels of silver and moreover gave them money, bidding them that if he did return at any time, they should entertain him after better fashion, concealing in the meantime that she was his wife, and feigning that she was his sister. After some days her husband comes privily thither again, seeth the household stuff increased, and more costly provision. He asked from whence they had that unusual neatness: they tell him that a certain honest woman, who was of kin to him, had brought the things, and had given a charge that they should entertain him more handsomely. Presently his mind gave him that his wife had done this. When he came home, he asketh her, whether she had been there? She denieth, not. He asked her also, for what intent she had sent furniture thither. *My husband*, quoth she, *thou art accustomed to live in better fashion*. I saw that thou wast too coarsely entertained, thought it was my duty, that seeing thou art pleased to go thither, thou should be better entertained. *Xa*. O she was too good a woman! I should rather in stead of a bed, have made a bed for him of a bundle of nettles, and brambles. *Eu*. But hear the conclusion. The husband when he plainly perceived so much goodness, and so much mildness in his wife, never after thanked the Whoremaster; but comforted himself at home with his own wife. I know that thou knowest *Gilbert the Hollander*. *Xa*. I do know him. *Eu*. He as thou knowest in the prime of his youth married a wife well stricken in years, and in her declining age. *Xa*. Perhaps he married a portion, and not a wife. *Eu*. He did so. He being weary of his wife, wantonly fell in love with an Harlot, with whom now and then he took his pleasure abroad: He seldom dined, or supped at home. What wouldest thou have done in this case *Xantippe*? *Xa*. What? I would have flown in the face of that strumpet, and I would have thrown a piss pot on my husband when he

went

went out to her, that he might with that oyntment have
gonto his feast. *Eu.* But how much a wiser course did she
take? She invited the slut home to her house, and courte-
ously entertained her. On that manner she brought her
husband home without sorcery. And if at any time he sup-
with her abroad, she sent some handsome dish of meat thi-
ther, bidding them to be merry. *Xa.* I would rather die,
than be a bawd to my own husband. *Eu.* But i'th' mean
time consider well the thing it self. Was not this a great deal
better, than if she had quite estranged her husband from her
by her raging, and had lived all her dayes in brawlings?
Xa. I confess it is not so bad, but I could not do it. *Eu.* I
will adde but one, and so I will have done with examples.
A Neighbour of ours in this place, who is an honest and up-
right man, but a little given to anger, one day had beaten
his wife, who is a very commendable woman. She withdrew
her self into the inner Parlour, and there weeping and sob-
bing, she digested the grief of her mind. A little while
after, her husband upon occasion coming into the same
place, finds his wife weeping; *What dost thou,* says he, *weep and*
where like a child? Then says she wisely; *What,* quoth she,
not this better to bewail my misery here, than to cry out in the
street, as other women use to do? The man's mind relenting,
and being overcome with this saying of his wife, he promi-
sed his wife, that after that he would never lay hands on her,
either did he. *Xa.* I have obtained the same thing of my
husband, by a contrary means. *Eu.* But i'th' mean while
there is continual strife between you. *Xa.* What then wouldest
thou have me to do? *Eu.* First of all, thou must be silent at
every injury that thy husband doth thee, and his mind is by
title and little to be won by courtesies, mildness and gentle-
ness; either thou wilt overcome him at length, or certainly
thou shalt have him more plyable, than now thou hast. *Xa.*
He is too fierce to be made tractable with good turns. *Eu.* Hold
roman! say not so. *There is no wild beast so outrageous but*
may be tamed with gentle usage, do not despair of it in a man.
Take tryal for some Months, blame me if thou dost not find
his my advice to have been for thy good. There are like-
wise some faults which thou must wink at. This especially I
conceive thou must beware of, lest thou provoke any brawling
in the bed chamber, or in the bed: but thou must be
carefull that all things may be pleasant and jocund there. For
that place, which is allotted for putting away offences, and
repairing

repairing love, be abused by strife or any passion, all the means to regain good will is then taken away; for there are some women so forward, that even in the very act of generation they complain and scold, and by their disdainful carriage make that pleasure to be unpleasant, which useth to put out of mens minds; whatsoever troubles were there, spoiling the medicine it self, when they might have remedied offences. *Xa.* This hath often befallen me. *Eu.* Why but although the wife must always take heed, lest in any thing she disquiet her husband, yet she ought especially to be careful of that, to show her self by all means plyant and buxom to a man in that encounter. *Xa.* To a man? I have to do with a beast. *Eu.* Forbear railing. It's commonly our fault that husbands are bad. But to return to the matter, They that are read in the Poets ancient fictions, tell us, that *Venus* (they make her the Goddess of Wedlock) hath a wedding girdle made by *Vulcan's* art, and there is wrought in it whatsoever medicine belongs to love, she begirts her self with that as often as she is about to company with her husband. *Xa.* I hear a devised story. *Eu.* It's true, but hear, what the Fable meaneth. *Xa.* Tell me. *Eu.* It teacheth this, that a wife ought to be very careful; that in marriage embracings she be pleasant to her husband, that that marriage love on the husbands part may grow fervent and be renewed, and if he had any offence or distast in his mind, it might be driven away. *Xa.* But whence have we that marriage girdle? *Eu.* There is no need of forceries, or enchantments; there is no enchantment more powerful, than an honest carriage joyned with a sweet behaviour. *Xa.* I cannot fawn upon such a husband. *Eu.* But it concerneth thee, that he should cease to be such an one. If thou couldest turn thy husband into a sow, or a bear with *Circe* her charms, wouldst thou do it? *Xa.* I cannot tell. *Eu.* Canst thou not tell? Wouldst thou rather have a swine for thy husband than a man? *Xa.* Indeed I had rather have a man. *Eu.* Well, what if by *Circe* her charms thou couldest make a sober man of a drunkard, a thrifty man of a spendthrift, a diligent man of a loyterer, wouldst thou not do it? *Xa.* Doubtless I would do it, but how should I get that skill? *Eu.* Why, thou hast that skill in thy self; if so be thou wilt make use of it. He must be thine, whether he will or no. The better thou shalt make him, the better thou wilt provide for thy self. Thou hast thine eyes fixed only upon his faults,

and

and those increase thy hatred, and thou catchest him presently only at this lock, by which he cannot be restrained; Look rather at those things which are good in him, and lay hold on him there, whereby he may be restrained. Before thou was married to him, thou hadst time to consider what faults he had. For it becoov'd thee to chuse an husband not only by thy eyes, but also by thy ears; now is the time to cure him, not to find fault with him. *Xa.* What woman ever took an husband by hearsay? *Eu.* She chuses one by the eyes, who looks at nothing else, but the comeliness of his body; and she takes one by hearing, who carefully takes notice what report goes of him. *Xa.* Thou givest me good counsel, but 'tis too late. *Eu.* But 'tis not too late to study to reform thy husband. It will be advantagious to that purpose, if thou should bear thy husband any child. *Xa.* I have born one already. *Eu.* When? *Xa.* Long since. *Eu.* How many months is it? *Xa.* Well nigh seven. *Eu.* What do I hear? Dost thou bring up again the jest of a three months child? *Xa.* No, by no means. *Eu.* It must be so, if thou reckonest the time from the day of marriage. *Xa.* Yea, but I had discourse with him before we were married. *Eu.* Are children begot by discourse? *Xa.* He, having got me alone by chance, began to play with me, tickling my armholes, and sides, that he might make me laugh. I, not enduring tickling, laid my self on my back upon a bed, he lying upon me, kist me, neither wot I well what he did besides: but surely after a few dayes after my belly began to swell. *Eu.* Go thy way now and despise thy husband, who if he get children when he is in jest, what will he do when he shall be in earnest? *Xa.* I think that I am with child at this time too. *Eu.* Heida! a good husband hath light upon a fruitful soyle. *Xa.* In this point he performs more then I would have him. *Eu.* Thou hast few wives to take thy part in that complaint, but had there been made a marriage covenant between you? *Xa.* Yes, there had. *Eu.* Then the sin is the less. Is the child a boy? *Xa.* Yes, it is. *Eu.* Then that will make you friends again, if thou wilt but conform thy self to him never so little. What do others say concerning thy husband, his companions, and those which keep him company abroad? *Xa.* They say that he is of a very sociable behaviour, courteous, liberal, and friendly to his friend. *Eu.* these things also give me good hope, that he will be such an one as we desire he should be. *Xa.* But he is not such an one to me only. *Eu.* But do thou behave thy self so to him, as I have

said,

said,

said, and call me *Pseudolalia* (*i. e.* a lying woman) in stead of *Eulalia*, (*i. e.* one speaking honestly) if he will not begin to be such an one also to thee. And consider this moreover, that he is yet but a young man, not yet, I think, past four and twenty years old, and knows not yet, what it is to be a father of a Family; Thou must not think now of a divorcement. *Xa.* But I have often thought of it. *Eu.* But if that thought shall at any time come into thy mind, first consider with thy self what a sorry thing a woman is, being separated from her husband. It is the greatest grace to a wife to be obedient to her husband. Nature hath so ordained, and God would have it so, that the woman should wholly depend upon the man. Only consider the thing as it is indeed, he is thy husband, and thou canst not have another. Moreover remember that boy which is yours both. What wilt thou resolve of concerning him? Wilt thou take him away with thee? Thou wilt defraud thy husband of his right. Wilt thou leave him with him? thou wilt rob thy self of him, than which thou hast nothing dearer to thee. Lastly tell me, are there not some who are thine enemies? *Xa.* I have an own stepmother, besides my husbands mother who is very like her. *Eu.* Are they so much thine enemies? *Xa.* They could wish me dead. *Eu.* See thou think on them also. For what canst thou do that will be more welcome to them, than if they see thee being parted asunder from thy husband, to live a widow, nay more than a widow. For widows have liberty to be married to another man. *Xa.* Truly I like thy counsel. But I am weary of continual pains taking. *Eu.* But consider well how much pains thou hast taken, before thou hast taught this Parrot to talk some words which men speak. *Xa.* Truly very much. *Eu.* And thinkest thou much to take pains in moulding thy husband, with whom thou mayst alwayes live a comfortable life? How much pains do men take, to make a horse serviceable to them? and shall we think much, to labour hard, to have our husbands more comfortable to us? *Xa.* What shall I do? *Eu.* I have told thee already. Take care that all things be neat at home, that there be no trouble to drive him out o'th' house. Carry thy self courteously towards him, in the mean time alway remembering that reverence which a wife oweth her husband. Let there be no fullness, but withall let there be no sauciness, be not unpleasant, nor wanton. Let the furniture of the house be neat. Thou knowest thy husbands palate. Dress that

which

which he delights most in. Moreover carry thy self courteous, and kind to those whom he loves. Invite those to dinner (or supper) often. At meat look to it that all things be pleasant and full of mirth. Lastly if at any time he, being somewhat merry with drink, shall play upon his Lute, sing thou to him with thy voyce. By this means thou wilt accustom thy husband to tarry at home, and thou wilt lessen his expences. For thus he will think at length, *Truly I am a very mad man, who keep company abroad with an whore, with the great loss of my wealth and credit, seeing I have a wife at home, a great deal more amiable; and that loves me better, by whom I may be entertained more cleanly and more daintily.* *Xa.* Dost thou think that I shall do any good on't if I make trial? *Eu.* I warrant thee. I undertake it in the mean time too, I will go to thy husband, I'll also put him in mind of his duty. *Xa.* I commend thy advice, but look to it, that he get no inkling of this business, he would turn all things topsie down. *Eu.* Do not thou fear. I'll so interlace my talk with circumstances of words, that he himself shall tell me, what the stir is betwixt you; when I have done this, I will use him very gently as I use to do; and as I hope, I shall deliver him to thee better conditioned. As occasion serves, I'll tell a lie of thee, how lovingly thou madest mention of him. *Xa.* Christ prosper that which we take in hand. *Eu.* He will assist us; only be not thou wanting to thy self.

*London was founded
St. Dunstons Church
at 80 of the Soldier, and Carthusian.*

*Shakespeare's company
of actors founded in
1584.*

Mi. Save thee, my Brother. *Ca.* Save thee also, thou most dear true brother. *Mi.* I scarce know thee again. *Ca.* Am I grown so old in two years space? *Mi.* No, but thy shaven crown, and thy uncouth garment make thee to seem a kind of other creature to me. *Ca.* What, couldest thou not know thy wife again if she should meet thee with a new gown on? *Mi.* No, if she were in such an one. *Ca.* But I ken thee well, who hast not only changed thy garment, but thy face too, and the whole habit of thy body. With how many colours art thou painted? No Bird hath so many sorts of feathers. Besides, how are all things cut, how is there nothing according to nature or the ordinary fashion!

M 2

Besides

Besides, thy shaven crown, thy beard half shaven off, the twisted thicket which is over thy upper lip, standing out on both sides (this way and that way) just like the long hairs that use to be in Cats. More scars than one have disfigured thy face, as that thou mayst seem to be some stigmatized *Samian*, of whom the jesting Proverb is made. *Mi.* Thus it becomes one to return from the war. But tell me, is there such a scarcity of good Physicians here! *Ca.* Why so? *Mi.* Because thou entrusted none of *them* with the cure of thy brain before thou didst cast thy self headlong into this slavery. *Ca.* Do I Seem to be so mad? *Mi.* Yes, What need was there that thou shouldst be buried in this place before thy time seeing thou hadst wherewithall to live well in the World? *Ca.* Dost thou think that I do not now live in the world? *Mi.* No, by *Jupiter*. *Ca.* Tell me why so. *Mi.* Because thou hast no liberty to go whither thou wilt. Thou art shut up in this place as't were in a coup. Add moreover *thy* shaving, *thy* uncouth strange garment, *thy* solitariness, and continual eating of fish that I wonder that thou thy self art not turned into a fish. *Ca.* If men were turned into all things that they eat, thou shouldst have been an Hog long ago; for thou art wont to love swine-flesh. *Mi.* I doubt not but that thou art weary of this course of life long ago: for I find but few, that do not repent. *Ca.* They use to do so who run headlong into this kind of life, as't were into a pit: I came into it leisurely, and advisedly, having first thoroughly examined my self, and having thoroughly understood the whole manner of this kind of life, being already eight and twenty years old, at which age every one may be known to himself. As concerning the place, thou also art shut up in a narrow place, if thou consider the largeness of the whole World. Neither maketh it any matter how wide the place is, if so be there want nothing that is convenient for ones life. Many men seldom or never go forth out of the City, in which they were born: who, if they should be forbid to go out, would very much vex themselves, and would have a great fancy to forsake the City: this is the common disposition, which I am without. I imagine that the whole world is in this place, and this Map sheweth me the whole Globe of the Earth, which I go thorough both with more pleasure and safety, than he that hath sailed to the *new found* Islands. *Mi.* Herein thou almost speakest truth. *Ca.* Thou canst not find fault with shaving, who thy self art shaven voluntarily, because it is for conveniency. Shaving.

if it do nothing else, doubtless it makes my head more clear, and it may be more wholesom. How many sons of Senatours in the country of *Venice* have even their whole head? And what strangeness is there in my garment? doth it not cover my body? A garment is worn for a double use to defend one from the injury of the air, and to cover those parts, which modesty would have to be hid. Doth not this garment serve for both these uses? But thou likest not the colour. What colour doth more become all Christians, than that which is given to all in Baptism? It hath been spoken to thee also, *take a white garment*. Therefore this garment puts me in mind of what I promised at my Baptism, that is, continually to endeavour after innocency. Furthermore if thou callest avoiding of the multitude solitariness, this is none of our example, but of the old Prophets, and also of the heathenish Philosophers, and whosoever have been careful to grow wise: Yea, Poets, Astrologers, and those that are given to the like Arts, as often as they attempt any great matter, and more than ordinary men *do*, they are wont to seek retirement. And what solitariness dost thou call this? The chatting with one merry friend, driveth away the irksomeness of being alone. Here I have companions for all matters, more than sixteen. Moreover friends visit me now and then, oftener than I could wish, or *than* it is fitting, and dost thou think that I live in solitariness? *Mi.* But thou hast not always lieve to talk with these. *Ca.* Neither is it always expedient. And our chatting together is so much the more delightfom, in that interrupted liberty makes pleasure more sweet. *Mi.* Thou guessest not much amiss, for flesh is more delightfom to me also after Lent, when *Easter* is come again. *Ca.* Neither yet in the mean time, when I seem to be most alone, do I want companions to discourse *with*, far more merry, and delightfom than these common merry companions. *Mi.* Where are they? *Ca.* Thou seest here the New Testament. He talketh with me in this, who being eloquent going together heretofore in the way with two Disciples, who were journeying to *Emaus*, made that they perceived not the pains of *their* journey, but felt a very sweet fervency of heart, being eager to hear his sweet words. In this Paul speaks to me; in this *Esaias*, and the rest of the Prophets. Here that most sweet mouthed *Chrysostom* talks with me; here *Basil*; here *Austin*; here *Ferom*; here *Cyprian*; and others no less learned, than eloquent Doctors. Dost thou know any that are so pleasant

companions to talk with, which thou canst compare with these? Dost thou think, that in such a society, which is alway present with me, one can be weary of being alone? *Mi.* They would speak to me to no purpose that could not understand them? *Ca.* Now what matter is it, with what things this poor carcase be fed? which is sufficed with a very little, if we live according to nature. Whether of us is in better plight, thou who eatest Partridges, Pheasants and Capons, or I who eat Fish? *Mi.* If thou hadst a wife as I have, thou wouldst not be so juicy. *Ca.* And therefore any meat sufficeth me, even though it be but a little. *Mi.* But in the mean while thou livest a Jewish life. *Ca.* Do not say so, if we do not attain unto a Christian life, doubtless we endeavour it. *Mi.* You put confidence in a garment, meat, short prayers, and outward Ceremonies, while you neglect the study of Gospel piety. *Ca.* What others do, it belongs not to me to judge: I in no wise trust unto, (and make very small account of) these things, but I put my confidence in my pureness of mind, and in Christ. *Mi.* Why then dost thou observe them? *Ca.* That I may be in unity with my brethren, and lest I should by any means offend any one. And I would not offend any one for such petty matters, which is no hard matter to observe; as we are men, whatever garment we wear, the likeness or unlikeness even of the smallest matters, maketh us to agree or disagree. A shaven head, or the colour of a garment doth not of it self indeed make me acceptable to God; but what would the people say, if I should wear long hair, or wear that garment of thine? I have given thee an account of my undertaking, now I pray thee by course give an account of thy drift, and tell me where there hath been a want of all good Physicians, when as, leaving thy young wife and children at home, thou wentest to the Wars, hired for a small stipend to cut mens throats, and that too with the hazzard of thy own life. For thou hadst not to deal with Mushrooms, or Poppies, but with armed men. And whether dost thou think is a more dismal thing, to kill a Christian man, who never hurt thee, or to throw thy self both body and soul into everlasting destruction. *Mi.* It's lawful to kill an enemy. *Ca.* It may be it is so if he invade thy Country. Then it may seem a pious thing, to fight for thy wife and children, for thy kindred and friends, for religion and goods, and for the publick peace. What doth that concern a mercenary Warfare? If thou had been slain in this war, I would

not

not have given a deaf Nut for thy soul. *Mi.* No? *Ca.* No, as Christ shall save me. Now whether dost thou think it an harder matter, to obey a good man, whom we call a Prior, which calls us unto prayers, to read the Scripture, to heavenly doctrine, to sing Psalms to God; or to be obedient to some rude Captain, who oftentimes bids you go and come in great and mighty journeys, whither he listeth, who exposeth you to gunshot, who commands thee to stand thy ground, ready to kill or to be killed. *Mi.* Thou speakest of less mischief, than is in the thing. *Ca.* If I shall transgress the order of this course of life, the punishment is an admonition, or some other small matter: If thou offend never so little against the General's commands, thou must either be hanged, or ~~be naked and show the points of spears held out against thee.~~ For it is a courtesy for thee to lose thy head. *Mi.* I cannot contradict the truth. *Ca.* Now that attire of thine sheweth plainly that thou dost not bring back much money home. *Mi.* I had not so much as one jot of moneys long ago, nay, I am run much in debt. Therefore I came out other way hither, that thou maist furnish me with some provision for my journey. *Ca.* I wish that thou hadst come hither, when thou madest haste to that mischievous warfare. But how comest thou to be without clothes? *Mi.* Dost thou ask me how? Whatsoever I could get of my pay, whatsoever by plundering, sacrilegies, robberies, and thefts, it was all consumed in drink, on whores and dice. *Ca.* O what a wretched fellow art thou! And it h' mean time thy poor wife, for whose sake God hath commanded thee to forsake father and mother, being left desolate, was sad at home with your little children. And didst thou in the mean time seem to thy self to live, being in so great miseries, and among so great villanies? *Mi.* This made me insensible of my wickednesses, because I had a multitude of companions in the wickednesses. *Ca.* But I am afraid of this, lest thy wife cannot know thee. *Mi.* Why so? *Ca.* Because thy scars have made thee a new face; What a gash hast thou in thy forehead? one would think thou hadst had an horn cut off. *Mi.* Yea, if thou knewest the matter, thou would be glad on my behalf for this scar. *Ca.* Wherefore? *Mi.* I wanted but very little of being kill'd. *Ca.* What mischief was there? *Mi.* One as he was bending his steel Cross-bow broke it, and a shiver of it flew on my forehead. *Ca.* Thou hast a scar also upon thy cheek longer than an hand-breadth. *Mi.* I

got this wound in a battle. *Ca.* In a warlike one? *Mi.* No; we fell out at dice. *Ca.* Now also I see I know not what pustules on thy chin. *Mi.* It's nothing. *Ca.* I think thou hast got the scab which they call *Spanish*. (*i. e.* French-Pox.) *Mi.* Thou guestest right, my brother; I have been sick of it thrice even to the hazzard of my life. *Ca.* How camest thou by this disease, that thou goest so crooked, as if thou wert one of ninety years old, or as if thou wert some mower, or as if thou hadst thy back broken with a cudgel. *Mi.* The disease hath thus contracted my sinews. *Ca.* Truly thou hast undergone a gallant transformation. Heretofore thou wast an horsman, from a Centaur thou art turned into a living creature half creeping. *Mi.* This is indeed the chance of war. *Ca.* Nay, but this is the frenzy of thy mind. But what spoils dost thou bring back home for thy wife and children? the Leprosy? for that scabbedness is nothing else but a kind of Leprosy: but that it is not shunned, because many have it, especially Noble men, but for this very reason it ought to be shunned. Now thou wilt infect them with that disease, who ought to be most dear to thee; and thou thy self wilt carry about with thee a stinking carcase all thy life long. *Mi.* Pray thee, brother, forbear, I have griefs enough, though I should not be troubled with a chiding over and above. *Ca.* But how many of thy diseases have I spoken of? These belong only to the body. But now what a kind of soul dost thou bring back, with what sad scab is it infected, with how many wounds is it gashed? *Mi.* I bring it back as undefiled as the ^{Jakes} ~~is~~ at *Paris*, in the ~~high~~ ^{low} way, which is commonly called ~~Mabers~~ ^{Mabers}, or the common house of Office. *Ca.* I am afraid, lest it smell a great deal worse before God and his Angels. *Mi.* But thou hast chid me sufficiently already, say something of helping me to provision for my journey. *Ca.* I have nothing to give thee, I'll try what the Prior will do. *Mi.* Why, but if any thing should be given thee, thy hands would be ready to receive it; now there are many lets in the way, when thou shouldest bestow something. *Ca.* Let others see what they do, I have neither hands to take nor to give: But ~~wee'll~~ ^{we'll} talk of these after dinner; now it's time for us to go to dinner.

Phylætymus. Pseudocheus.

Ph. **V** Hence hast thou such abundance of lies? **Pf.** Whence have Spiders their webs? **Ph.** Is it not then from art, but from thy nature? **Pf.** The seeds of " came from nature, the trade and cullom of it have increased the faculty. **Ph.** Art thou not ashamed? **Pf.** No more than the Cuckow is of her Song. **Ph.** Why but it is in thy power to change thy note. And a man hath a tongue given him for this end, that he should speak truth. **Pf.** Yea, to *speake* such things as are for his profit. But it's not always expedient to speak truth. **Ph.** So sometimes it's profitable to have filching hands: and that this vice is near of kin to thine even the common Proverb doth witness it. **Pf.** Both the vices have honourable authors: the one hath *Vlysses* so much commended by *Homer*, the other *Mercury* even a god, if we believe the Poets. **Ph.** Why then do the common people so abominate liars, and thieves also are constrained to the gallows? **Pf.** Not therefore because they lie or steal, but because they lie or steal bunglingly, or because contrary to nature, or because they are not well skil'd in the trade. **Ph.** Is there any writer, that writes of the art of lying? **Pf.** The Rhetoricians have shown a great part of the art. **Ph.** These teach the art to speak eloquently. **Pf.** True, but a great part of speaking well is to lie handsomly. **Ph.** What is't to lie cunningly? **Ph.** Wilt thou have me to define it? **Ph.** Yes. **Pf.** It's to lie in that manner, as that it may be for thy profit, and yet thou canst not be caught in't. **Ph.** But many are caught every day. **Pf.** These are not their Crafts master. **Ph.** Art thou then thy Crafts master? **Pf.** Almost. **Ph.** Try whether thou canst couzen me with lying. **Pf.** *Tea* and I can deceive thee too, most honest man, if I have a mind. **Ph.** Tell me some lie then. **Pf.** Why I have told thee one already, didst thou not perceive it? **Ph.** No. **Pf.** Well, see that thou give good heed; Now I'll begin to lie. **Ph.** I do mark, tell me one. **Pf.** Why but I have already told a lie again, while thou dost not perceive it. **Ph.** Truly I hear no lie as yet. **Pf.** Thou hadst heard one, if thou wert skil'd in the art. **Ph.** Do thou then show me. **Pf.** First of all, I cal'd thee a *most honest man*; Is not that a notable lie, seeing thou art

art not so much as an honest man: and if thou wert good, yet thou couldst not be said to be the best, seeing there are a great many better than thou. *Ph.* In this indeed thou deceived me. *Pf.* Now try again, whether of thy self thou canst discover another lie. *Ph.* I cannot *do it*. *Pf.* Herein thou wantest that wit, which thou shewest elsewhere. *Ph.* I confesse it, do thou shew me. *Pf.* When I said, I will now begin to lie, did not I tell a great lie, seeing I have used so many years to lie, and I told a lie, a little before I said so. *Ph.* It's a notable juggling. *Pf.* But now at least, seeing thou hast had warning, prick up thy ears, that thou maist catch me in a lie. *Ph.* I have prickt up my ears, tell me one. *Pf.* Yea, I have told one already, and thou hast imitated my lie. *Ph.* Thou wilt make me believe that I have neither ears nor eyes. *Ph.* Seeing that a man hath immovable ears, which can neither be lifted up, nor let down, I told a lie, that thou couldst prick up thy ears. *Ph.* All mens lives are full of such lies. *Pf.* Not of such only, O thou honest man! for there are but sporting things, but there are some that bring profit. *P.* *The profit that's got by a lie, is baser than that which is got by urine.* *Pf.* I say, that's true, but it's so to them that have not skill in the art of lying? *Ph.* What art hast thou skill in then? *Pf.* It is not meet that I should teach thee for nothing, pay me and thou shalt hear it. *Ph.* I'll not buy wicked Arts. *Ph.* Wilt thou then freely give away thy Farm for nothing? *Ph.* I am not so mad. *Pf.* But I reap more profit by this trade of mine, than thou dost by thy Farm. *Ph.* Thou shalt keep thy art to thy self, only give me an example, that I may perceive that it is not altogether a flamm which thou saist. *Pf.* Take a tast of it, then: I meddle with many businesses of many men, I buy, I sell, I receive, I take, I borrow, I take a pawn. *Ph.* What then? *Pf.* And herein especially I intrap those, by whom I shall not easily be taken napping. *Ph.* Who are those? *Pf.* The dull-witted, forgetful, inconsiderate, those that are a great way off, and such as are dead. *Ph.* It is certain that dead men do disprove no man. *Ph.* If I sell any thing to any man to pay me again at a day, I set it down in my Count-books. *Ph.* What then? *Pf.* When the money is to be paid, I charge more wares on the buyer than he took. If he be an unadvised or forgetful man, it is sure gain to me. *Ph.* What if he find thee out? *Pf.* I bring out my Count Book. *Ph.* What if that shew and make it evident, that he hath not taken

taken what thou chargest him with? *Pf.* I gainsay it as flittly as I can. For shamefastness is altogether unprofitable in this trade. Lastly, my last refuge is, to feign something. *Pb.* What if thou beest plainly taken tardy? *Pf.* There is nothing more easie, my servant mistook, or my own memory failed me. It is a gallant trick to put many accounts together. Here it's easier to cheat *one*. As for example: Some things are crost out *oth'* book, because the debt is paid, there are other things, for which nothing hath been paid. I mix these things in my later Count-books, in that manner as I cross out nothing. When we reckon, we wrangle *about* it, and for the most part I get the better, even by forswearing my self. This is likewise my trick, I commonly reckon with one that's ready to take a journey, and is unprovided. For I am always provided for my businesses. Something is left with me to be kept. I keep it secretly by me, and do not restore it. It's a long time before he can have knowledge of it, to whom the thing was sent. At length if I may not deny it, I say that I have lost it, or I avouch that I have sent that which I sent not, I blame the Waggoner. Lastly, if I cannot avoid it, but I must restore it, I restore it diminished. *Pb.* Truly it is a fine Art. *Pf.* Sometime I receive money twice for the same debt if I can; first at home, afterward there where I go; and I am every where. In the mean while time causeth forgetfulness, the accounts are put one among another, some one dieth, or takes a journey a great way off, suppose the worst come toth' worst, in the mean time at least I have had the use of another man's money. Sometime I seek to deceive some under colour of liberality, to favour me when I lie, but always with that which is another man's: I would not give a farthing of mine own no not to my mother. And although it may seem to be a small gain in every particular thing, yet from many things (for, as I said, I meddle in many things) it ariseth to a great deal, not to be rued of. Furthermore lest I be taken tardy, though I have many cunning tricks, this is the chief; I intercept, break open, and read all the letters of every one, which I can get. If I suspect that any thing will be to my hindrance, I keep it; or if I deliver it, I deliver it at my own time. Moreover I sow dissention by my lies, among those that are a great way off from one another. *Pb.* What benefit hast thou hence? *Pf.* A double one. First, if that be not performed which I promised in another's stead, and in which

respect

respect I also received a gift, for I gain much by making such vain promises, I make as though it was long of this, or the other man, why it was not performed. *Ph.* What if that man deny it. *Pf.* He is a great way off, suppose at *Basil*, I promise to give in *England*: afterward it come to pass, that because there is a private grudge arisen between them, neither believes the other, if I should be accused in any thing. Thou hast a taste of my art. *Lh.* Why, but we that are more downright fellows, who call a fig, a fig, and a ship-boat, a ship-boat (*i. e.* call things as they are) are wont to call this trade, theft. *Pf.* O how ignorant the man is of the civil Law! can a man commence an action of theft against him who hath concealed a pledge, or who forswears a thing lent him, or hath cheated one by the like wile? *Ph.* He should have it commenced against him. *Pf.* Therefore take notice of the wisdom of those that are their crafts-masters. By these things there is more, or certainly as much gain, and there is less danger. *Ph.* A rope take thee with thy crafty tricks and lies; for I have no mind to bid thee farewell. *Pf.* Do thou shew thy teeth, with thy tatter'd truth, in the mean time I'll live pleasantly with my *thefts* and lies, while *Ulysses* and *Mercury* favour me.

The Shipwrack.

Anthony. Adolphus.

AN. Thou relatest dreadful things. Is that it, to fail? God forbid, lest I should ever think of any such thing. *Ad.* Nay, that which I have spoken of hitherto, is a meer pastime in comparison of those things which thou shalt now hear. *An.* I have heard mischiefs enough; I tremble while thou speakest of them as if I my self were in the midst of the danger. *Ad.* Yea my by-past labours are delightful to me. There fell out one thing that night, which made the Pilate of the Ship almost quite out of hope of safety. *An.* What wast pray thee? *Ad.* The night was somewhat light, and on the top of the main mast stood one of the Marriners, in the skuttle, for so, I think, they call it, looking about him, if he could see any land, there began to stand by him a kind of fiery ball, that is a very sad strange sight to Marriners, if at any time there be one fire alone, it's fortunate when

when there are two. The Ancients thought them to be *Cassiope* and *Pollux*. *An.* What have they to do with Marriners; The one whereof was an Horseman, the other a Champion. *Ad.* Thus it pleased the Poets. The Pilot who sat at the stern, *Fellow*, quoth he, (for the Marriners call one another by that name) *dost thou not see what company thou hast by thy side?* I see it, replied the other, and I wish it may be lucky. By and by the ball of fire sliding down by the ropes, tumbles it self over and over, until it came hard by the Pilot. *An.* Was not he astonished with fear? *Ad.* The Marriners are accustomed to strange sights; when it had stayed there a little while, it tumbled it self along the edges of the whole ship, and thence falling down upon the middle of the hatch-
 es it vanished. A little before noon the storm began more and more to wax fierce. Hast thou ever seen the Alps? *An.* Yes, I have seen them. *Ad.* Those mountains are hills, if they be compared to the waves of the sea. As often as we were tost up, one might have toucht the Moon with his finger; as often as we were cast down, the Earth opening her mouth, we seemed to fall directly down into Hell. *An.* O what mad men are they that commit themselves to the sea! *Ad.* While the Mariners strove in vain against the tempest, at length the Pilot came to us looking very pale. *An.* That paleness foresheweth some great danger. *Ad.* Friends, quoth he, I have leat off to guide my ship, the winds have overcome us; It remains, that we put our trust in God, and every one prepare himself for the worst. *An.* Truly, it was an hard chapter. *Ad.* But first of all, saith he, we must unload the ship; *necessity being a cruel weapon commands us to do so*; It's better to provide for our life, with the loss of our goods, than to lose life and goods both together. The truth prevailed, very many Vessels full of costly wares were cast into the sea. *An.* This was to make shipwrack indeed. *Ad.* There was a certain *Italian*, who had gone on an Embassage to the King of *Scotland*, who had a coffer full of plate, rings, cloth, and silken garments. *An.* Would he not agree with the sea? (*i. e.* agree to have his goods thrown over board?) *Ad.* No, but he desired either to be drowned with his beloved riches, or to be saved together with them; therefore he gain-said it. *An.* What said the Pilot? *Ad.* For our parts, quoth he, thou mightest be drowned alone; and thy goods too, but it's not meet, that we all should be endangered for thy coffer's sake, otherwise we will throw both thee and thy coffer head-

headlong over board. *An.* It was spoken like a Mariner. In like manner also the *Italian* lost his goods too, belching out many curses, both against Heaven and Hell, because he had committed his life to so barbarous an element. *An.* I know it is an *Italian* word. *Ad.* A little after the winds, being not at all made more calm with our gifts, broke the ropes and tore the sails in pieces. *An.* O the misery! *Ad.* Then again a Mariner comes to us; *An.* What to preach? *Ad.* He speaks to us, *Friends*, says he, *The time calls upon us, that every one should commend himself to God, and prepare himself for death.* Being asked by some who were not unskilful in seafaring business, for how many hours he thought that he was able to preserve the ship, he denied that he could promise any thing, but that he could not do it above three hours. *An.* This was even a more uncomfortable speech than the former. *Ad.* As soon as he had spoken these things, he commanded all the ropes to be cut asunder, and that the mast, just by the case wherein it is set, should be cut asunder, and together with the sail-yards should be thrown into the sea. *An.* Why did he this? *Ad.* Because when the sail was taken away or torn, it was burdensome and not useful, all his hope was in the rudder. *An.* What did the rest in the ship i'th' mean time? *Ad.* There thou mightest have seen a sad spectacle; the Mariners singing, *Salve Regina*, Save thee Queen, lamentably beseeched the Virgin *Mary* for help, calling her the *star* of the sea, the *Queen* of Heaven, the *Lady* of the World, the *Maven* of safety, and flattering her with many other titles, which the Scriptures no where give her. *An.* What hath she to do with the sea, who, I think, never sail'd? *Ad.* Heretofore *Venus* took the care of Mariners; because she was thought to be born of the sea; because she hath left off to take care of them, the Virgin *Mary* is put in the place of this mother who was no Virgin. *An.* Thou art in jest. *Ad.* Some lying prostrate on the boards, prayed unto the sea, pouring out all the oyle they had into the waves, speaking it fair just as we use to do to an angry Prince. *An.* What did they say? *Ad.* O most merciful sea! O most noble sea! O most rich sea! O most beautiful sea! *Grow calm, serve us.* They spake many such things to the deaf sea. *An.* a foolish superstition. What did others do? *Ad.* Some did nothing else but vomit; many made solemn vows. There was there one English man who promised golden mountains to the Virgin of *Walsingham*, if he arrived alive at Land. Others

Others promised many things to the wood of a Cross which was in such a place; others again to that which was in such a place. They did the same thing concerning the Virgin Mary, which carries a great sway in many places, and they think that the vow is to no purpose, unless thou name the place. *An.* It's a ridiculous thing, as if the Saints dwelt not in Heaven. *Ad.* There were some who promised that they would become *Carthusians*. There was one, who promised that he would go to *St. James*, which dwells at *Compostella*, bare foot, and bare headed, his body being clothed only with an iron coat of mail, and begging his bread besides. *An.* Did none speak of *Christopher*? *Ad.* I heard one not without laughing, who with a loud voice, lest he should not be well heard, promised *Christopher*, which is in the greatest Church at *Paris*, being a mountain rather, than a statue, a wax candle as great as himself was. When he repeated these word over and over, speaking as loud as he was able, he that by chance stood next him, being his acquaintance, jogged him with his elbow, and privately admonished him. Look to it what thou promisest, though thou shouldst make sale of all thy goods thou art worth, thou wilt not be able to pay thy vow: Then quoth he, now with a lower voice, lest, as who should say, *Christopher* should well hear him; hold thy peace thou fool, quoth he, dost thou believe that I speak as I think? If I shall once get to Land, I will not give him a tallow candle. *An.* O the blockhead! I suppose he was an *Hollander*. *Ad.* No, but he was a *Zelander*. *An.* I wonder that none of them thought of the Apostle *Paul*, who himself sailed heretofore, and the ship being cast away he got safe to land, for be being acquainted with that mishap, knew how to relieve those in misery. *Ad.* There was no mention made of *Paul*. *An.* Did they pray i'th' mean time? *Ad.* Yes earnestly. One sang *Salve Regina*, Hail Queen; another, *Credo in Deum*, I believe in God. There were some that had some certain particular short prayers, not unlike to Magick, against dangers. *An.* O how affliction makes men devout! In prosperity, neither God, nor any Saint is thought upon by us. What didst thou i'th' mean time? Didst thou make solemn vows to none of the Saints? *Ad.* No not at all. *An.* Why so? *Ad.* Because I doe not make bargains with Saints. For what is it else but a bargain? according to the form, I give, if thou doe, or I will doe, if thou dost, I will give a wax Candle, if I escape drowning; I will go to *Rome*, if thou

thou save me. *An.* But didst thou beg the protection of some Saint? *Ad.* No not so much as that neither. *An.* Wherefore pray thee? *Ad.* Because Heaven is large; if I shall commend my safety to any Saint, suppose to Saint Peter, who it may be is the first that will hear me, because he standeth at the gate, before he can meet with God, before that he can declare my cause, I shall be already dead. *An.* What then didst thou do? *Ad.* I did directly go to the Father himself, saying, *Our Father which art in Heaven.* None of the Saints heareth sooner than he, or more freely bestoweth what is craved. *An.* But ith' mean time did not thy conscience rebuke thee? Wast thou not afraid to call him Father, whom thou hadst offended by so many wicked deeds. *Ad.* To confess ingenuously, my conscience did somewhat terrifie me, but presently I took courage, thinking thus with my self, *There is no father so angry with his son, but if he seeth him to be in danger in a swift running river, or in a pool, he catcheth him by the hair of his head, and throws him out upon the rivers bank.* Among us all none carried himself more quietly, than one woman, who had a little infant in her lap, to which she gave suck. *An.* What did she? *Ad.* She alone neither cried out aloud, nor wept, nor made any promise, only hugging her little child, she prayed to her self. In the mean time while the ship was now and then driven upon shallows, the Pilot fearing lest it should be broken all to pieces, girt it with a Cable-rope before and behind. *An.* Miserable safeguards! *Ad.* In the mean time there arose up a certain old Priest, of sixty years old, his name was Adam, he, casting off his garments even to his shirt, and throwing away likewise his boots and shoes, commanded us all to prepare our selves in like manner to swim. And thus standing in the midst of the ship, he preached to us out of *Jerusalem* the five truths concerning the profitableness of Confession, exhorting us all, that every one should prepare himself both for life and death. There was also a certain Dominican there, they that had a mind to it confest to him. *An.* What didst thou do? *Ad.* I seeing all things full of confusion, confessed secretly to God, condemning before him my unrighteousness, and earnestly begging his pardon. *An.* Whither wouldst thou have gone, if thou hadst been so cast away? *Ad.* I left that to God my Judge. For I would not be mine own judge; nevertheless ith' mean time my mind was in some good hope. While these things were a doing, a Mariner comes to us weeping

ing, quoth he, *Let every one prepare himself*, for the ship will stand us in no stead for a quarter of an hour. For being now torn in some places, it lets in the water. A little while after a Sea-man brings us word again, that he saw a Church-steeple a great way off; counselling us, earnestly to crave the help of the Saint, whoever he was, that had the protection of that Church. All fall down prostrate and pray to the unknown Saint. *An.* If you had call'd him by his name, it may be he would have heard you. *Ad.* It was unknown to us. In the mean time the Pilot as fast as he could, steers the ship thither, which was already torn, and drunk in water on all sides, and indeed ready to fall in pieces, but that it had been undergirt with Cable-ropes. *An.* This was a sad state of affairs. *Ad.* We were carried on so far, that the inhabitants of that place did see us afar off in danger, and running out by troops hard by the sea side holding up their gowns, and putting their hats upon spears, they call'd us to come to them, and lifting up their arms towards heaven, they gave us notice that they lamented our condition. *An.* I long to hear the event. *Ad.* The sea by this time was gotten into all the ship, so that we could be no safer in the ship than in the sea. *Ad.* Here you were to betake your selves to your last refuge. *Ad.* Yea, to a miserable one. The Mariners empty the water out of the ship-boat, and let it down into the sea. Every one endeavour to thrust themselves into it, while the seamen cried out against it with a great noise, that the ship-boat could not hold so great a multitude: that every one should catch for himself what he could lay hold on, and swim. The business would not admit of time to consult, one snatches an oar, another a long pole, another a tub, another a bucket, another a plank, and every one striving to save themselves, commit themselves to the waves. *An.* In the mean time what became of that poor woman, which alone did not cry out? *Ad.* She came the first of all to shore. *An.* How could shee? *Ad.* We had put her upon an hollow broad board, and tyed her to it in that manner, that she could not easily fall off, we gave her a little board into her hand, which she might use in stead of an oar, and wishing her well, we exposed her to the waves, thrusting her forward with a long pole, to get her off from the ship, by which she was in danger. She holding the little infant in her left arm, did row with the right hand. *An.* O manly woman! *Ad.* When there was now nothing left, one pluckt off a sta-

tue of the Virgin *Mary* made of wood, which was already rotten, and eaten hollow with rats, and taking it in his arms he began to swim. *An.* Did the ship boat come safe to land? *Ad.* They were the first that were cast away. Besides there were thirty that got themselves hastily into it. *An.* By what misfortune came that to pass? Before it could free it self from the great ship, it was overwhelmed by its tossing to and fro. *An.* O sad mischance! what then? *Ad.* While I took care for others, I had like to have been cast away my self. *An.* How? *Ad.* Because I had nothing left me fit to swim on. *An.* Corks would have stood one in stead there. *Ad.* In that juncture of affairs, I would rather have had one Cork of small worth, than a golden Candlestick. As I looked round about me, I remembred the lowest part of the Mast, and because I could not pull it out alone, I took a companion to me, we both getting our selves upon this, committed our selves to the sea, in such manner as that I held the right end, and he the left. While we are tossed on this fashion, that Priest, the ship Chaplain, cast himself betwixt us upon our shoulders. And he was of a huge body. We cryed out, What third man is this? He will cast us all away. On the other side, he answered calmly, Be of good courage, quoth he, there is room enough, God will assist us. *An.* Why began he to swim so late? *Ad.* Nay but he should have been in the same ship-boat with the *Dominican*. For they all put this honour upon him, but though they had confessed one to another in the ship, yet having forgotten I know not what circumstances, they confess again there in the end of the ship, and the one lays his hand upon the other, in the mean time the ship-boat is cast away: For *Adam* told me these things. *An.* What became of the *Dominican*? *Ad.* He, as the same man told me, having earnestly craved help of the Saints, and cast away his clothes, went to swim naked. *An.* What Saints did he call upon? *Ad.* *Dominick*, *Thomas*, *Vincent*, and I know not what *Peter*. but especially he put confidence in *Catharine* of *Sena*. *An.* Did he not think of Christ? *Ad.* So the Mass-Priest told me. *An.* He would have swimmied better, if he had not cast away his holy Cowl; when he had laid that aside, how could *Catharine* of *Sena* know him? But go on to speak concerning thy self. *Ad.* While we were as yet tost nigh unto the ship, rolling it self this way and that way as the waves pleased, the Rudder hitting against it, broke his thigh who held the left corner. So he was violently pluckt off. The

Mast-

Mas's Priest praying for his eternal rest, came into his place, exhorting me to maintain my corner courageously, and stoutly bear my feet. In the mean time we drunk a great deal of salt water. So that Neptune had ordered not only a salt *bub* for us, but also a salt *poison*, although the Mas's-Priest shew'd a remedy for that thing. *An.* What *was't* pray thee? *Ad.* As often as a wave met us, he met it with his noddle, shutting his mouth. *An.* Thou tellest me of an hardy old man. *Ad.* When we had, having for some while Ywom in this manner, gotten something forward, the Mas's-Priest, forasmuch as he was very tall, says, Be of good courage. I feel a shallow place; I not daring to hope for so great a happiness, say, we are further off from the shore, than to hope for a shallow place. Yea, quoth he, I feel the earth with my feet. It is, quoth I, perhaps some of the Desks which the sea hath tumbled hither. Yea, quoth he,, I undoubtedly feel earth by the scratching of my toes. When we had swom as yet some space, and he felt a shallow place again, Do thou, quoth he, what thou thinkest best to be done, I'll give thee all the mast, and commit my self to the foord, and with that after he had tarried till the waves ebb'd, he followed them on his feet as fast as he could run. And again when the waves flow'd, taking hold of both his knees with both his hands, he strove against the wave, diving under water; even as Seaguls, and Ducks use to do; again when the water ebb'd, he stretch'd himself out and ran. I, seeing that this was successful to him, did as he did. Lusty men, and accustomed to the waves stood on the shore, who strengthened themselves against the violence of the waves with very long spear-staves holden out from one to another, so that the last man held out a spear to him that swam towards him. When he had taken hold of that, all of them returning back to the shore, drew him safely to the dry land. By this means some were saved. *An.* How many? *Ad.* Seven; but two of those died with the warmth, when they were brought toth' fire, *An.* How many were there in the ship? *Ad.* Eight and fifty. *An.* O cruel sea! It should have been contented with the tithe however, which sufficeth the Priests. Did it give back so few, of so great a number? *Ad.* There we had experience of the marvellous courtesie of the Nation, which very chearfully supply'd us with all things, lodging, fire, meat, clothes, and provision for our journey. *An.* What country was it? *Ad.* Holland. *An.* There's not a more courteous Nation than that is, although it be environed

with cruel Nations. I suppose that thou wilt not go to sea again after this. *Ad.* No, unless God shall take away my right wits from me. *An.* And I had rather hear such stories, than make trial of them.

Diversoria. i.e. Diversoria from Diversor

Bertulphus. William.

Be. **V**V Hy do many men think good thus to tarry two or three dayes space at *Lyons*. When I have once begun a journey, I cannot be at quiet, until I come thither whither I resolved to go. *Gu.* Nay, I wonder that any one can be pull'd away from thence. *Be.* Why so, pray thee? *Gu.* Because there is the place, whence *Vlysses's* companions had hardly like to have been got away. There are Syrens. No man is better entertained at his own home, than *he is* there at an Inn. *Be.* What do they do? *Gu.* There stood always some woman at the table, who would make the guests merry, with witty conceits, and graceful speeches. And there are there very excellent beauties. First of all the Mistress of the family came to us, who saluted us, bidding us be merry, and to take in good part, that which is set on the table. Her daughter came after her, an handsom woman, so merry both in behaviour and speech, that she would be able to make *Cato* himself merry. Nor do they talk with us as with unknown strangers, but as't were with those that they have known heretofore, and have been well acquainted with. *Be.* That is like the courtesyness of the French Nation. *Gu.* But because they could not be always with us, because the household employments were to be performed, and other guests were to be saluted, forthwith a little girle waited upon us, that was prepared for all jests. She alone was able enough to entertain all our jeers, this girle carried on the Comedy, until the daughter came to us again. For her mother was well stricken in years. *Be.* But, pray thee, at length, what kind of cheer was there? For ones belly is not fill'd with talk. *Gu.* Truly dainty cheer, so that I wonder they can entertain guests at so cheap a rate. Again when the meal is ended, they feed a man with pleasant discourse, lest he should begin to be at all weary. Me thought I was at home, and not in a journey. *Be.* What

attendance

attendance is there in the Bed-chambers? *Gu.* There were in every room some little maids, laughing, playing the wags, and sporting; they asked us of their own accord, if we had any foul linnen; it they walled, and when it was wallt they gave it us again. To be short. We saw nothing there beside little damosels, and wome, unle's it were in the stable, though oftentimes the little maids came in thither too. They embrace their gu'sts when they go away, and take their lieves of them with so great affection, as if they were all brethren, or of near kindred. *Br.* Perhaps these fashions become the French men: I like those of *Germany* better, because they are manly. *Gu.* It was never my hap to see *Germany*, pray thee therefore, let it not be troublefom to thee to rehearse, after what manner they entertain a stranger. *Br.* Whether there be the same manner of entertainment every where or no, I cannot tell: I'll tell thee what I have seen. No man salutes his guest when he comes, lest they should seem to be desirous of him. For they account that to be base and vile, and below the German gravity. When thou hast call'd upon them aloud a great while, at length some body looks out at a little window of the stove (for they live in these commonly until the summer solstice, i.e. the eight of the Calends of *July*) just as a snail looks out of her shell. He must be asked, whether thou may lodge there. If he deny thee not, thou perceivest that he entertains thee. He shows them that ask where the stable is, by pointing with his hand. There thou hast liberty to order thy horse after thine own fashion. For no servant meddles with him. If it be a more noted Inn, there the servant shows the stable, and likewise a place very inconvenient for an horse. For they keep the better stables for them that are to come, especially Noblemen. If thou find fault with any thing, thou hearest them say presently; *If thou like not this, seek thee out another Inn.* They hardly and very sparingly offord hay in Cities; nor do they sell it much cheaper than oats it self. When thy horse is taken care for, thou goest into the stove all as thou art, with boots, bag and baggage, and there is but one which is common to all. *Gu.* Among the French they appoint Bed-chambers, where they may put off their Garments, make themselves clean, warm, and rest themselves too if they have a mind, *Br.* Here is no such thing. In the stove, thou puttest off thy boots, and puttest on shoes, thou changest thy shirt, if thou wilt: Thou hangest up thy clothes wet with rain nigh the stove, goest to it thy self to dry thee. There is also water

x. "Hypocritism" from below. "Sticks" is for "fence" for "rooan".

set ready, if thou art minded to wash thy hands, but for the most part it is so clean, that thou must look there for other water afterward, to wash off that washing. *Gu.* I commend men that are not nicely bred. *Be.* And if thou shalt come thither at four a clock in the afternoon, yet thou shalt not sup before nine, and sometimes ten. *Gu.* Why so? *Be.* They make nothing ready, unless they see all *their guests*, that they may serve all with one labour. *Gu.* They seek to make short work. *Be.* Thou art i'th' right. Therefore often times there do meet together in the same stove eighty or ninety *persons*, Footmen, Horsemen, Merchants, Mariners, Waggoners, Husbandmen, Children, Women, sound, and sick folk. *Gu.* There is a ^{tragic scene} ~~covent~~ indeed. *Be.* There one kems his head, another wipes off the sweat, another wipes his high shoes, or boots, another stinks of garlick. To be short, there is no le's confusion of Languages and persons than there was once at the Tower of *Babel*. And if they see any one of a Forreign Nation, whose garb shows him to be of some worth, they all earnestly stare upon him, viewing him as if some strange kind of living creature were brought out of *Africa*, insomuch as that after they are sat down they continually look over their shoulder at him, and take not their eyes off him, forgetting to eat their meat. *Gu.* At *Rome*, *Paris*, and in the Country of *Venice* no body wonders at any thing. *Be.* It's an heynous matter i'th' mean time to ask for any thing for thy self: When it now grows late in the night, and no more are lookt for to come, there comes forth an old servant with a gray beard, his hair cut short, with a sowe countenance, and nasty apparel. *Gu.* Such should be the cup-bearers to the Cardinals of *Rome*. *Be.* When he hath lookt round about, he counts to himself, how many there are in the stove, the more he sees there, so much more hot is the stove heated, although otherwise the Sun troubles one with it's heat. This is the chief part of good en'tertainment among them, if all *their guests* run down with sweat. If any one unaccustomed to the steam, openeth a crevise of the window lest he should be choakt; some presently say to him, *shut it*, if thou make answer, *I cannot endure it*, thou hearest, *then look out another Inne*. *Gu.* Why, but me thinks there's nothing more dangerous, than that so many should breathe in the same hot breath, especially when the body is open, and to eat here and slay many hours. For now I speak nothing of their belchings that smell of garlick, and of breaking wind backward,

backward, *and* of sinking breaths : There are many who have secret Diseases, and every disease can infect. Certainly many have the Spanish Pox, although some call it the French Pox, seeing it's common to all Nations. I think there is not much less danger by these, than by those that have the Leprosie. Now do thou guess how great danger there is in the Plague. *Be.* They are valiant men, they laugh at and make light of these things. *Ga.* But in the mean time their valiantness endangers many. *Be.* What canst thou do? They have used themselves to this, and it's the property of a constant mind, not to forsake a custom. *Ga.* Why, but five and twenty years ago nothing was more in fashion among the *Brabanters*, than publick hot bathes, now these are left off every where. For a new scab hath taught us to refrain them. *Be.* But hear me out. Afterward that bearded *Ganymede* returneth, and spreads the tables with tablecloths and napkins, as many as he thinks are sufficient for that company. But, O strange! ~~with how coarse ones~~ *Be.* Thou wouldst think them to be of Canvas taken off from the cross-yard. For he hath appointed the guests for every table, eight at the least. Now they that know the custom of the Countrey, do sit down, every one where he hath a mind. For there is no difference between poor and rich, between master and servant. *Ga.* This is that ancient equality, which tyranny hath now adays banished out of the world. I suppose Christ lived thus with his Disciples. *Be.* After they are all set down, that sower *Ganymede* cometh forth again, and telleth over his Companies again; shortly after returning, he sets on for every one a wooden platter, and a spoon made of the same plate; afterward a glass cup, *and* a pretty whole after that bread; every one chippeth that for himself at leisure, while the pottage are a baying. Thus they sit sometimes almost an hours space. *Ga.* Are none of the guests in the mean time importunate for meat? *Be.* None, who knows the property of the Country. At length they set wine o'th' table; O good God! How far from thick new wine! Sophisters ought to drink none other; it is so small and tart. And if any guest, although he offereth money privately, doth intreat one to get him some other kind of wine elsewhere, at first they make as though they would do it, but with such a look, as if they would kill thee; if thou press them, they make answer: There have so many Earles and Marquesses taken up their Inne here, and none of them

X. The Romans mellowed their wine in summer. hath

hath found fault with my wine; If thou dost not like it, *look thy self out another Inne*. For they account the Nobles of their own Nation only for men, and they brag of their Coats of Arms every where. Now therefore they have a morsel which they may set before every hungry stomack; by and by the dishes of meat come in great state. The first dish commonly hath sippets of bread steeped in fish-broth, or if it be a fish-day, in broth made of pulse. Then another kind of broth, afterward some meat twice boiled, or salt meats heated again. Then again some pulse, by and by some more solid meat, until, when the stomack is well satisfied, they set on the table roast meat, or boyl'd fishes, which thou canst not altogether dislike; but herein they are sparing, and suddenly take them away. On this fashion they order the whole meal, even as Actors of Comedies use to do, who intermix the companies of singers with their scenes; so these serve in sops and pulse one after another; but they take care that the last act may be the best. *Gu.* This also is the part of a good Poet. *Be.* Moreover it's a very great offence, if in the mean time any one say, take away this dish, none eateth of it. One must sit still untill the appointed time, which they, I think, measure by hour-glasses. At length that man with the beard comes forth, or the host himself differing in his clothing but very little from the servants, he asketh us if we be cheerful. By and by there is brought some better wine. And they love those that drink more freely, though he pays no more, who hath drunk the most wine, than he that drank least. *Gu.* It's a strange custom of the Country. *Be.* Seeing there are some sometime who consume more than twice as much in wine, as they pay for their meal. But before I make an end of this Feast, it's strange to be told, what a bustling and noise of voyces is there, after that all have begun to be heated with wine. To be short. One cannot hear another speak. Oftentimes Morrice dancers come in among them, with which kind of mirth, though none is more to be abhor'd, yet thou canst scarcely believe, how greatly the *Germanes* are delighted. Those, by singing, and prating foolishly, and shouting, and dancing, and thumping, make one think that the stove is ready to fall, neither can any hear another speak. Yet in the mean time they think that they lead a pleasant life, and there thou must tarry whether thou wilt or no, till late in the night. *Gu.* Now once at length make an end of the feast, for I am even weary of such

a long one. *Be.* I'll do so. At length when the cheese is taken away, which scarcely pleaseth them, unless it be rotten, or full of Maggots, that bearded fellow comes out, bringing a trencher with him, in which he hath writ some circles, and half circles with chalk, he lays that down upon the table, says nothing in the mean time, and is sad. Thou wouldst say that he were some *Charon*. They who can tell the marks, lay down their money one after another, until the trenchers be full. Then they being taken notice of who layd down money, he tells it to himself, if there be nothing short, he nods with the head. *Gu.* What if there be any overplus? *Be.* It may be he would return it back, and some time they do so. *Gu.* Doth no man find fault with the reckoning? *Be.* None that is wise, for he should presently hear: *What manner of fellow art thou?* Thou shalt pay nothing more than others. *Gu.* They are a free kind of men. *Be.* And if any one being tyred with his journey desireth to go to bed presently after supper, he is bid to tarry, till the rest likewise go to bed. *Gu.* Me thinks I see *Plato's* Common-wealth. *Be.* Then every ones bed is shewed to him, and in truth it's nothing else but a bed-chamber, for there are only beds there, and nothing else besides that thou canst use or steal. *Gu.* There's cleanliness. *Be.* The same which is at meal, linnen washt it may be half a year before. *Gu.* What i'th' mean time becomes of the horses? *Be.* They are used after the same order that men are. *Gu.* But is there the same entertainment every where? *Be.* In some place it's more civil, and in some worse than I have related: but generally it is such. *Gu.* What I should now relate to thee, after what manner strangers be entertain'd in that part of *Italy*, which they call *Lombardy*, and again in *Spain*, after that in *England*, and in *Wales*? or *English* men use partly the *French*, and partly the *German* customs, as being mixt of both these Nations. The *Welshmen* say that they are the *English* Natives. *Be.* Pray thee, relate them; for it was never my lot to go to them. *Gu.* I have not leisure at present. For the ship-man bad me be there at three a clock, unless I would be left behind, besides he hath my fardle. We shall have opportunity another time to chat our fill.

Of the Young man, and the Where.

Lucrece. Sophronius.

LU. O well done my prettiest *Sophronius* ! Have we at length got thy company again ? for me thinks thou hast been wanting an age. I scarce knew thee at first sight. *So.* Why so, my *Lucretia* ? *Lu.* Because in stead of one with no beard, thou art come again to us with a little beard. What's the matter, my sweet-heart ? for thou lookest more fowre than thou art wont. *So.* I desire to speak together with thee more familiarly apart. *Lu.* Ah, ha ! are we now alone, my prick ? *So.* Let us go into a more private place. *Lu.* Well, Let us go together into my inner bed-chamber if thou hast a mind. *So.* Methinks this place is not yet so secret enough. *Lu.* How comest thou to this strange bashfulness ? I have a closet where I lay up all my ornaments, the place is so dark, as that I shall hardly see thee, or thou me. *So.* Look about all the chinks. *Lu.* There is never a crevice. *So.* Is there none near, that can well hear us ? *Lu.* Not so much as a fly, my love : Why dost thou delay ? *So.* Shall we escape God's sight here ? *Lu.* No, he thoroughly sees all things. *So.* And the Angels ? *Lu.* We cannot avoid their sight. *So.* How cometh it to pass then, that men are not ashamed to do that in God's sight, and in the presence of the holy Angels, which they would be ashamed to do in the sight of men ? *Lu.* What new thing is this ? Art thou come hither to preach ? Put on a *Franciscans* hood, get up into a Pulpit, and let us hear thee, thou little bearded man. *So.* I would not think much to do that, if so that I may reclaim thee from that kind of life, which is not only a very filthy one, but also a very miserable one. *Lu.* Why so ? O honest man ! I must get a living on some fashion or other. Every ones trade maintains him. This is my work, this is all I have to live upon. *So.* I could wish, my *Lucretia*, that when thou hast a little while examined that drunkenness of thy mind, thou wouldest consider with me the matter as it is. *Lu.* Keep thy Sermon till another time : Let us now be merry, my *Sophronius*. *So.* Thou dost for the sake of gain what ever thou dost. *Lu.* Thou art not far wide of the mark. *So.* Thou shalt lose nothing of thy gain, I will give thee four times as much, so that thou only hearken to me. *Lu.* Say

say what thou wilt. *So.* First answer me to this. Hast thou
 not some that with thee ill? *Lu.* No, not one. *So.* And
 whom hatest thou on the other side? *Lu.* According as they
 deserve. *So.* Therefore if thou couldest do them a good
 turn, wouldest thou not do it? *Lu.* I would sooner poison
 hem. *So.* Why, but now consider, canst thou do any
 thing that pleaseth them better, than that they see thee to
 live this dishonest, and most wretched life. And what couldst
 thou do that is more grievous to those, who are thy well
 wishers? *Lu.* Thus was my destiny. *So.* Now that which
 useth to be the hardest matter of all to them who are carried
 away into Islands, or are banished to the furthest savage
 people of the world; the same thou hast chosen for thy self
 of thine own accord. *Lu.* What's that? *So.* Hast thou not
 of thine own accord renounced all thy affections, thy Fa-
 ther, Mother, Brothers, Sisters, thy Father's Sister, thy
 Mother's Sister, and the rest, whosoever are thy natural
 kindred. For they both are ashamed of thee, and thou canst
 not endure to come into their sight. *Lu.* Nay, but I have
 happily changed my affections; for in stead of a few, now I
 have very many, whereof thou art one, whom I have al-
 ways esteemed as a Brother. *So.* Leave off jesting, and
 weigh seriously the thing it self, as it is; she that hath so
 many friends, she hath no friend, believe me *Lacretia*; for
 they that resort to thee, do not account thee for a friend,
 but for a chamberpot rather. See how low thou miserable
 woman hast debased thy self. Christ loved thee so dear, as
 that he hath redeemed thee with his own blood, and would
 have thee to be partaker with him of an heavenly inheritance,
 and thou makest thy self a common jakes, whereunto any
 base, unclean, pocky fellows resort, and empty their filthy-
 ness into thee. And if that leprous infection which they call
 the *spanish* Pox, hath not yet got hold of thee, thou canst
 not long escape it. Which if it befall thee, what is more
 miserable than thou, although other things should go well
 with thee, as suppose thy *wealth* and *good name*, what else
 wilt thou be than a living carcase? Thou thoughtest much
 to be obedient to thy Mother, now thou art enslaved to a
 most filthy bawd. Thou wast weary to hearken to thy Pa-
 rents counsels, here thou must be often beaten by drunken
 fellows, and mad whoremasters. It was irksom to thee to do
 any work at home, whereby thou mightest get thy living:
 What tumults, what watchings dost thou endure in this
 place?

place? *Lu.* Whence have we this new Preacher? *So.* Now do thou but consider this also with me. That Flower of thy beauty, which brings lovers to thee, will fade in a short time; what, thou miserable woman, wilt thou do then? What dunghil will be baser than thou? Of an whore thou wilt become a bawd. That promotion doth not befall all whores, and if it doth befall thee, what is more ungodly, or what is there that is more like to the devils malice? *Lu.* my friend *Sophronius*, almost all things which thou sayest are true. But how camest thou by this new holiness, who wast wont to be the veriest triffler in the world? No man resorted hither more often, or more unseasonably than thou alone. I hear that thou hast been at *Rome*. *So.* I have so. *Lu.* Why, but they use to return worse from thence; How falls it out to be contrary with thee. *So.* I'll tell thee, because I went not to *Rome* with the same intent, and after the same manner as others. Others commonly go to *Rome* to that end, that they may return worse: and there are many occasions ministered for that purpose. I went with an honest man, by whose perswasion I carried with me a little book in stead of a bottle, viz. the New Testament translated by *Erasmus*. *Lu.* By *Erasmus*? They say that he is half an Heretick. *So.* Is that man's name come hither also? *Lu.* There's none more famous with us. *So.* Hast thou seen the man? *Lu.* Never, but I could wish to have seen him, of whom I have heard so many bad reports. *So.* It may be from bad men. *Lu.* Nay, from reverend men. *So.* From whom? *Lu.* It is not convenient to tell thee. *So.* For what cause? *Lu.* Because if thou shouldest blab it out, and the thing should be told them, a part of my gain would be gone. *So.* Fear not, thou shalt speak to a stone. *Lu.* Heark hither. *So.* Thou foolish woman, what need is there of whispering, seeing we are alone; Doth not God hear us well? O strange! I perceive that thou art a pious whore, who relevest beggars with an alms. *Lu.* But I get more gain by these beggars, than from you rich men. *So.* They rob honest women, to spend it lavishly upon wicked whores. *Lu.* But speak on concerning the book. *So.* I will do so, and it is better. There *Paul* who cannot lie, hath taught me; that neither whores, nor fornicators, shall inherit the Kingdom of heaven. When I had read this, I began to think thus with my self. It's a small matter which I look for from my fathers inheritance, and yet I had rather renounce all the whores in the world, than be disinhe-

disinherited by my father; how much more should I take heed, lest my heavenly father disinherit me? And humane laws do afford some relief against a father disinheriting and discarding his son: there is no refuge against God's disinheriting one. Therefore I forthwith took my self from all accompanying of whores. *Lu.* If so be thou art able to bridle thy self. *So.* It's a great part of continence, to desire heartily to be continent. Lastly there is left one the last remedy of the evil, and that's a Wife: I poured out the whole jakes of my sins into the bosom of a Confessor at Rome. He with many words wisely exhorted me to purity of mind and body, to read the holy Scripture, to pray often, and to sobriety of life. He enjoined me nothing else for my penance, than to say at the high Altar upon my knees, the Psalm, *Have mercy upon me, O God*; and if I had any money, I should give one *Carolin* to any poor man. When I wondered that he inflicted so small a punishment on me for so many fornications, he answered me very pleasantly: *Son*, quoth he, if thou dost truly repent, if thou change thy course of life, I care not for punishment; but if thou shalt go on, the very lust will at last punish thee very severely, although the Priest enjoyn thee none. Look on me who am blear-eyed, troubled with the palsy, and crooked: and was once such an one, as thou sayst thou hast been hitherto. Thus I have repented. *Lu.* As far as I perceive then I have lost thy *Sophronius*? *So.* Nay but thou hast gained him. For heretofore he was lost, being neither his own, nor thy friend. Now he truly loves thee, and earnestly desires thy salvation. *Lu.* What then dost thou counsel me to do, my *Sophronius*? *So.* To forsake that course of life very speedily: As yet thou art a young woman; that disgrace which thou hast got, may be washed off. Either be married to an husband; we will bestow something on thee for a portion; or betake thy self into some Nunnery, which receives crackt maids; or changing thy place into the family of some honest Matron, I offer thee my help or any of these. *Lu.* For God's sake, my *Sophronius*, seek thou out for one, and I will follow thy counsel. *So.* But it h' mean time get thee away from hence. *Lu.* Alas! so suddenly? *So.* Rather to day than to morrow, seeing delay brings damage, and tarrying danger. *Lu.* Whither shall I retire? *So.* Gather together whatsoever thou hast, deliver it to me in the evening, my servant shall carry it privately to a faithful Matron; some while after I will carry thee forth, as it were to walk. Thou shalt hide thy self at that Matrons house, at my

my charges, until I shall provide for thee, which shall be done in a short time. *Lu.* Well, my *Sophronius*, I commit my self wholly unto thy trust. *So.* Thou wilt be glad hereafter that thou dost so.

A Poetical Feast.

Hilary. Leonard. Crato. Co. the guests. Margaret. Carinus. Eubulus. Sbrulius. Parthenius. Mus,
the servant of *Hilary*.

Hi. I Have but slight provision, but a very liberal mind. *Le.* Thou hast begun thy meal with a very bad Omen. *Hi.* Nay, but with a sad preface! but why dost thou think so? *Le.* ~~Beets~~ Iambicks are not suitable to a feast. *Cr.* O wel done, I am sure the Muses do assist us, you speak verses, and think not on't. *Hi.* thou hadst rather have whirling Trochies, lo, here they are for thee here is but mean provision, but I have a very liberal mind. Although Iambicks were made heretofore for brabbles and quarrels, afterwards they were used to serve for every subject O Pompions! here are Pompions which grew in my own garden. Lo, here are Lettices which grow near the ground suitable to their name, of a very delicate juice. What will man would not prefer these dainties, before brawn, Lampreys and moor-hens? *Cr.* If one may speak truth at a Poetical feast, they are Beets, which thou callest Lettices. *Hi.* Go forbid that ill luck! *Cr.* It is even so, look upon their shape besides, where is their milky juice, where are their prickles? *Hi.* Thou makest me to doubt. *Sirrah,* call the maid hither: *Margaret,* thou *Tisiphone*, what didst thou mean to set Beets before us instead of Lettice? *Ma.* I did it on set purpose. *Hi.* What sayst thou thou witch? *Mo.* I had in mind to try, whether there were any one among so many Poets, who could distinguish a Lettice from a Beet, for I know that thou canst not know one from another. Tell me in sober sadness, who took notice that they were Beets? *Co.* *Crato.* *Ma.* I easily guessed that it was no Poet. *Hi.* If thou shalt provide me any such thing hereafter, I'll call thee *Blut* in stead of *Margaret*. *Co.* Ha, ha, he. *Ma.* These names make me neither fatter nor leaner; he oftentimes changeth my name

twenty

... *Horace. Virgil. Lucan. Ovid. Propertius. Catullus. Tibullus. Silius. Statius. Juvenal. Persius. Martial. Propertius. Catullus. Tibullus. Silius. Statius. Juvenal. Persius. Martial.* Google they to themselves.

twenty times in a day ; when he hath a mind to get any thing of me by flattery, he calls me *Galatea, Euterpe, Calliope, Callirhoe, Melissa, Venus, Minerva* ; and what not ? When he is a little displeased, all on a sudden I am call'd *Tisiphone, Megara, Alecto, Medusa, Baucis*, or what else his mad anger brings into his mind. *Hi.* Get thee hence *Bliss* with thy *Beets*. *Ma.* For what purpose didst thou call me hither ? *Hi.* That thou mightest go back whence thou camest. *Ma.* It's an old proverb, It's easier to raise the Devil, than to drive him away. *Co.* Ha, ha, he ; well applied. As the case stands with thee *Hilary*, thou hast need of some charm to drive her away hence. *Hi.* I have one ready.

φεύγετε, &c. καυθάριδες. λύκος ἄγριος ὑμᾶς διώκει.
Be gone ye Beetles, for the cruel Wolf pursues you.

Ma. What sayst thou, thou deformed fellow ? *Cr.* Look to thy self *Hilary*, she will give thee a box o' th' ear, thou hast driven her away finely with thy Greek verse. O a great and notable one ! (*viz.* a box !) *Hi.* *Crato*, what dost thou think she is ? I could have driven away ten great Divels with such verse. *Ma.* I value not thy Greek verses a straw. *Hi.* As perceive, I must use a Magical humming, or if that will not serve the turn, *Mercurie's Rod*. *C.* My *Margaret*, thou knowest that Poets for the most part are inspired ; I dare not say mad. I intreat thee to defer this chiding until another time, and entertain us lovingly at this supper even for my sake. *Ma.* What have I to do with his verses ? Oftentimes when I am to go to buy meat, he hath no money to give me, and i'th' mean time he chants out verses. *Cr.* Poets use to do so. Well but pray do as I say. *Ma.* Truly I'll do it for thy sake, because I know that thou art an honest man ; who hast never wasted away thy brains about such fooleries : and I much wonder, by what chance thou hast fallen into this company. *Cr.* How comest thou to suppose so ? *Ma.* Because thou hast a plainer wit, and shining eyes, and a plump body. Now take view of his ~~jeering and firing at me.~~ *Cr.* But pray thee, sweet heart, forbear that anger of thine for my sake. *Ma.* I'll be gone, and I do not desire that any of the rest should thank me in that respect. *Hi.* Is she gone away already ? *Ma.* Not so far but that she can hear thee. *Mw.* She is now in the kitchen, muttering to her self I cannot tell what. *Cr.* Thou hast a maid that is not at all speckleless. *Hi.* They say that a good
 maid-

maid-servant should be indued with three properries, to be *trusty*, to be *ill-favoured*, and to be *curst*, which they commonly call *evil*. A trusty one doth not imbezle ones goods, suiters do not woo an ill-favoured one, and a curst one doth easily keep her master from being wronged. For oftentimes there needs not only words, but blows. This servant of mine hath two good qualities of the three, she is both ill-favoured and curst, I question her fidelity. *Cr.* We have heard her tongue, but I was afraid that she would have beaten thee. *Hi.* Reach to the Pompions, there's an end of the Lettices. For if I should now bid her set Lettuces oth' table, I am sure she would set rhifles before us. Here are Melons also, if any one be more taken with that kind, Here are new figs; the milk in the stalk shews that they are but even now pull'd off from the tree. Water is wont to be drunk after figs, lest they hurt the stomach, see, here is running and very cool water out of a very clear fountain; being good also to mixe with the wine. *Cr.* But I cannot tell, which to mixe with which the wine with the water, or the water with the wine, this wine is so likely to me to have been drawn out of the same fountain of the Muses. *Hi.* Such wine is good to whet Poet wits: You dull fellows are delighted with gross liquor. *Cr.* would I were that blessed rich *Craffus*. *Hi.* I had rather be *Codrus*, or *Ennius*. Seeing that it hath fallen to my lot, to have so many guests, and such notable good schollars, I'll not so err as to send them away, and be nothing the more learned. There is a place in the Prologue of the *Eunuch*, which puzzles many: for most places have it thus.

Sic existimat, sciat,

Responsum, non dictum esse, quia laesit prior;

Qui bene vertendo, & eas describendo male, &c.

Let him so esteem, or know, that it is an answer not a common saying; because he first did the injury who by well translating and ill describing them, made of good Greek Comedies bad Latin ones.

In these words, I want a witty sense, and worthy of *Terence*. For he did not therefore do wrong first, because he translated the Greek Comedies badly, but because he had found fault with *Terence's*. *Eu.* According to the common proverb: He that sings worst, let him begin first. When I was at *London* at *Thomas Linacre's* house, who is a man, though very well skill-
ed

ed in all manner of Philosophy, yet nevertheless he is exactly skilled in these Grammar petty matters, he showed me a book of great antiquity, in which it was written in this manner.

Sic existimet, sciat

Responsum non dictum esse, quale sit prius, &c.

And if the sentence be to be ordered, as that *quale sit* doth shew, that an example of that which is spoken before is to be subjoyned, he threatened that he would again find fault with something in his Comedies, who had found fault with him. And he denieth that it ought to seem a reproach but an answer. He that provokes begins the quarrel, he who provok'd replies, only makes his defence or answers. He promiseth to give an example hereof; *quale sit*, being the same which the Greeks call *εἶδος*, and the Latins, *quod genus*, or *veluti*, or *videlicet*, or *ut*. Then he brings a reproof afterward, wherein the Adverb, *prius*, hath relation to another Adverb, as't were a contrary one which follows, *viz. nuper*, even as the Pronoun *quis*, answers to the word, *idem*. For he altogether explodes the old Comedies of *Lavinus*, because they were now lost out of the memory of men. In those which he had lately published, he sets down the certain places. I think that this is the proper reading, and the true sense of the Comedian, if the chief and ordinary Poets dissent not from it. *Co.* Yea we are all of thy opinion. *Eu.* But I again desire to learn of you one small, and very easie thing, how this Verse is to be scan'd.

Ex Græcis bonis, Latinas fecit non bonas.

scan it on your fingers. *Hi.* I think that according to the custom of the ancients, it is to be cut off, so that there is an *anapaest* in the second place. *Eu.* I should agree to it, but that the ablative case ends in *is*, which is long by nature, therefore though the consonant be taken away, yet nevertheless the long vowel remains. *Hi.* Thou sayst right. *Cr.* If any unlearned or strange man should come in, certainly he would think that we were bringing up again among our selves the country-mens play, in holding up our fingers (*missiones digitorum*, i.e. the play of love.) *Le.* As far as I see, we scan it upon our fingers to no purpose: Do thou, if thou canst, help us out. *Eu.* See how a small matter sometimes
O puzzles

puzzles men, though they be good schollars : The Preposition
ex, belongs to the end of the former verse,

*Qui bene vertendo, & eas describendo male, ex
 Gracis bonis Latinas fecit non bonas.*

Thus there is no ^{difficulty} scruple. *Le.* It's even so, by the Muses
Ca. Seeing that we have begun to scan upon our fingers,
 desire that some one would put this verse out of *Andria*
 into its feet.

Sine invidia laudem invenias & amicos pares.

*Set envy by and thou shalt find
 Friendship and praise with every wind.*

For I have often tried and could do no good on't. *Le. Si*
in, is an Iambick, *vidia*, an Anapæst, *laudem in*, a Sponde
venias, an Anapæst, and *ami*, another Anapæst. *Ca.* Now thou
 hast five feet, and there are three syllables remaining : the first
 of which is long ; so that thou canst neither make it an I
 ambick, nor a Tribrach. *Le.* Truly thou sayst true. We are
 run aground. (*i.e.* at a non-plus.) Who shall bring us off?
Eu. None better than he that brought us into this strait. We
Carinus, if thou canst say any thing, do not conceal it among
 thy sincere poor friends. *Ca.* If my memory fail me not
 I think that I have read some such thing, in *Priscian*, who
 says, that among the Latin Comicks, *v* consonant is cut
 as well as the vowel, as oftentimes in this word, *enim*
 so that the part *enime* maketh an Anapæst. *Le.* Then set
 it for us. *Ca.* I will do so. *Sine invidi*, is a Proseleusmatic
 foot ; unless you would rather have it that *i* should be cut
 by Synæresis ; as when *Virgil* puts *aureo* at the end of
 Verse for *auro*. But if you please, let there be a Tribrach
 in the first place ; *a lau*, is a Spondee ; *d' inveni*, a Dactyl
as, & *a*, a Dactyl ; *micos*, a Spondee ; *pares*, an Iambick
Sb. *Carinus* hath indeed freed us out of the bryars. But
 there is a place in the same Scene, of which I cannot tell
 whether any one hath taken notice. *Hi.* Utter it I pray
 thee. *Sb.* There *Simo* speaks after this manner :

*Sine ut eveniat, quod volo,
In Pamphilo ut nihil sit mora, restat Chremes.*

Suppose it happen as I desire, that there may be no delay in Pamphilus, Chremes remains.

Hi. What doth trouble thee in these words? *Sb.* Seeing that, *Sine*, is a term of one threatening, there is nothing follows in this place, that makes for threatening. Therefore I suppose that the Poet wrote it:

Sine eveniat, quod volo.

That *sine*, may answer to *si* which went before:

Si propter amorem uxorem velis ducere.

If he will not marry a wife for love.

For the old man propoundeth two parts differing from one-another. *Si, &c.* If Pamphilus for the love of Glycery refuseth to marry; I shall have some cause to chide him; but if he shall not refuse, then it remains that I must prevail with Chremes. Moreover the interruption of *Sesia*, and *Simo's* anger against *Darius*, made too long a transposition of the words. *Hi. Mus,* each me the book. *Cr.* Dost thou commit thy book to a house? *Hi.* More safely than my wine. Let me never stir. *Sbrulius* hath not spoken the truth. *Pa.* Give me the book, that I may show you another doubt. This verse is not found in the Prologue of the *Eunuch*.

Habeo, &c.

I have many other things which are now to be delivered.

Although the Latin Comicks especially take great liberty to themselves in this kind of verse, yet I remember not that any where they conclude a Trimeter with a Spondee, unless it be to be read, *condonabitur* impersonally, or *condonabimus*, hanging the number of the person. *Ma.* O here is the right behaviour of Poets! at the very beginning of the feast, they lay at the play of love, and use a book. It's better to keep your sports and learning for a second course. *Cr. Margaret* gives us not the

the worst counsel, we will humour her: when we have fill'd our bellies we will fall to our play again, in the mean time we will play with our fingers in the dish. *Hi.* Take notice of the Poetical luxury. You have three sorts of eggs, boyl'd, rosted, and fryed ones; they are all very new being laid within this two daies. *Pa.* I cannot abide to eat butter; if they be fryed in oyl, I shall like them very well. *Hi.* Gothy way boy, and know of *Margaret* whether they are fry'd in. *Mus.* She saith, in neither. *Hi.* Neither in butter nor oyl? In what then? *Mus.* In lye, as she say. *Cr.* As the question is, such is the answer: what a great matter is it to distinguish butter from oyl? *Ca.* Especially for those that do so easily distinguish lettice from beet. *Hi.* Ye have an ovation (*i.e.* a laying of eggs, or *ovatio* signifies small triumph) a great triumph will follow some time or other. Sirrah boy, look about thee. Dost thou see nothing wanting here? *Mus.* Yes, very many things. *Hi.* The eggs lack sawce to allay their heat. *Mus.* What sawce wilt thou have? *Hi.* Bid her send us the juice of the tendre of a Vine pounded. *Mus.* I will tell her, *Hi.* Why dost thou come back again without any? *Mus.* She saith the juice is not squeezed out of Vine-tendrels. *Le.* O fine maid servant! *Sb.* Surely we will season our eggs with tales. I found by chance a certain place in the *Epods* of *Horace*, not corrupted in respect of the writing, but wrong interpreted and not only by *Mancinellus*, and other later writers, but even by *Porphyrus* himself. The place is in the Poem, where he sings a recantation to the witch *Canidia*.

Tausque venter, &c.

*Though lean, yet strong child-bearing woman, there
The Clouts with gore all stain'd the Midwife washes.*

For all think that *exilis* is a Noun in this place, when as it is a Verb. I will set down *Porphyrus* his words, if yet we must think that they are his: she is, *exilis*, saith he, under that form, as if she were become deformed by travail in child-bearing, by slenderness of body, he meaneth natural leanness. A shameful mistake, if so worthy a man did not perceive that the law of the Metre contradicts this sense. For the fourth foot cannot be a Spondee. But the Poet maketh a jest of it, that she did indeed bear a child, although

though she had not long been weak and layn sick in bed after her Childbirth, but had presently skipt out of her bed, even as some lusty childbearing women use to do. *Hi. Strulius* we thank thee, for giving us such dainty sawce to our eggs. *Le.* That is not unlike to this which is read in the first book of the *Odes*. The Ode begins with, *Tu ne quaesuris*. Now the common reading is thus;

New Babylonias, &c.

Nor undertake Babylonian Verse, that thou mayst better endure whatsoever it shall be.

Old Interpreters so pass over this place, as if there were no scruple in it. *Mancinellus* only thinking the sentence imperfect, bids that *possis* be added. *Sb.* Hast thou any thing more for certain concerning this matter? *Le.* I know not, but I think *Horace* has delivered an Idiom of the Greek tongue, which no Poet doth more than he. For it's usual with the Greeks to joyn an Infinitive Mood to the word *ut* and *esse*; so *Horace* useth *ut pati*, for *patiaris*. Although what *Mancinellus* supposes is not altogether absurd. *Hi.* I like that which thou sayst very well. Run *Mus*, and bring us it if there be any thing behind. *Cr.* What new dainty dish is that? *Hi.* This is a Cowcumber cut into slices, this is broth of the pulp of a Goard boyld, it's good to make the belly loose. *Sb.* We will change thy name and will call thee *Apicius* instead of *Hilary*. *Hi.* Well, laugh now as much as you will, it may be to morrow you will seriously commend this supper. *Sb.* Why so? *Hi.* When thou shalt perceive that thy dinner was well seasoned? *Sb.* With hunger? *Hi.* Yes indeed. *Cr.* *Hilary*, dost thou know what task I would have thee to take upon thee? *Hi.* I shall know when thou hast told me. *Cr.* The Quire sings some Hymns that are learned ones, but they are corrupted in many places by unlearned men, I would desire that they might be reformed for this by thy means, and to give thee an example, we sing thus.

Hofis, &c.

Vile Herod, why so full of fear
To see the Saviour appear?

The misplacing of one word spoysls the Verse two ways. For the word *hostis* making a Trochee hath no place in Iambic Verse, and *Hero* a Spondee may not stand in the second place. Nor is there any doubt, but the Verse at first was thus written.

Herodes, Hostis impie.

For the Epithite *impie wicked*, doth better agree with *Hostis* an Enemy, than with *Herod*. Besides in *Herod* being a Greek word, η, is turned into ε, in the Vocative case, as *Σωκράτης* ω *Σωκράτες*, and so *Ἀγαμέμνων*, ω in the Nominative case is turned into ε. So we sing again,

Jesu corona Virginum, &c.

*Jesu thou crown of Virgins, thee
The only Virgin Mother, thee
Conserve'd, and dandled on her knee.*

There is no doubt but the word should be pronounced *concipt* for the change of the Tense sets off a word. And it is ridiculous for us to find fault with *concipt*, when *parturit* follows. *Hi*. Truly I my self have been much puzzled at many such like things, nor will it be grievous if hereafter we spend a little time about this thing. For me thinks that *Ambrose* has not a little grace in this kind of Verse, for that he doth ordinarily finish a Verse of four feet with a word of three syllables, and places a *caesura* commonly in the end of a word. That is more frequent with him than that it can possibly seem to be an accident. Would you have an Example: *Deus Creator*, *God the Creator*, here is a *Penthemimeris*; It follows, *omnium* of all; *Polique vector*, Lord of the World; It follows, *Vestitus* clothing: *Diem decorat*, it follows, *Lumine* the day with comely light: *Noctem soporisi*, it follows, *gratia*, and the Night with grateful rest. *Hi*. But here is a very fat Hen, which hath layd me Eggs, and brought Chickens ten years together. *Cr*. It's pity that she should have been kil'd. *Ca*. If it be lawful to intermingle some thing concerning graver studies, I have something to propound. *Hi*. So that it be not too crabbed. *Ca*. That it is not. I have begun lately to read *Seneca's Epistles*, and presently in the very entrance, as they say; I stumbled; the place is in the first

first Epistle: *And if*, says he: *thou wilt but mark it*, a great part of our lives slides away while men do that that is evil, a very great part in doing nothing, and all of it in doing that which is to no purpose. He affecteth I know not what witty conceit in this sentence, which I do not well understand. *Let* I will guess if thou wilt. *Ca.* Do so. *Le.* No man offends continually. And yet a great part of ones life is lost in Excess, Lust, Ambition, and other Vices, but a far greater part is lost while we do nothing. Moreover they are said *to do nothing*, not who live in idleness, but they who are busie about frivolous things, and such as do nothing at all further our happiness; whence the Proverb comes. *It's better to be idle, than do something to no purpose.* But mens whole lives are spent in doing another thing. He is said [*aliud agere*] to do another thing, whomindeth not that which he is doing. The whole life then is lost, because when we are employed in vices, we do that we should not do, when we are employ'd in vain things, we do something to no purpose, and when we study Philosophy, (because we do it negligently and carelessly) we do something to no purpose, not minding, as if it were a thing not at all serious. If this interpretation please you not, let this sentence of *Seneca* be reckoned among those which *Aulus Gellius* condemns in this Writer, as frivolously witty. *Hi.* Truly like it very well. But i'th' mean time let us fall stoutly to he *Hen.* I would not have you mistaken, I have no more provision for you; for it agrees with that which went before. *That is the basest loss, which is procured through negligence,* and he shews it by this sentence consisting of three parts. But he thinks, I see a fault a little after. *We foresee not death, a great part of it is already past;* for I think it is to be read *we foresee death.* For we foresee those things which are a great way from us, when as death for the most part is gon by us. *Lu.* If Philosophers do give themselves lieve, to go aside sometimes into the Muses Meadows, perhaps it will not seem an unseemly thing, if we sometimes for our minds sake go aside into their Country. *Hi.* Why not? *Le.* When I lately read again *Aristotles* Book, which he intituled *ἡ δὲ ἐλέγχων*, of subtile Arguments, whose Argument is mostly common to Rhetoricians with Philosophers, I light upon notable mistakes of Interpreters, and we need not doubt, but they that are unskillful in the Greek Tongue here, have notably mistaken in many places. For *Aristotle* proposeth a sort of such kind of ambiguity, as ariseth from a word of a contrary signifi-

on, ὅτι μαρτυρεῖται, &c. they turn it thus, because intelligent persons learn. For Grammarians are only Tongue learned; for *discere*, i. e. *to learn*, is an homonymous or equivocal word, proper both to him that exerciseth, and to him also who receiveth knowledge. *Hi.* Me thinks you speak Hebrew, not Latine. *Le.* Have any of you heard any equivocal word? *Hi.* None. *Le.* What then can be more foolish than to desire to turn that which cannot possibly be turned; for although the Greek, μαρτυρεῖν, *to learn*, sound as much as μαρτυρεῖν & μαρτυρεῖν, yet among the Latines *discere* to learn, sounds not as much as *doctrinam accipere*, to receive learning, or *tradere*, to deliver (*viz.* *doctrinam*, learning.) Although, whether or no this be true, I know not. I rather think thus, that μαρτυρεῖν is of doubtful signification with the Greeks, as *cognoscere* with the Latines. For he that informs, and the Judge that learns, both of them *know* the cause. So I think amongst the Greeks the Master is said μαρτυρεῖν, *to learn*, whilst he hears his Scholars, as also the Scholars that learn of him. But how gracefully hath he turned that τὸ γὰρ, &c. for Grammarians are Tongue-learned, seeing it should be turned, Grammarians reach what they dictate. Here the Interpreter ought to add another Example, which might express, not the same words, but the same kind of thing. Although in this place I suspect some error in the Greek; for it should be written, ἰμμενυ-
 ρων τῷ τε ξυμμεναι, καὶ τῷ λαμβάνειν. A little after he hath subjoyned another Example of ambiguity, which ariseth not from a divers signification of the same word, but from a different connexion. Τὸ βέλεσθαι λαβεῖν με τὸς πλεμύς, *to be willing that I should receive the fighting men.* For so he turns it; whereas it is thus, *to be willing that I take the enemies*, and if one should read βέλεσθαι, it is more perspicuous; *Vultis me capere hostes*, will ye that I take the enemies? For the Pronoun may both go before and follow the Verb *capere*. If it precede, then this will be the sence, *Vultis ut ego capiam hostes*, Will ye that I take the enemies? If it follow then the sence will be this, *Vultis ut hostes me capiant*? Are ye willing that the enemies should take me. He subjoyns another Example of the same kind, ἀεὶ ὃ τις γινώσκει, τὸ το γινώσκει; that is; *an quod quis novit hoc novit?* The ambiguity is in τὸ το. If it should be taken in the Accusative case the sence will be this; Whatsoever it be that any body knows, that thing he knows to be (or that it is.) But if in the Nominative case, then

then this will be the sence, that thing which any body knows, it knows; as though that could not be known which knows not again by course. Again he adds another Example, ἀρα ὁ νε, &c. That which any one sees, doth that thing see? But he sees a post, doth the post therefore see? The ambiguity is in νε, as we shewed before. But however these Sentences may be rendred in Latine well enough, that which follows cannot possibly by any means be rendred, ἀρα ὁ νε εἰς, &c. Which they thus render; *putas quod tu dicis esse, hoc tu dicis esse, dicis autem lapidem esse, tu ergo lapis dicis esse?* I pray tell me who can make sence out of these words? For the ambiguity lies partly in the Idiom of the Greek Phrase, which is in the *major* and *minor*; although in the *major* there is another ambiguity in the two words, ὁ & νε, which if they be taken in the Nominative case, the sence will be, *quicquid te dicis esse, hoc tu es*, that which thou sayst thou art, that thou art. But if in the Accusative case then this is the sence; *Quancunque rem tu dicis esse eam dicis esse*, whatever thou sayst is, that thou sayst is; and to this sence he subjoyns, λῖτον οὐκ εἶναι. But to the former sence, οὐ ἀρα οὐκ λῖτον εἶναι. Catullus once undertook to imitate the propriety of the Creek tongue. *Phaselus iste, quem, &c.*

*My guests! that little Bark ye see,
Swift'st of the Navy is, says he.*

For so was this Verse in the antient Editions. They who write Commentaries on those Places, being ignorant hereof, are necessitated to erre many ways. Neither indeed can that which immediately follows be perspicuous in the Latine, Καλ ἀρα ἐστ, &c. that they rendred thus, *et putas est tacentem dicere, &c.* Are not these words more obscure than the books of *Sibyl*. Hi. I am not satisfied with the Greek. Le. I will interpret it as well as I can. Is it possible for a man, *tacentem dicere*, to speak whilst he is silent? This interrogation hath a double sence, one whereof is false and absurd, and the other may be true. For it cannot possibly be that, he who speaks should not speak what he doth speak, that is, that he should be silent whilst he is speaking; but it is possible that he who speaks may be silent of him that speaks. Although this Example falls into another form, which a little after he adds. Again I wonder, that a little after in that kind of ambiguity, that ariseth from more words conjoyned, the Greeks have changed

changed the word *seculum* into *litteras*, *οἶσαδ' τὴ χάμματα*, to know letters, when the Latine books have it *scire seculum*, to know an age. For here a double sence ariseth, either that the age it self might know something, or some body might know the age. But this is better turn'd into *αἰὶν αὐτοῦ* or *κοσμον*, age or world, than into *χαμματα*. For 'tis absurd to say that letters know any thing, but it is no absurdity to say something is known to our age, or that any knows his age. A little after where he propounds an Example of ambiguity from the Accent, the Translator is not afraid to put *Virgil's* words for *Homer's*, when there was the same necessity in that Example; *Quicquid dicis esse, hoc est*, what thou sayst is, it is. *Aristote* out of *Homer* says, *ἔχεται πύδαι οἰέσθαι*, if *ἔ* should be aspirated and circumflected, it sounds in Latine thus, *cujus compuitrescit pluvius*, by whose rain it putrifies; but if *ἔ* be acuted and exile, it sounds, *non compuitrescit pluvia*, does not putrifie with rain; and this indeed is taken out of *Iliad* ↓. An other is *δίδου δὲ οἱ δ' ἄχ' ἀείδ'*, the accent being plac't in the last syllable but one, it sounds, *concede illi*, grant him, but plac't upon the first syllable, *δίδου*, sounds *damus*, we grant. But the Poet did not think that *Jupiter* said, *concedimus illi*, we grant him, but commands the Dream it self, that it grant to him, to whom it is sent, to obtain his desire. For *δίδου* is said for *δίδω*. For these two out of *Homer*, these are added out of our Poets, as that in *Horace* his Odes.

*Me tuo longas pereunte noctes
Lydia dormis.*

*Lydia, whilst I for thee
Languish whole nights; dreamst thou on me?*

For if the accent be on *me* being short; and *tu* be pronounced short, it is one word *metuo*. that is *timeo*, I am afraid, I fear. Although this ambiguity lieth not in the accent alone, but also from the composition. The other Example is out of *Virgil*.

Hec ! quianam tanti cinxerunt aethera nymbi.

Alas ! how is the heaven grown black with clouds.

Although here also the ambiguity lies in the composition.
H. These are indeed subtle things, and worthy to be known,
Leonard,

Leonard, but I am afraid, lest any one should think this to be a sophistical feast, rather than a Poetical one. At another time if you shall please, we will hunt out subtilties, in subtilties, a whole day together. *Le.* That is to say, we will seek for wood in the grove, and for water in the sea. *Hi.* where is my man *Mus.* *Mu.* I'm here. *Hi.* Bid *Margaret* give thee the sweet-meats. *Mu.* I go. *Hi.* Dost thou come again without them? *Mu.* She saith that she thought not of the sweet-meats, and she saith that you have sitten long enough. *Hi.* I am afraid, lest if we dispute of Philosophy here any longer, that she will overthrow the table for us, as *Xantippe* did for *Socrates*: Therefore it's better for us to take the sweet-meats in the Garden, there we will both walk, and prate freely together: i'th' mean time let every one pluck off from the tree for himself that which he pleaseth. *Co.* We like thy counsel. *Hi.* There is a little Well more pleasant than any wine. *Ca.* How comes it to pass that thy Garden is neater than thy Hall? *Hi.* Because I bestow my time more often here: If any thing that is here pleaseth you, do not spare, what ever is in my garden. Now if you think that we have walked about enough, what if we should sit down together, and rouse up the Muses here under a teil tree? *Pa.* Well, let us do so. *Hi.* The garden it self will yield us a theme. *Pa.* If thou wilt lead the way we will follow thee. *Hi.* Well, I'll do so: He doth contrary to all good order, who hath a garden neatly trim'd up with divers curious delights, when-as his mind is garnished with no sciences nor vertues. *Le.* We shall believe that the Muses are here, if thou wilt give us the same sentence in Verse. *Hi.* This is a great deal more easie for me; to turn Prose into Verse, than to change silver into gold. *Le.* Say it then.

Hi. *Cui renidet, &c.*

*Whose garden all is grac'd with flowers sweet,
And in mean while his soul is impolite,
Is far from doing those things that are meet.*

Hi. You have Verses without the Muses and *Apollo*; but it will be a handsome thing, if every one of you will render this sentence into several kinds of Verse. *Le.* What shall he have for his pains, that gets the victory? *Hi.* This basket full of Apples, or Plums, or Cherries, or Medlars, or Pears,

Pears ; or if he like any other thing better. *Le.* Who shall be the umpire of the contest? *Co.* Who but *Crato*? and therefore he alone shall not contend, that he may be the more attentive. *Cr.* I am afraid that you will have such a Judge, as the Cuckow and Nighting-gale once had, when they strove one with the other who should sing best. *Hi.* It's well enough if all like him. *Co.* We like our umpire. Begin *Leonard.*

Le. Cui tot deliciis , &c.

*He that his garden to adorn doth mind,
Wish herbs, and flowers, and fruits of ev'ry kind,
And in mean while his soul neglected lies,
All void of virtue: that man is not wise.*

I have said.

Hi. *Carinus* biteth his nails, we look for somewhat that is elegant. *Co.* None of the Muses doth assist me.

Hi. Cura cui est , &c.

*Whose care is all to make his garden trim,
And's not ashamed to wear a fluttish soul.
Æsop's vile cock may be preferr'd to him,
Who leaves the liquor for an empty bole.*

Hi. Thou bit not thy nails for nothing. *Eu.* Seeing my course is next, I'll do as well as I can.

Qui studet , &c.

*Who loves to have his garden neat and rare;
And doth of ornaments his soul leave bare,
Distracted is with his preposterous care.*

Hi. We have no need to prick *Sbralius* forward. For he is so fluent in Verses, that for the most part he pours out Poems even when he thinks not on't.

Sb. *Cui vernal, &c.*

*Who on his garden all his care imparts,
And does neglect his mind to grace with Arts,
Doth erre ; look chiefly to improve thy parts.*

Pa. *Quisquis, &c.*

*Tell him he sets the cart before the horse,
That to his soul prefers a flower, or worse.*

Hi. Let us now try to which of us the garden can afford most sentences. **Le.** How can so rich a garden but do that ? even this Rose-bed will prompt me what to say. *As the beauty of a Rose is fading, so is youth soon gone : then makest haste to pluck the Rose before it withers ; then oughtest to endeavour more earnestly, lest thy youth pass away from thee without fruit.*

Hi. Its a Theme very fit for Verse. **Ca.** As among Trees, every one hath it's fruit, so among men, every one hath his natural gifts. **Eu,** As the earth if it be well husbanded bringeth forth divers good things for man's use ; and being ill looked to, is covered over with thorns and bryars ; so a mans wit if it be instructed in honest studies, yields very many vertues : but if thou take no pains with it, it is filled with sundry vices. **Sb.** *A garden is to be drest every year, that it may look handsom : The mind once furnished with honest learning, doth always flourish and is pregnant.* **Pa.** As the pleasantness of Gardens doth not allure the mind from honest studies, but rather invites it to them : so we must seek for pastimes and places that are not estranged from learning. **Hi.** O brave ! I see we have a swarm of sentences. Now to Verses : but before we set upon that, it will be, in my mind, no unhandsom exercise, nor unprofitable, if we turn the first sentence into Greek verses, as often, as we have turned it into Latin. Here Leonard shall begin, who is now of a long time well skilled in the Greek Poets. **Le.** Ile begin, if thou command me. **Hi.** I bid and command thee.

Le. Ω

Le. Ω ν $\tilde{\eta}$ π σ ; &c.

Cui hortus, &c.

*He ne'er arriv'd at wisdoms port,
Who with his smiling flowers can sport;
And his foul soul neglects to clean;
This man knows not what virtue mean.*

Le. I have begun, let him follow me that will. *Hi. Cavendish.*
Ca. Nay but *Hilarious.* *Le.* But I see that *Margaret* comes sud-
denly upon us, she bringeth I cannot tell what dainties. *Hi.*
If she do so, she will deceive me: my fury, what dost thou
bring us? *Ma.* Mustard to season your sweet meats: are
you not ashamed to prate here till late in the night, and
besides you Poets babble out many things against womens
talkativeness? *Ca. Margaret* gives us no bad counsel, it's
now time for every one to go to his rest; at another time we
will spend even a whole day in this commendable kind of
contest. *Hi.* But to whom dost thou give the victory? *Le.*
For the present I attribute it to my self; for there is none hath
got the victory but my self alone. *Hi.* Which way hast thou
got the victory, who hast not contended? *St.* You have con-
tended, but you have not tried it out. I have got the better
of *Margaret*, which none of you could do. *Ca. Hilary,* he
demands that which is just, let him carry away the basket.

An Enquiry concerning ones Faith.

the Acquisition of Faith.
Aulus. Barbatius.

An. **I** is the song of children, *Salute willingly*. But I cannot tell, whether it be lawful for me to salute thee. *Ba.* Truly I rather desire one to give me safety, than to speak it. But why dost thou say so *Aulus*? *An.* Why? because if thou hast a mind to know, thou stinkest of Brimstone, or else of *Jupiter's* Thunderbolt. *Ba.* There are both hurtful gods, and there are Thunderbolts presaging nothing, much differing from those, that foretiew what will fall out, even in

at the same time, the city of the temple on Capitol Hill
was the "National" Dining Room.

their original. For I suspect, that thou meanest concerning Excommunication. *An.* Thou guessest as it is. *Ba.* I have heard indeed dreadful thunders, *but* I have not felt the stroke of the thunderbolt. *An.* How so? *Ba.* Because I digest my meat never the worse, nor do I sleep more unquietly. *An.* But a mischief useth to be the more dangerous, because it is not felt. But these irrational thunderbolts, as thou callest them, smite the Mountains and Seas. *Ba.* They smite them but with strokes to no purpose. There is moreover lightning out of a glass or brazen vessel. *An.* Surely that doth affright too. *Ba.* It's true, but only children. God only hath a thunderbolt, that can strike the soul. *An.* What if God be in his Vicar? *Ba.* I wish he be. *An.* Yea many much wonder that thou art not long ago blacker than any coal. *Ba.* Suppose I were so. Nevertheless the salvation of a lost man is so much the more to be desired, if men do like the Doctrine of the Gospel. *An.* It is to be wisht indeed, but not to be spoken of. *Ba.* Why so? *An.* That he that is smitten with the thunderbolt may be ashamed, and repent. *Ba.* If God had dealt in this manner with us, we had all perished. *An.* Wherefore? *Ba.* Because when we were God's enemies, worshippers of Idols, and took part with Satan (warring in Satan's tents) that is to say, every way most accursed, then most of all he spake to us by his Son, and by his treating with us, restored us unto life when we were dead. *An.* These things are true that thou sayest. *Ba.* Yea, it would go ill with all sick men, if the physician should disdain to speak to them, as often as a sore disease afflicteth a miserable man; why, then it were most meet that the Physician should assist him. *An.* But I am afraid, lest thou sooner infect me with some touch of thy disease, than that it fall out, that I may cure thy disease. It now and then falls out, that he who visits a sick man, instead of a Physician may become a wrangler, (*i. e.* struggle with him.) *Ba.* So it often happens indeed in bodily diseases, but in the maladies of the mind, thou hast an antidote ready against every infection. *An.* What's that? *Ba.* A strong resolution not to be removed from the opinion which is once fixed in thee. Moreover, why art thou afraid of an encounter, when the business is managed by words? *An.* It's something which thou sayst, if so be there be any hope to do good. *Ba.* The proverb says, *While a man is alive we must hope.* And according to Paul, *Charity cannot despair, because it hopeth all things.* *An.* It's not the worst counsel

counsel which thou givest; and upon this hope, I think it's lawful for me to discourse a little while with thee, and if thou give me leave, I'll play the Physician. *Ba.* So thou maist. *Au.* Inquisitive persons are commonly hated; and yet for all that among Physicians, they are commended, who enquire after every particular thing. *Ba.* Ask me any question in the world, if thou hast a mind. *Au.* I will, only promise me that thou wilt answer from thy heart. *Ba.* I do promise, only let me know concerning what thing thou wilt enquire. *Au.* Concerning the Apostles Creed. *Ba.* I hear a military word, and I do not deny to be accounted Christ's enemy, if I shall at all herein deceive thee. *Au.* Dost thou believe in God the Father Almighty, and who made heaven and earth? *Ba.* Yes, and whatsoever is contained in heaven and earth, and the Angels also which are Spirits. *Au.* When thou saist God, what dost thou mean? *Ba.* I mean that he is a certain eternal Understanding, which had no beginning nor shall have an end: than which nothing can be either greater, or wiser, or better. *Au.* Thou believest like a good Christian. *Ba.* Who at his Omnipotent beck made all things visible, and invisible, which he ordereth with wonderful wisdom, and governeth every thing, and maintains and preserveth all things by his goodness; and freely restored fallen mankind. *Au.* These are indeed three special Attributes in God; but what benefit dost thou receive from the knowledge of these things? *Ba.* When I conceive him to be Omnipotent, I submit my self wholly to him, in comparison of whose Majesty, the excellency of men or Angels is as nothing. Moreover I firmly believe, whatsoever the holy Scriptures teach hath been done, and that that likewise shall be done by him, whatsoever he hath promised, seeing he can do with a beck whatsoever he pleaseth, although it may seem an impossible thing to man. Thus it comes to pass that distrusting in mine own strength, I wholly rely upon him, who can do all things. When I look upon his Wisdom, I attribute nothing to my own wisdom, but I believe that he doth all things most righteously and justly, although they may seem to humane sense absurd or unjust. When I consider his Goodness, I see that there is nothing in my self for which I am not indebted to his free liberality, and I think that there is no offence so great, which he is unwilling to forgive to the penitent, and that there is nothing which he will not freely bestow on him that asketh

it

it in faith. *An.* Dost thou think it to be sufficient, that thou believest him to be such an one. *Ba.* No, but with a sincere affection I put my whole trust and hope in him alone, detesting Satan, and all idolatry, and all magick arts. I worship him alone, neither preferring nor equalling any thing unto him, not an Angel, nor my parents, nor children, nor wife, nor Prince, nor riches, nor honours, nor pleasures; being ready to lose my life for his sake, if he shall command it, being sure that he cannot possibly perish; who commits himself wholly to him. *An.* Dost thou then worship nothing, fear nothing, love nothing, but God alone? *Ba.* If I worship any thing, if I fear any thing, if I love any thing besides him, I love, fear, and reverence it for his sake, referring all things to his glory, always giving thanks to him, whether comfortable, or sorrowful things fall out, whether I be suffered to die or live. *An.* Thy speech is found hitherto; what dost thou think of the second person? *Ba.* Demand of me. *An.* Dost thou believe that Jesus was God and man? *Ba.* Yes. *An.* How could it be that the same should be the immortal God, and mortal man? *Ba.* That was an easie thing for him to do, who can do whatsoever he will. And by reason of his Divine nature, which he hath all one with the Father, whatever greatness, wisdom, and goodness I attribute to the Father, I attribute the same thing to the Son likewise; whatsoever I owe to the Father, I owe to the Son also, but that it hath seemed good to the Father, to create the world by the Son, and to bestow all things on us through him. *An.* Why then do the holy Scriptures call the Son more often Lord, than God? *Ba.* Because God is a name of authority, that is to say, of Sovereignty, which in a special manner belongeth to the Father, who is absolutely the beginning of all things, and the fountain even of the Godhead it self; Lord is the name of a Redeemer and deliverer. Although the Father also redeemed us by the Son, and the Son is God, but of God the Father. But the Father only is from none, and he is the first in the Trinity. *An.* Thou then puttest thy confidence in Jesus also? *Ba.* Why not? *An.* But the Prophet calls him accursed that trusteth in man. *Ba.* But this man hath all power in heaven and in earth given to him, that at his name every knee should bow, of things in heaven, things on the earth, and things under the earth. Although I would not fix my chief confidence and hope in him, as they say, unless he were God. *An.* Why dost thou call him

him *Son*? *Ba.* Lest any one should imagine him to be a creature. *Au.* Why an only *Son*? *Ba.* To difference the natural *Son* from the *Sons* of Adoption, the honour of which surname he imparts to us also, that we may look for none other besides this *Son*. *Au.* Why would he have him to be made *man*, who was God? *Ba.* That a man might reconcile men to God. *Au.* Dost thou believe that he was conceived without mans help, by the operation of the holy Spirit, and born of the undefiled Virgin *Mary*, taking his mortal body of her substance? *Ba.* Yes, *I do*. *Au.* Why would he be so born? *Ba.* Because it so became God to be born; it became him to be born in this manner, that should cleanse away the filthiness of our conception and birth. God would have him to be born the son of *man*, that we being regenerated into him might be made the sons of God. *Au.* Dost thou believe that he lived upon the earth, that he did those miracles, and taught those things, which are recorded in the Gospel. *Ba.* More certainly than I believe thee to be a man. *Au.* I am not *Apuleius* turn'd inside out, as that thou maist suspect that an ass lieth hid under a man's shape; But dost thou believe that this is that very *Messias*, which the types of the Law shadowed out, which the Oracles of the Prophets promised, and whom the Jews, so many ages, looked for? *Ba.* I believe nothing more firmly. *Au.* Dost thou believe that his doctrine and life, are sufficient to lead us unto perfect piety? *Ba.* Yes indeed. *Au.* Dost thou believe that the same *Jesus* was verily and indeed apprehended by the Jewes, bound, buffeted and beaten on the face, spit on, mocked, scourged under *Pontius Pilate*, and lastly nailed to the cross, and died on it? *Ba.* Yes, *I do*. *Au.* Dost thou believe that he was free from all the law of sin whatsoever? *Ba.* Why not? a lamb without spot. *Au.* Dost thou believe that he suffered all these things of his own accord? *Ba.* Yes willingly, and even with great desire, but from the will of his Father. *Au.* Why would the Father have his only Son being innocent and most dear to him, suffer these such cruel things? *Ba.* That by this sacrifice he might reconcile to himself us who were guilty, putting our confidence and hope in his Name. *Au.* Why did God suffer all mankind thus to fall? And though he suffered them, was there no other way to be found to repair our fall? *Ba.* Not humane reason, but *John* hath perswaded me of this, that it could be done no way better, nor more beneficially for our salvation. *Au.* Why did

did this kind of death especially please him? *Ba.* Because according to the world it was most disgracefull, because it was of a cruel and lingring torment, because it was meet for him, who would invite all the nations of the world, with his members stretched out towards every coast of the world, unto salvation, and call off men, who were glewed unto earthly cares, to heavenly things. Lastly, that he might represent to us the brazen serpent, which *Moses* hung up upon a pole, that whosoever did fasten their eyes upon him, might be healed of the wound of serpents; and that he might fulfill the Prophets promise, who had prophesied, *Say ye among the nations, God hath reigned by the Croffe.* *An.* Why would he be also buried, and annointed with myrrhe and ointments, and that so curiously, being put in a new Tomb cut out of the hard and natural rock, the door being sealed, and also publick watchmen set there? *Ba.* That it might be more manifest that he was indeed dead. *An.* Why did he not arise presently? *Ba.* For this very reason. For if his death had been doubtful, his resurrection had been also doubtful, but he would have it to be most certain. *An.* Dost thou believe that his soul descended into hell? *Ba.* *Cyprian* affirmeth, that this clause was not heretofore put, either in the Roman Creed, or in the Creed of the Eastern churches; neither is it recorded in *Tertullian*, a very ancient writer. And yet notwithstanding I do firmly believe it, ther because it agreeth with the prophecy of the Psalm: *thou wilt not leave my soul in hell*; and again, *O Lord, thou hast brought my soul out of hell*: or because the Apostle *Peter* (the authour whereof no man ever doubted) in the third chapter of his former Epistle, hath written after this manner, *Being put to death in the flesh, but quickened by the spirit, in which also he came and preached by his spirit to those who were in prison.* But as I believe that he descended into hell, so I believe not that he suffered any thing there. For he descended, not to be tormented, there, but that he might destroy the Kingdom of Satan. *An.* I hear nothing yet that is ungodly: but he died, that he might restore to life again who were dead in sin. But why arose he again? *Ba.* For three reasons especially. *An.* Which are they? *Ba.* First, to give us an assured hope of our resurrection. Secondly, that we might know that he is immortal, and shall never die, (in whom we have placed the safety of our salvation.) Lastly, that we being dead to sins by repentance,

rance, and buried together with him by Baptism, might by his grace be raised up again to newness of life. *As.* Dost thou believe that he carried the same body, which died upon the Cross, which revved in the grave, which was seen and handled by the Disciples, into heaven? *As.* Yes. *As.* Why would he leave the earth? *As.* That we all should love him spiritually, and that no man should appropriate to himself a Christ on earth, but that we all alike should lift up our minds to heaven, knowing that our head is there. For if men now so much content themselves in the colour and shape of a garment, and seeing that men do so much boast of the blood, or foreskin of Christ, and the milk of the Virgin Mary, what dost thou think would be done, if he had abode on the earth, clothed, eating, and discoursing? What dissention would these peculiarities of the body have occasioned? *As.* Dost thou believe that he being made immortal sitteth there at the right hand of the Father? *As.* Why not? as being Lord of all things, and partaker of all his Father's Kingdom. He himself promised to his Disciples that this should be, and he presented this sight to his Martyr Stephen. *As.* Why did he shew it? *As.* That we should not be discouraged in any thing, well knowing what a powerful defender, and Lord we have in heaven. *As.* Dost thou believe that he will come again in the same body, to judge the quick and dead. *As.* As certain as I am that those things which the Prophets foretold concerning Christ have hitherto been performed, so sure am I, that whatsoever he would have us look for, for the future, shall come to pass. We have seen his first coming according to the predictions of the Prophets, wherein he came in a low condition to instruct and save. We shall also see his second, when he will come on high in the glory of his Father, before whose judgment seat all men of every Nation, and of every condition, whether Greeks, or Scythians, shall be compelled to appear: and not only those, whom at that coming he shall find alive, but also all who have died from the beginning of the world even until that time, shall suddenly be revived, and every one in his own body shall behold his Judge. The blessed Angels also, as faithful servants, shall be there. The Devils also shall be there to be judged. Then he will from on high pronounce that unavoidable sentence, which will cast the Devil together with those that have taken his part, into eternal punishments, that they may be able to do mischief to none hereafter.

after. He will translate the godly, being freed from all trouble, to a partaking with him in his heavenly Kingdom : although he would have the day of this his coming unknown to us.

Au. I hear no error as yet. Let us come therefore to the third Person. **Ba.** As thou thinkest good. **Au.** Dost thou believe in the Holy Spirit ? **Ba.** I believe that he is true God, together with the Father and the Son. I believe that they were inspired with this Spirit, who wrote us the books of the Old and New Testament, without whose help no man attaineth unto salvation. **Au.** Why is he called a Spirit ? **Ba.** Because as our bodies do live by breath, so our souls are quickened by the secret inspiration of the Holy Spirit. **Au.** May we not call the Father a Spirit ? **Ba.** Why not ? **Au.** Are not the persons then confounded ? **Ba.** No : For the Father is called a *Spirit*, because he is without a body, which thing is common to all the persons according to their Divine nature. But the third person is called the *Spirit*, because he breathes out, and transfuses himself insensibly into our minds, even as the air breatheth from the earth or rivers. **Au.** Why is the name of *Son* given to the second person ? **Ba.** Because of his perfect likeness of nature and will. **Au.** Is the Son more like the Father than the Holy Spirit ? **Ba.** Not according to the Divine nature, except that herein he more resembleth the property of the Father, because the Spirit proceeds from him also. **Au.** What hinders then but that the Holy Spirit should be called the Son ? **Ba.** Because as St. Hilary saith, I nowhere read that he was begotten, neither do I read of his Father : I read of the Spirit, and that he doth proceed. **Au.** Why is the Father alone called God in the Creed ? **Ba.** Because he, as I said, is absolutely the Author of all things, and the Fountain of the whole Deity. **Au.** Tell me in plainer terms. **Ba.** Because nothing can be named, which hath not it's beginning from the Father. For indeed this very thing that the Son and Holy Spirit is God, they acknowledge that they received it from the Father. Therefore the chief authority, that is to say, the cause of beginning, is in the Father alone, because he alone is of none. Yet in the Creed it may be so taken, that the Name of God may not be proper to one person, but given in general, because it is distinguished afterward by the term of Father, Son, and Holy Spirit, into one God ; which word of Nature, comprehends the Father, Son, and Holy Spirit, that is to say, the three persons. **Au.** Dost thou believe in the holy Church ? **Ba.** No.

Au. What sayst thou? Dost thou not believe? **Ba.** I do believe the holy Church, which is the body of Christ, that is to say, a certain congregation of all *men* throughout the whole world, who agree in the Faith of the Gospel, who worship one God the Father, who put their whole confidence in his Son, who are guided by the same Spirit of him, from whose fellowship he is cut off, who commits a deadly sin.

Au. Why canst thou not endure to say, *I believe in the holy Church?* **Ba.** Because St. *Cyprian* hath so taught me, that ~~we must believe in God alone~~, in whom we absolutely put all our confidence. And the Church properly so called, although it doth consist only of good men, yet it consisteth of men, who of good may become evil, who may be deceived, and deceive. **Au.** What dost thou think of the Communion of Saints? **Ba.** This Article is not at all medled with by *Cyprian*, when he particularly sheweth, what in such and such Churches is more or less used. For thus he joyneth them together. For there followeth after this saying, *The holy Church; the Forgiveness of sins, the Resurrection of this body.* And some think that this part doth not differ from the former, but explains and enforces what before was called the *holy Church*. So that the Church is nothing else, but the profession of one God, one Gospel, one Faith, one Hope, a partaking of the same Spirit, and of the same Sacraments: to be short, such a kind of Communion of all good things among all godly men who have been from the beginning of the world, to the end, as is the fellowship of the members of the body between one another. So as that one may benefit another, until they be lively members of the body. But out of this society, even ones own good works do not further his salvation, except he be reconciled to the holy Congregation; and therefore it follows, *The forgiveness of sins*, because out of the Church there is no remission of sins, although a man should pine himself away with repentance, and exercise works of charity. In the Church, I say, not of Hereticks, but the holy Church, that is to say, gathered by the Spirit of Christ, there is forgiveness of sins, by Baptism, and after Baptism, by Repentance, and the Keys which are given to the Church. **Au.** These are as yet *the words* of a sound man. Dost thou believe that there will be a Resurrection of the body? **Ba.** I should believe the rest to no purpose, if I did not believe this which is the head of all. **Au.** What dost thou mean, when thou sayst the body? **Ba.** An humane body, enlivened with an humane

humane soul. *An.* Shall every soul receive it's own body, which it left dead? *Ba.* This very same, out of which it departed. And therefore it's added in *Cyprian's Creed*, of *this* flesh.

An. How can it be, that the body which hath been now so changed out of one thing into another, can rise again the same?

Ba. He who could create, whatsoever he would, out of nothing, is it an hard matter for him to restore unto it's former nature that which hath been changed from it's form? I am not inquisitive which way it can be done; it is sufficient to me, that he who hath promised that this shall be, is so true, as that he cannot lie; and is so powerful, that whatsoever he will, he is able to bring to pass with a beck.

An. What need will there be of a body then? *Ba.* That the whole man may be glorified with Christ, which did wholly suffer here for Christ.

An. What means that which he adds, and *everlasting life*? *Ba.* Lest any one should think that we shall so rise again, as the frogs revive at the beginning of the spring time, to die again.

For here there is a twofold death; of the body, which is common to all, good and evil men, and of the soul, and the death of the soul, is *sin*.

But after the Resurrection, the godly shall have eternal life, both of body and soul. For the body shall not be any more subject to diseases, old age, hunger, thirst, pain, weariness, death, or any inconvenience, but being made spiritual it shall be moved as the spirit will have it: nor shall the soul any more be molested with any vices, or sorrows, but shall for ever enjoy the chiefest good, which is God.

On the contrary eternal death both of body and soul shall seize upon the wicked. For they shall have a body immortal for everlasting torments, and a soul continually vexed with the gripes of their sins without all hope of pardon.

An. Dost thou believe these things from thy heart and unfeignedly? *Ba.* So surely, I tell thee, as that I am not so sure, that thou talkest with me.

An. When I was at *Rome*, I found not all to have so sincere a Faith. *Ba.* Nay, but if thou examine them well, thou wilt find many even elsewhere, which are not so thorowly perswaded of these things.

An. Seeing that thou agreeest with us in so many, and weighty points, what doth hinder that thou art not wholly on our side. *Ba.* I desire to hear that of thee.

For me-thinks that I am Orthodox, although I will not warrant my life, yet nevertheless I endeavour all I can, that it may be suitable to my profession.

An. Then

Ba. how

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how comes so great a war between you and the Orthodox? *Ba.* Examine it well. But dost thou hear Physician? if thou dost not repent thee of this beginning, take a short dinner at my house, and after dinner thou shalt enquire of every thing at thy leisure, I will shew thee both my arms, thou shalt see both my stool, and urine. To conclude, thou shalt, if thou hast a mind to it, anatomize this whole breast of mine, that thou maist better judge of me. *An.* But I make it a matter of conscience to eat together with thee. *Ba.* Why but Physicians are wont to do so, that they may better observe what their patients love, or wherein they err. *An.* But I am afraid lest I may seem to favour Hereticks. *Ba.* Nay but there is nothing more religious than to favour Hereticks. *An.* How so? *Ba.* Did not *Paul* wish to be made Anathema for the Jews which were worse than Hereticks? Dost not he favour him, that endeavoureth that a man, of bad may be made good, and of a dead man, a living man? *An.* Yes *that he doth*. *Ba.* Therefore favour me in this manner, and thou needest be afraid of nothing. *An.* I never heard a sick man answer more to the purpose. Well, carry me to dinner *with thee*. *Ba.* Thou shalt be entertained in a physical way, and as it is meet for thee being with a sick man, and we will so refresh our bodies with meat, as nevertheless the mind may be fit to discourse. *An.* Let it be so with fortunate birds (*i. e.* good success.) *Ba.* Yea it shall be so with bad fishes, unless perhaps thou hast forgot that it is Friday. *An.* Indeed that is besides our Creed.

A Sage Discourse.

Eusebius. Pampirus. Polygamus. Glycion.

Eu. What ^{new} ~~uncouth~~ birds are those that I see here? unless I be mistaken, or that my eyes do not see well, I see three of my old boon companions sitting together, *Pampirus*, *Polygamus* and *Glycion*. Certainly it is they. **Pa.** What dost thou mean thou ~~inchanter~~ ^{inchanter} with thy eyes of glass [Spectacles?] Come nearer *Eusebius*. **Po.** O very welcome *Eusebius*, save thee heartily. **Gl.** Save thee thou most honest man. **Eu.** Save you likewise all at once, my most loving Friends. What God, or what chance more lucky than a God, hath made us to meet? For none of us, I think have seen one another now in forty years. *Mercury* could not better have brought us together with his Heralds staffe. What do you do here? **Pa.** We are sitting. **Eu.** I see it, but for what end? **Po.** We stay for a Waggon to carry us to *Antwerp*. **Eu.** To the Fair? **Po.** Yes, but we are rather lookers on, than Merchants, although some of us have other business. **Eu.** I also go thither; but what hinders you, that you do not go? **Po.** We have not yet agreed with the waggoners. **Eu.** They are a rugged kind of men. But wilt thou have us to put a trick upon them? **Po.** I should have a mind to it, if I could. **Eu.** Let us make as though we had a mind to go away together on foot. **Po.** They can sooner believe that crabfish will fly, than that so ancient men will go such a journey on foot. **Gl.** Shall I give you good and wholesome advice? **Po.** Yes, do. **Gl.** They drink; which the longer they do, by so much there will be the more danger, lest in some place they throw us down i'th' dirt. **Po.** Thou must come very early in the morning, if thou wilt have a waggoner sober. **Gl.** That we may come the sooner to *Antwerp*, let us hire the waggon for us for four shillings. I think we should not stand for a little money. This charge will be recompenced with many conveniencies, we shall sit more at ease, and we shall go through this journey very pleasantly by telling stories to one another. **Po.** *Glycion* gives good counsel, that even in the waggon a pleasant companion may be in stead of a waggon, and moreover according to the Greek Proverb we shall talk more freely, not concerning a waggon, but in a waggon (*i.e.* freely). **Gl.** I have agreed with him, Let
The stage of earliness & comedians, &c. &c. &c.

Let us get into it. O brave ! Now I have a mind to be merry , having now after so great a space of time happened to see my companions whom heretofore I loved most dearly.

Eu. And me thinks I grow young again. *Po.* How many years dost thou reckon it, since we lived together at *Paris* ?

Eu. I think it is scarce less than two and forty. *Pa.* Then we seemed to be all of one age. *Eu.* So we were almost,

or if there were any difference , it was but very little. *Pa.* But now how great an inequality is there ? For *Glycion* is not old at all , and *Polyzamus* may seem to be his Grandfather.

Eu. Truly it's even so. What is the reason of it ? *Pa.* What ? either he hath left off , and stood at a stay , or the other hath out-run him.

Eu. Oh ! years linger not , although men may loyter. *Pa.* Tell me truly *Glycion* , how many years dost thou reckon , (or art thou old ?)

Gl. More than Ducks. *Po.* How many , pray thee ? *Gl.* Threescore and six. *Eu.* O verily it is *Tithon's* old age ! (i. e. thou art a fresh old man !)

as they say. *Po.* But by what means , pray thee , hast thou kept back old Age ? For thou neither hast gray hairs , nor a wrinkled skin , thy eye-sight is good , and thou hast good teeth above and below , thou hast a fresh colour , and plump body.

Gl. I will tell thee my way , if so be thou again wilt tell us thy way , whereby thou hast made thy self old so soon.

Po. I'll promise thee that I will do so. Tell me then , whether wentest thou when thou left *Paris* ?

Gl. Directly into my Country , and tarrying there almost a year , I began to consider of chusing *some* kind of life , which thing I believe is of no small moment to ones happiness ; I took notice in what every one prospered , and in what not.

Po. I wonder that thou hadst so much wit , whenas at *Paris* none was more foolish than thy self.

Gl. Then my youth required it. And yet , O honest man ! I did not all my business at this time of my own head.

Po. I did wonder at it. *Gl.* Before I did attempt any thing , I went unto one of the ancient Inhabitants , being a very wise experienced man , and very well approved of by the testimony of the whole City , and a very happy man in my judgment.

Eu. It was wisely done. *Gl.* Making use of his counsel , I married a wife. *Pa.* With a good portion ?

Gl. She had an indifferent portion , and indeed according to the Proverb suitable to my condition ; for I also had an indifferent estate.

That business truly went according to my mind. *Po.* How old wast thou then ?

Gl. Almost two and twenty years old. *Po.* O happy man !

Gl.

I am not indebted wholly to fortune for this, I would have thee know (lest thou should be at all mistaken.) *Pa.* Why so? *Gl.* I will tell thee. Other men love before they chuse, I did chuse one with judgement whom I might love, and yet I married her rather to have childred by her, than for lust. I lived with her very comfortably not above eight years. *Pa.* Did she leave thee without children? *Gl.* Nay, I have four children alive, two boyes and as many girles. *Pa.* Dost thou live a private life, or art thou in an office? *Gl.* I have a publick office, greater might have befallen me, but I chose my self this, because it had so much credit in it, as to free me from contempt, and is not subject to troublesome busineses. So neither is it such, as that any one may hit me i'th' teeth, that I live to my self, and I have also sometimes occasion to pleasure my Friends. Being contented with this, I never sought for more. But I have behaved my self in that manner in my office, as that it hath been credited by me. I account this to be more graceful than to borrow credit from the honour of an office. *Eu.* It's very true. *Gl.* Thus I have grown old among my Citizens, being beloved of all. *Eu.* But that is a very hard matter, seeing it is not spoken far amiss; *He hath no man to be his friend, that hath no man his enemy;* and that envy doth always accompany happiness. *Gl.* Envy is wont to accompany great happiness; but mean is free from it. And it hath been my continual care lest I should get for my self any profit by others disprofits. I have embraced as much as I could, that which the Greeks call freedome from employments. I have thrust my self into no businesses, but especially I have kept my self from those things, which could not be undertaken without the displeasure of many. Therefore if I must help a friend, I do do him a kindness, as that upon that account I make no man my enemy. And if any private grudge arise from ought, I either mitigate it by clearing my self, or I appease it by courtesies, or else I suffer it to die by dissembling it. I alwayes keep my self out of contention, and if any shall fall out, I chuse rather to lose some of my estate, than friendship. In other things I behave my self like a kind of *Mitio*; I speak ill of no man to his face, I look pleasantly upon all, I salute, and salute one that salutes me courteously; I crosse no mans will, I find fault with no mans custome, or deed, I esteem my self better than no man, I let every one think his own to be best. I commit to none, what I would have concealed. I pry not into others

x The discourse of Terence's "Adelphi."

others secrets; and if by chance I know of any thing, I never blab it out foolishly. I either say nothing, or speak friendly, and civilly, of those that are not present. A great part of the diffentions among men arise from the unruliness of the tongue. I neither stir up private grudges between others, nor foster them, but where ever I have opportunity, I either quench, or assuage them. I have hitherto avoided envy by these means, and have maintained the good will of my Citizens. *Pa.* Hast thou not felt a single life burdensome? *Gl.* Nothing more grievous indeed befell me at any time in my life than the death of my wife, and I could earnestly have wished that she and I might have lived together till old age, and enjoyed both our children, but seeing it otherwise pleased God, I have judged it thus to be better for us both, neither did I think that there was cause why I should torment my self with vain mourning, especially seeing it would not at all avail her being dead. *Po.* Hast thou never had a good mind to marry again, especially seeing that had fallen out so happily to thee? *Gl.* I had a mind, but I married a wife because I desired children, and I married not again for my childrens sake. *Po.* But it's a miserable thing to lie whole nights alone. *Gl.* Nothing is hard to one that hath a willing mind. Moreover consider, what conveniences also a single life hath. Some men catch from every thing, what inconvenience is in it, such an one that famous *Crates* seems to have been, in whose name the Epigram is made, numbering the evils of life. Indeed that saying pleaseth such; that *it's best not to be born*. I like *Mitrodorus* better that gathers up from every thing whatsoever good is in it, for thus ones life is made more comfortable. And I have so trained up my mind as that I neither vehemently hate, nor desire any thing. Thus it comes to pass, that if any good thing befall me, I am not overjoy'd or puff'd up; and if any thing be lost, I am not very much vexed. *Po.* Truly! thou art a Philosopher, wiser than even *Thales* himself, if so be thou canst do so. *Gl.* If any disturbance arise in my mind, (as this life of man you know bringeth many,) I forthwith cast it out of my mind, whether it be anger by an offence, or any thing else unworthily done. *Po.* But there are some injuries which would anger even the most peaceable man; such are oftentimes also the offences of household servants. *Gl.* I suffer nothing to remain in my mind. If I can help it, I do redress it; but if I cannot, I think thus; *What will it avail*

me to be vexed, when the thing will be no better? To be short. I let reason presently obtain that of me, which a little while after time would obtain. Certainly I have no so great grief of mind, which I suffer to go to bed with me. *Eu.* It's no wonder, if thou dost not grow old, who art of such a mind. *Gl.* And moreover, that I may conceal nothing from my friends; I have had an especial care, lest I should commit any villany, which might be a disgrace either to my self or my children. For there is nothing more restless than a guilty mind. And if any fault have been done by me, I go not to bed till I have reconciled my self to God. To be at unity with God, is the fountain of tranquillity, or to speak in Greek of euthymie, or quietness of mind. For they who live thus, men cannot injure them. *Eu.* dost not the fear of death trouble thee sometimes? *Gl.* No more than my birth day disquiets me. I know that I must die; that trouble of mind it may be may shorten the dayes of my life, but surely it cannot make them longer. Therefore I cast all this care upon God. I take care for nothing else but to live well and comfortably; and he cannot live comfortably, that lives not well. *Pa.* But I should grow old with irksomness, if I should live so many years in the same City, though I should chance to live at Rome. *Gl.* Indeed change of place, hath some pleasure in it; but long journeys into another Country, as perhaps they get a man experience, so they are very dangerous. Me thinks I can travel all the world over more safely in a Map, and see not a little more in Histories, than if I should pass up and down thorow all lands and seas twenty whole years after the example of *Ulysses*. I have a little Farm which is distant from the City not above two miles; there sometimes of a Citizen I become a Country man, and having refreshed my self there, I come back again into the City like an uncouth stranger; and I salute, and am saluted by my acquaintance, just as if I had come from the new found Islands. *Eu.* Dost thou not preserve thy health by Physick. *Gl.* I have nothing to do with Physicians, nor did I ever open a vein, or took pills, or drunk potions. If there arise any weariness in my body, I drive away the malady with moderate diet, or living in the Country. *Eu.* Dost thou not meddle with studying? *Gl.* Yes, I do; for the chief delight of ones life is in that; but I recreate, and do not waste my self with it. That is, I study either for delight, or for the benefit of my life, but not for vain glory. After I have eaten my meat, I am either

either delighted with learned stories, or I get one to read *to me*; nor do I ever follow my book above an hour; then I rise, and taking my Lute, walking about a little while in my bedchamber, I either sing, or repeat to my self what I have read; and if I have a boon companion by me, I rehearse it *to him*; by and by I go to my book again. *Eu.* Tell me truly, dost thou feel no inconveniences of old age, which they say are very many? *Gl.* I sleep somewhat worse, neither is my memory so good, unless I fasten a thing in it very well. I have performed my promise. I have layd open to you my cunning devises, whereby I preserve my youth; now let *Polygamus* relate as faithfully to us, how he hath made himself look so old. [*Po.* Truly I will conceal nothing from so trusty companions. *Eu.* We will not disclose what thou shalt tell us. *Po.* When I lived at *Paris*, how voluptuous I was your selves know. *Eu.* Indeed we do remember it, but we thought that thou wouldst leave those manners together with thy youth at *Paris*. *Po.* Of the many which I wantonly loved there, I brought one home with me, and her great with child. *Eu.* Into thy fathers house? *Po.* Yes, directly, but I made as though she was the wife of some friend of mine, who would come shortly. *Gl.* Did thy father believe it? *Po.* Nay but he perceived the matter within four dayes space. By and by he chid me sharply; and yet for all that in the mean time I did not refrain from feasting, dice, and other lewd tricks. To be short; When my father never left off chiding, saying, that he would maintain no such Hens at home; and now and then sorely threatning to disinherit me, I changed my dwelling, and I being a Cock removed my Hen to another place; she brought me forth some Chickens. *Pa.* Whence hadst thou means? *Po.* My mother gave me something underhand; and besides I run very much in debt. *Eu.* Were there found any such fools, as to trust thee? *Po.* There are some that trust none more willingly. *Pa.* What came of it at length? *Po.* At length, when my father went about in earnest to disinherit me, my friends interceded and made up the breach on these conditions, that I should marry one of our own Country, and divorce the *French* woman. *Eu.* Was she thy wife? *Po.* There had past between us Verbs of the *Future tense*, but there was a lying together of the *Present*. *Pa.* How was it lawful for thee then to leave her? *Po.* Afterward it was known that my *French* woman had a *French* man to her husband, whom she had a great while before forsaken. *Eu.* Hast thou then

any contract a wife made in words of the *Future tense* (I will take you) is a valid marriage.

a wife at present *Po.* ? None but her who is the eighth. *Eu.* The eighth! thou was not call'd *Polygamus* without divination. It may be that they all died childless. *Po.* Nay every one of them left me whelps at home with me. *Eu.* I had rather have so many hens, to lay me eggs at home. Art thou not weary of being often married? *Po.* I am so weary of it, as that if this eighth should die to day, I would marry the ninth the next day after to morrow. Yea, I am troubled at this, because I cannot have two or three, seeing one Cock may have so many hens. *Eu.* Truly thou Cock, I do not wonder, if thou art not fat, and that thou hast made thy self so old, for there is nothing doth so much hasten old age, as unmeasurable and unseasonable drinkings, unbridled lusts after women, and immoderate lechery. But who maintains thy family? *Po.* Some indifferent means fell to me by the death of my parents, and I work hard with my hands. *Eu.* Thou hast given over learning then. *Po.* Truly I am grown from better to worse (from horses to asses) as they say, of one skill a seven arts, I am become a workman of one trade. *Eu.* Miserable man, wast thou put to it to mourn so often, and so often to be a widdower? *Po.* I never lived single above ten daies, and alwaies my new bride drove away my old mourning. I have given you the sum of my life truly. And I wish that *Pamphirus* would declare to us the story of his life, who bears his age pretty well. For if I be not mistaken, he is two or three years older than I am. *Pa.* Truly I'll tell you, if you be at leisure to hear such a dream. *Eu.* Yea, it will be a delight to us to hear it. *Pa.* As soon as I was returned home, my father being old, forthwith began to press me to take in hand some course of life, whereby I might increase my own private stock, and after a long deliberation I liked merchandizing. *Po.* I wonder that thou wast most of all in love with this kind of life. *Pa.* I was by nature very desirous to know new things, as divers Countries, Cities, Languages, and manners of men. Methought merchandizing was most convenient for that purpose. By which things men come to get wisdom also. *Po.* Surely it's miserable wisdom, which they must for the most part purchase with great mischiefs. *Pa.* So it is. Therefore my father gave me a pretty large portion, that I might begin merchandize with good success, and gain well by it. And withal a wife was sought for me with a very large portion, but of that beauty, as might make her lovely, although she had no dowry. *Eu.* Did it succeed?

Pa.

Pa. Nay, before I returned home, both the portion and profit were both lost. *Eu.* It may be by shipwrack. *Pa.* 'Tis indeed by shipwrack; for we dashed against a rock more dangerous than any *Malea*. *Eu.* In what sea do we meet with that rock, or what is the name of it? *Pa.* I cannot tell thee the sea, but the rock hath an ill name for the destructions of very many, in Latin it's call'd *Alea* (dice) how the Grecians may call it I cannot tell. *Eu.* O thou foolish man! *Pa.* Nay but my father was more foolish, who intrusted a young man with so great a sum. *Gl.* What didst thou do afterwards? *Pa.* I did nothing, but I began to think of hanging my self. *Gl.* Was thy father so hard to be appeased? For ones estate may be repaired, and every one pardons him that makes the first venture, much more ought he to be forgiven that ventured all. *Pa.* Perhaps thou sayest true, but it h' mean time I poor man was disappointed of a wife. For the young maids parents, so soon as they knew of these beginnings, renounced alliance with me. And I was most wretchedly intrangled in love. *Gl.* I am sorry for thee. But it h' mean time what course didst thou enter upon? *Pa.* The same that one useth to do in desperate cases. My father disinherited me, I had lost my means, I had lost my wife, every one call'd me spend-thrift, prodigal, belly-god. What should I say more? I took it into serious consideration, whether I should hang my self, or thrust my self somewhere into a Monastery. *Eu.* That was cruel counsel. I know which would have been the gentler kind of death. *Pa.* Nay but which at that time I thought the crueller, I was altogether out of love with my self. *Gl.* why but many thrust themselves in thither, to live more comfortably. *Pa.* When I had got together a little provision for my journey, I withdrew my self privily a great way off from my Country. *Gl.* Whither pray thee? *Pa.* Into *Ireland*, there I became a Regular of their Order, who wear linnen on the outside, and woollen on the inside. *Gl.* Didst thou then stay all the winter among the *Irish*? *Pa.* No, but staying with them two months, I say'd into *Scotland*. *Gl.* What didst thou find fault with among them? *Pa.* Nothing but that methought their course of life was more gentle than he deserved, who was worthy of more than one hanging. *Eu.* What was appointed for thee in *Scotland*? *Pa.* There out of a linnen garment, I was put into leather among the *Carthusians*. *Eu.* Men truly dead to the world. *Pa.* It seemed so to me when I heard them sing

sing. *Gl.* What do dead men sing too? How many months
 did thou live a *Scot* among them? *Pa.* Almost six. *Gl.* O
 thy constancy! *Eu.* What gave thee a distaste there? *Pa.* Be-
 cause methought it was a slothful and delicate life. Moreover
 I light upon many there that were not very well in their
 wits, by reason of solitariness, as I think. I had but a little
 brains, I was afraid lest I might lose it all. *Pa.* Whither didst
 thou post away afterward? *Pa.* Into *France*. There I light
 upon some all in black, of the Order of Saint *Bennet*, who by *Benedict*
 the colour of their garment, shew that they mourn in this
 world: and among those, on them who in stead of an upper
 garment did wear haircloth like unto a net. *Gl.* O griev-
 ous mortification of the body! *Pa.* I lived here eleven
 months. *Eu.* What hindred that thou abode not there al-
 waies? *Pa.* Because I found more of Ceremonies there than
 of true piety. Besides I had heard that there were some, which
 were a great deal more holy than these, whom *Bernard* had
 brought into a stricter manner of life; changing their
 black garment into a white one: I lived with these ten
 months. *Eu.* What didst thou take distaste at here? *Pa.* No-
 thing, for I found these companions fit enough. But the
 Greek Proverb mov'd me,

One must either eat Snails; or eat nothing.

was therefore resolved, either not to be a Monk, or to be a
 Monk to some purpose. I had heard that there were some
 of *Bridget* her Order, heavenly men indeed, I betook my self
 to them. *Eu.* How many months didst thou live there?
Pa. The space of two daies, and yet not all that neither. *Gl.*
 Wast thou so well pleased with this kind of life? *Pa.* They
 receive none but one that presently binds himself fast to *their*
 profession. But I was not yet so mad, as to yield up my self
 easily to an halter, which I could never shake off. And as
 often as I heard the Virgins sing, it tormented my mind to
 think of the wife that was taken from me. *Gl.* What then af-
 terward? *Pa.* My mind was inflamed with the love of ho-
 nours, and my mind was no where satisfied. At length
 talking about, I light upon some who carry the Cross be-
 fore them. This sign forthwith pleased me well; but the
 variety of it stayed my choice, some carried a white one, some
 a red one, some a green one, and others a party-coloured one:
 some a single one, others a double one, some one that was

Q

twice

twice double, others *had* one made after this fashion, another after that. I that I might leave nothing untried, carried almost all the fashions; But I found in very truth, that there is a great deal of difference between carrying a cross on the gown or coat, and carrying *one* in the heart. At length being wearied with seeking out *after things*, I thought thus with my self: that I may at once attain unto all holiness, I will go to the holy Land, and come home again full of holiness.

Pa. Didst thou go thither? *Pa.* Yes. *Pa.* Whence hadst thou provision for thy journey? *Pa.* I much wonder that now thou thinkest on at last to ask me that, and that it was not enquired after long before this. But thou knowest the Proverb, *An artist can live in any Country.* *Gl.* What trade didst thou profess? *Pa.* Palmistry. *Gl.* Where didst thou learn it? *Pa.* What matters that? *Gl.* Of what Master? *Pa.* Of that master that teacheth every thing, *that is*, my belly. I prophesied things past, to come, and things present. *Gl.* And didst thou know them? *Pa.* No, not at all. But I did guess confidently, and that safely too, namely, having first took my hire. *Pa.* Was so ridiculous a trade able to maintain thee? *Pa.* Yes that it was, and that with two servants too. There are so many foolish men and women every where. Nevertheless when I went to *Jerusalem*, I put my self among the followers of a certain very rich Noble man, who, being seventy years old, said that he could not die peaceably unless he had first gone to *Jerusalem*. *Eu.* And had he left his wife at home? *Pa.* Yes, and six children too. *Eu.* O wickedly godly old man! And didst thou return holy from thence? *Pa.* Shall I tell thee the truth? Nay somewhat worse than I went. *Eu.* As far as I perceive thou lost the love of Religion. *Pa.* Nay but it was more increased. Therefore coming back into *Italy*, I gave my self to warfare. *Eu.* Yea, didst thou seek for Religion in War, than which there is nothing that can be more wicked? *Pa.* It was an holy warfare. *Eu.* It may be against the *Turks*. *Pa.* Nay it was something more holy, as some did publish at that time. *Eu.* What was it? *Pa.* *Julius* the second made war against the *French*. Furthermore, even the experience which I had of many things made warfare more acceptable to me. *Eu.* Of many, but evil things. *Pa.* I found so afterward. And yet I endured more hardship here than in the Monasteries. *Eu.* What didst thou then afterward? *Pa.* Now my mind began to waver, whether I should take up Merchandizing a-

gain which I had left off for a time, or I should pursue Religion flying from me. In the mean while it came into my mind, that I might joyn each with other. *Eu.* What that thou mightest at one time be both a Merchant and a Monk? *Pa.* Why not? The Orders of the *begging Friars* are most Religious, and yet there is nothing more like to Merchandizing. They often run to and fro thorow all lands, and seas they see many things, hear many things, go into all houses of mean people, Noble men, and Kings. *Eu.* But they do not sell things for gain. *Pa.* Yes, oftentimes with better success than we do. *Eu.* What kind of these didst thou chuse? *Pa.* I tried all sorts. *Eu.* Did none like thee? *Pa.* Yes, they all pleased me very well, if I might have exercised merchandise. But I did well consider, that I must a long time take great pains in the *Quire*, before I could be intrusted with merchandizing. And now I began to think of hunting after an Abbatship, but in the first place *Delia* doth not favour all men in this business, and oftentimes the seeking after it is tedious. Therefore when I had spent eight years after this manner, when newes was brought that my father was dead, returning home, by my mothers counsel I married a wife, and fell again to my old Merchandizing. *Gl.* Tell me, seeing that so often ever and anon thou didst take a new habit, and as't were wast transformed into another kind of creature, how couldest thou preserve thy honesty? *Pa.* Why not as well as they, who in the same Comedy sometimes represent the person, and sometimes another? *Eu.* Tell us truly, seeing thou hast had experience of every kind of life, which dost thou most of all approve of? *Pa.* All things suite not all men, none pleaseth me better, than this which I have followed. *Eu.* Yet for all that Merchandizing hath many inconveniences. *Pa.* It's true; but seeing there is no kind of life without all inconveniences, I carefully manage this employment which hath befallen me. But now there remains *Eusebius*, who will not be loth to lay open some scene of his life to his friends. *[Eu.]* Yea, the whole Comedy, if you please; or it hath not many Acts. *Gl.* It will be very acceptable to us. *Eu.* After I was returned into my Country, I consulted with my self a year, what kind of life I should be willing to embrace; and withal I thorowly tried my self to what kind of life I was most inclined to, and fit for. In the meantime there was offered to me a Prebendary, as they call it; of a pretty great revenue, I accepted of it. *Gl.* This kind of

life is commonly ill spoken of. *Eu.* Methinks it is very much to be desired as the world goes. Do you think it to be an ordinary happiness, that so many conveniencies should be given to a man on a sudden, as't were from heaven, preferment, comely houses, and well furnished, large yearly revenues, a worshipful Society, and moreover a Church, where if thou hast a mind, thou maist be employed in serving God? *Pa.* I was offended there at their excess, and the ill name of their Concubines, besides that many men of that sort hate learning.

Eu. I mind not what others do, but what is my duty to do, and I associate my self with the better sort, if I cannot make others better. *Pa.* Hast thou lived alway in'that kind of life?

Eu. Yes alway, except that in the whilest at the first, I lived four years at *Padua*. *Pa.* For what cause? *Eu.* I divided those years in such a manner, as that I bestowed a year and an half in the study of Physick, the rest of the time in the study of Divinity. *Pa.* Why didst thou that? *Eu.* To the intent that I might the better govern both my mind and body, and sometime also do good to my friends. For I preach also sometimes as my wit serves me. Thus I have hitherto lived very quietly, being content with one living, not seeking for any other promotion besides, and I would refuse it although it were offered me. *Pa.* I wish we could know what the rest of our companions do, with whom we were then well acquainted.

Eu. I can rehearse somethings of some of them, but I see that we are not far from the City, wherefore, if you please, we will go together into the same Inn, there we will discourse largely concerning the rest at our leisure. [*Hagonitto*, a Waggoner.] Thou one-eyed *Buzzard*, How didst thou get such a pitiful load? [*Henry* a Waggoner.] Nay but thou *Russian*, whither dost thou carry those strumpets? *Hu.* Thou shouldest throw those feeble old men somewhere into a thicket of nettles to get them into an heat. *He.* Nay but have thou a care of that company, that thou throw them headlong somewhere into a deep pool, to cool them, for they are over hot. *Hu.* I use not to throw down my load. *He.* No! why but I saw thee lately throw six *Carthusian Monks* down into the dirt in such a manner, as that instead of white they got out black, and thou ith' mean time fell a laughing, as if thou hadst done well. *Hu.* And good cause why: for they were all asleep, and added a great weight to my waggon. *He.* But my old men have notably lightened my waggon, continually chatting all the journey through, I never saw better

Hu. Yet for all that, thou art not wont to be delighted with such. *He.* But these are honest old men. *Hu.* How knowest thou that? *He.* Because they made me drink notable good Ale three times by the way. *Hu.* Ha, ha, he! So they are honest to thee.

The Rich-begging Franciscans.

Conradus. Bernardinus. Pastor. Pandocheus. Vxor.

Co. **V**Vhy but hospitality becomes a Pastour. *Pa.* I am a pastour of sheep, I do not love wolves. *Co.* But it may be thou dost not alike hate whores. But pray thee for what desert, canst thou not thus abide us, that thou dost not so much as vouchsafe to harbour us in thy house? for we will not be chargeable to thee for our supper. *Pa.* I will tell you, because if you should see any hen or chickens in my house, I should be slandered among the people to-morrow at the sermon, you use to return this requital for being entertained. *Co.* We are not all such. *Pa.* Be you what you will, I would scarcely trust Saint Peter, if he should come to me in such an habit. *Co.* If thou art so resolved, at least shew us another Inn. *Pa.* There is a common Inn in this street. *Co.* What sign hath it? *Pa.* You will see on a sign hung up, a dog putting his head into th' *Pottage* pot, this is done in the Kitchen; at the Counter, there sits a wolf. *Co.* It's an unlucky sign. *Pa.* Much good may it do you. *Be.* What kind of pastour is this? one might be famish'd for all him. *Co.* If he feed his sheep no better than he doth us, they must needs be very lean. *Be.* In adversity there is need of good advice. What shall we do? *Co.* We must set a good face on't. *Be.* Indeed it's no boot to be shamefac't when necessity constrains. *Co.* Well, Saint Francis will help us. *Be.* That's according to fortune. *Co.* We will not tarry at the door for *Pandocheus* his answer, but we will directly crowd into the stove, and will not easily suffer our selves to be thrust out. *Be.* O what a bold deed is that! *Co.* It's better to do thus, than to pass all the night in the open air and be starved with cold. It h' mean time put up

modesty in thy budget, and take it out again to morrow when thou shalt see occasion. *Be.* Indeed the thing it self induceth us to do so. *Pa.* What kind of creatures have I got here? *Co.* The servants of God, Saint *Francis* his sons, honest men. *Pa.* Whether God be delighted with such servants or no, I know not, I am not willing to have many at my house. *Co.* Why so? *Pa.* Because for eating and drinking you are more than men, but you have neither hands nor feet to labour. Ho, ho, are you Saint *Francis's* sons? You use to say that he was *chast*. And hath he so many sons? *Co.* We are sons of the spirit not of the flesh. *Pa.* He was an unhappy father! for that which is the worst thing in you, is your mind, ye are too strong in body, and truly you are in better plight in that part, than is expedient for us, who maintain a wife and daughters. *Co.* It may be that thou suspectest us to be of that sort, who degenerate from the order of their Progenitor, we are *Observants*. *Pa.* Therefore I will *observe*, lest you do me any damage. For I hate that kind worst of all. *Co.* Wherefore, pray thee? *Pa.* Because you carry teeth, but you carry no money about with you. This kind of guests is very unwelcome to me. *Co.* But we take pains for you. *Pa.* Shall I show you how you take pains. *Co.* Show us. *Pa.* Look on the picture next on the left hand: there you see a Fox preaching, but behind him a Goose puts forth her neck out of his hood. Again you see a Wolf absolving one that hath confessed, but a part of a sheep hid under his garment sticks out. You see an Ape sitting by a sick man, in a Franciscan's habit, he carries a Cross before him in one hand, and hath the other in the sick man's purse. *Co.* We deny not but that Wolves, Foxes, and Apes go in this habit, and we confess moreover, that Swine, Dogs, Horses, Lions, and Cockatrices wear it; but besides the same garment covers many honest men: as a garment makes no man better, so it makes none worse. Therefore it is an unreasonable thing to judge of any one by his garment: otherwise thy garment, which thou sometimes wearest, were to be detested, which covers many thieves, murderers, enchanters, and adulterers. *Pa.* I will not pass for your garment if you pay the reckoning. *Co.* We will pray to God for thee. *Pa.* And I again for you, recompensing one pains with another. *Co.* Why but thou must not take of all comers. *Pa.* Why do you make conscience to touch money. *Co.* Because it's contrary to our profession. *Pa.* And so it is contrary to my profession to entertain a guest for

for nothing. *Co.* But our rule restrains us from touching money. *Pa.* But my rule commands the contrary. *Co.* Where is thy rule? *Pa.* Read these verses.

*Thou guest who here thy belly full hast got,
Haste not to rise, till thou hast paid thy shot.*

Co. We will put thee to no charges. *Pa.* But they who put me to no charges, I get nothing by them. *Co.* God will abundantly requite thee, if thou shalt do us any good turn. *Pa.* I cannot maintain my family with such words. *Co.* We will thrust our selves up close into a corner of the stove, and will not be troublesome to any one. *Pa.* This stove entertaineth no such men. *Co.* Dost thou thus thrust us out, it may be to be devoured by Wolves this night? *Pa.* One Wolf eats not another, nor one Dog another. *Co.* Thou wouldst be cruel if thou shouldst do thus to *Turks*, what manner of men soever we be, yet we are men. *Pa.* Your words are to no purpose. *Co.* Thou dost pamper thy body delicately, lying along without clothes behind the stove; and thou thrustest us out who shall be starved with the nights cold, although the wolves devour us not. *Pa.* So *Adam* lived in Paradise. *Co.* He did so, but innocent. *Pa.* And I am innocent. *Co.* It may be when the first syllable is taken away. But look to it, if thou thrust us now out of thy Paradise, lest God receive thee not into his. *Pa.* Good words pray thee. *Vx.* Husband make amends at least with this good deed, for thy so many evil deeds, suffer these men to lodge in our house this night, they are honest men, thou wilt find hereafter that thou wilt gain more by it. *Pa.* See here's an intercessour! I suspect that you have agreed among your selves; I do not very willingly hear from a woman this commendation of an honest man. *Vx.* Away! its not so, but consider how often thou hast sin'd at dice, by drunkenness, brawlings, fightings, at least purchase the pardon of thy sins by this deed of charity, and thrust them not out of doors, whose company thou wilt wish when thou art dying. Thou oftentimes entertainest scoffers, and flouters, and dost thou thrust these men out of doors? *Pa.* How come we by this preacherefs? Go thy ways, and look to thy business in the kitchen. *Vx.* I'll do that too. *Be.* He grows calm, and takes a shirt, I hope that all will be well. *Co.* And the boys spread the table. It's well, that no guests come, otherwise we should have been driven

driven away. *Br.* It hath fallen out luckily, that we brought a little bottle of wine with us from the next Village, and a roasted leg of lamb, otherwise, as far as I perceive, he would not have bestowed so much as hay on us. *Co.* Now the boyes are set down, let us sit down at the tables side, yet so, that we trouble none. *Pa.* I think that you are to be blamed that I have never a guest this day, besides my own household folk, and you that I can gain nothing by. *Co.* If this hath not often fallen out, blame us. *Pa.* Oftener than I could wish. *Co.* Take thou no thought, Christ is yet alive, who will not forsake his *servants*. *Pa.* I have heard that you are Gospel men; and the Gospel forbids that scrip, or bread should be carried on the way: You have sleeves instead of a pouch, as I perceive, and you carry not only bread about, but also wine and fine joynts of meat. *Co.* Take part with us if thou pleasest. *Pa.* My wine in comparison of that, is but dead wine. *Co.* Taste of our meat too: for we have more than will serve us. *Pa.* O happy beggars! my wife boyled nothing here this day, besides Coleworts and reasty Bacon. *Co.* Let us exchange some of our cheer, if thou pleasest. For it is no matter to us what we eat. *Pa.* Why do you not then carry Coleworts and dead wine about with you? *Co.* Because they with whom we dined to day, had more mind to thrust these things upon us. *Pa.* Did you dine on free cost? *Co.* Yes, and they gave us thanks too, and laded us when we came away with these things to bring away with us. *Pa.* From whence come you? *Co.* From *Basil*. *Pa.* O strange! from so far off? *Co.* It's even so. *Pa.* What kind of men, pray ye, are you, which wander thus about, without an horse to carry you, without money, without attendance, without weapons, and without provision of victuals. *Co.* Thou see'st an example, such an one as 'tis, of a Gospel life. *Pa.* Methinks it is the life of vagabonds, that wander up and down with a little net. *Co.* The Apostles were such vagabonds, and the Lord Jesus was such an one also. *Pa.* Art thou skill'd in the art of Palmistry? *Co.* No not at all. *Pa.* How dost thou get thy living then. *Co.* From him that hath promised it. *Pa.* Who is that? *Co.* He who haith said, *Do not ye be careful, all these things shall be added to you.* *Pa.* He hath promised, but it is to those who seek the Kingdom of God. *Co.* We do that as we are able. *Pa.* The Apostles were renowned for their miracles, they healed the sick, no wonder that sustenance was afforded them every where,

where, but you can do no such thing. Co. We could if we were like the Apostles, and if the business did require a miracle. But miracles were given for a time to unbelievers, now there is nothing needful but a godly life. And oftentimes it's better to be sick than well, it's often better to die, than to live. Pa. What do you do then? Co. What we are able to do, according as every man hath a gift given him from heaven, we comfort, exhort, admonish, reprove, when occasion shall offer it self, and sometimes we preach too, if so be in any place we find dumb paupers: if we have no opportunity to do good, we endeavour that we hurt no man by deeds, or word. Pa. I wish thou wouldst preach to us to morrow. For it is an holy day with us. Co. To what Saint? Pa. To *Anthony*. Co. He was indeed a good man, but how comes it to be an holy day? Pa. I will tell thee, this street hath many Swineherds in it, by reason of a neighbouring wood wherein grow many acorns, and they are persuaded that the care of that kind of cattle is committed to *Anthony*, and therefore they worship him, lest being neglected he should be enraged against them. Co. I wish they did truly worship him. Pa. How is that? Co. He worshippeth the Saints most devoutly, whose ever doth imitate them. Pa. All this street to morrow will ring with drinkings, dancings, sports, brawlings and fightings. Co. The heathen did worship their *Bacchus* on this manner heretofore. And I wonder, that *Anthony* being thus worshipped, doth not rage against the men who are more foolish than the very cattle. What manner of Minister have you? a dumb, or a wicked one? Pa. What an one he is to others, I know not: he is a very good one for me. For here he drinketh whole daies together, and there is none that brings with him more, or better pot-companions, to my great profit. And therefore I much wonder that he is not heard at this time. Co. We have found by experience that he is no courteous man. Pa. What's this I hear? have you spoken to the man? Co. We intreated him for entertainment at his house, and he drove us away from his door just like wolves, and bad us come hither. Pa. Ha, ha! now I perceive what the matter is. Hence it is that he would not be here, because he knew that you would be here. Co. Is he dumb? Pa. Dumb? There is none lower in the stove than he, and he roars out stoutly in the Church: I never heard him preach. But what need more words? you yourselves have perceived, as I understand, that he is not dumb. Co. Is he well skill'd in the holy

holy Scriptures? *Pa.* He saith that he is very well skilled *in them*, but whatsoever he hath learned of such matters, he learnt it in private confession, so that it is not lawful to publish it to others. To be short, Like people, like Priests, and indeed they are very well matched. *Co.* It may be he will not suffer one to preach. *Pa.* I do promise that he will suffer you, but on this condition, that thou dart out nothing against him, as many of you use to do. *Co.* They are given to an evil custom, who use to do so, I admonish the Pastour privately, if he offend in any thing, what is to be done more, is the office of the Bishops. *Pa.* But such birds do seldom fly hither. Truly I see that you are honest men. But what is the meaning of that variety of habits? For many by this very thing judge you to be bad men, because you are clothed in this manner. *Co.* How comes that to pass? *Pa.* I know not, unless because there be found many such. *Co.* Many judge us to be holy for this very thing, because we go in this habit, they are both in the wrong, but yet they ~~err~~ more humanely who think well of us for our habit, than they that think ill. *Pa.* Be it so. But pray thee, what use is there of so many different ones? *Co.* What dost thou think? *Pa.* Merethinks there is none, unless in pompous *showes*, or in wars; for in processions there are carried about divers representations of Saints, of Jews, and Heathens, and we distinguish these by their several habits. And in war, diversity of habits would do thus much, that every company might follow their own ensign, and there might not be a confusion of ranks. *Co.* Thou sayest well, and this is a soldier-like garment. We each of us follow his own Captain, but we all fight under one General, which is Christ. But there are three things to be lookt at in a garment. *Pa.* Which are they? *Co.* Necessity, use, and comeliness. Why do we eat meat? *Pa.* Lest we should die with hunger. *Co.* So we must sometimes wear a garment lest we should be starved with cold. *Pa.* I confess it. *Co.* This garment doth that better than thine doth, for it covers both the head, and neck, and shoulders, whence there is most danger. Use requires divers kinds of garments. A short one is convenient for one that will ride, a long one for one that is void of business, a thin one in summer, and a thick one in winter. There are some at *Rome* who change their garment thrice every day, in the morning they wear one lined with furs, a little before noon they take a single one; again a little before night one somewhat thicker: but

all

all have not change of garments, therefore this garment was invented being alone fit for very many uses. *Pa.* Why so? *Co.* If the North wind blow, or the sun be hot, we draw the hood over us: If the heat offend, we let it hang down upon our back, if we are to take our rest, we let down our garment: if we be to walk, we hold it up, or else tuck it up. *Pa.* He was no fool whosoever invented it. *Co.* And this is of an especial concernment to an happy life, that a man accustom himself to be content with a few things, otherwise if we shall begin to humour our fancies and affections, we shall never have done. But no garment could have been invented which alone could be so many ways serviceable. *Pa.* I am of thy mind. *Co.* Now let us consider comeliness. Tell me in earnest, if thou shouldst put on thy wives garment, would not all say, that thou dost that which is not comely? *Pa.* They would say that I were mad. *Co.* What wouldst thou say, if she should put on thy garment? *Pa.* Perhaps I should not give her ~~an ill~~ word, but ~~I should~~ *cut her* *with a cudgel*. *Co.* Why but it makes no matter what garment thou wearest? *Pa.* In this it is of very great concernment. *Co.* It's no wonder. For even the laws of heathens do punish a man and woman, if they shall put on the habit of the contrary sex. *Pa.* And there is good reason for it. *Co.* Well, what if an old man of fourscore, should wear the habit of a young man, that is fifteen years old, or on the contrary, if a young man should wear an old man's garment, would not all say that it is a thing that deserves beating with a cudgel? Or if an old woman should be dressed up like a young girl, and so on the contrary? *Pa.* It's true. *Co.* In like manner if a lay person put on the habit of a Priest, and on the contrary a Priest of a lay man. *Pa.* Both of them would do that which did not become them. *Co.* What if a private man should wear the ornament of a Prince, or a private Priest of a Bishop, would he do that which is unseemly? *Pa.* Yes. *Co.* What if a Citizen should put on the habit of a Soldier, and wear feathers, and other ensigns of a *Thraconical* folly? *Pa.* He *X* would be laught at. *Co.* What if among Soldiers an *English* *man* should carry a white Cross, an *Helvetian* a red one, a *French* man a black one? *Pa.* He would do impudently. *Co.* Why then dost thou wonder at this our habit? *Pa.* I know what difference there is between a private man, and a prince, between a man and a woman: I know not what difference there is between a Monk, and no Monk. *Co.* What difference *X* is between a *Thraconian* *Terence's* *Servant* *is a blustering soldier.* *Terence's* *Servant* *is a blustering soldier.*

ence is there between a poor man and a rich man? *Pa.* Riches. *Co.* And yet it would be an unseemly thing, if a poor man should be clothed like a rich man. *Pa.* It's true, as rich men are commonly dress'd up now a daies. *Co.* What difference is there between a fool and a wise man? *Pa.* Somewhat more than *there is* between a rich man and a poor man. *Co.* Are not fools clothed otherwise than they that have their wits? *Pa.* I know not what *habit* becomes you, notwithstanding your habit differs but a little from their habit, if one put *asses* ears, and little bells to it. *Co.* That indeed is wanting. And we are the fools of this world, if so be we are indeed what we profess. *Pa.* What you are I know not; this I do know, that there are many fools wearing *asses* ears and little bells, who are wiser than those, who wear caps stuf't with furs, hoods, and other badges of wise men. Therefore methinks it is a very foolish thing, that wisdom should be shown openly by the garment, rather than in very deed; I have seen one who was worse than a fool, who did wear a garment even down to his heels, and a hood of a *magister noster*: he had a countenance too, which might seem to be the countenance of a reverend Divine: He disputed before all not without a shew of gravity, but he was no less a sport to Noble men than any other fool, for he excell'd them all in a kind of folly. *Co.* What wouldest thou have then, that a Prince who makes sport with a fool, should change clothes with him? *Pa.* Perhaps the decency, which thou speakest of, might sometimes require this, if one would represent by the garment whatsoever is in the mind. *Co.* Thou indeed puttest me hard to it, but yet I think that it is not without cause that fools have their garment put on them. *Pa.* For what cause? *Co.* Lest any one should hurt them, if they shall say or do any thing foolishly. *Pa.* I will not say i'th' meantime, that that thing rather provokes any one to do them injury, so that oftentimes of fools they become mad men. And I do not see cause why, seeing that a mad Oxe which shall kill a man, or a Dog, or Sow which shall kill an infant, are punished; that a fool who shall commit more mischievous villanies, should be suffered to live excused by his folly. I very much desire to know this, why you are distinguished from other men by your habit. For if every cause be sufficient for *men to wear* a different habit, a Baker ought to be attired otherwise than a Fisherman, a Shoemaker otherwise than a Taylor, an Apothecary otherwise than

a Vint-

a Vintner, a Carter otherwise than a Mariner. If you be Priests, why are you clothed after another manner than other Priests, if ye are Lay-men, why do you differ from us? *Co.* We Monks were heretofore nothing else than the purer part of lay-men : and this was the difference between a Monk and another lay-man, which is now a daies between a thrifty and an honest man that maintains his family by his handy labour, and a robber by the high way, that flaunts it out by what he gets by robberies ; After that the Pope of Rome put his honours upon us, the habit got dignity from us, which now belongs neither to lay-men nor priests ; but yet for all that Cardinals and Popes heretofore were not ashamed of this habit how mean soever it is. *Pa.* But pray thee at length whence is that decency taken ? *Co.* Sometimes from the very nature of things, and sometime from the custom and opinion of men. Would not all men judge it a foolish thing, if any one should be clothed with an ox's hide in that manner, that the horns should stand out aloft upon his head, and the taylor should trail on the ground ? *Pa.* Indeed it would be ridiculous. *Co.* Again, if one should have a garment, which should cover the face and hands, and leave the privities bare ? *Pa.* That is a great deal more odious. *Co.* They were taken notice of, even by heathen writers, for it, who wore thin garments which were unseemly even for women. For it is more modest to go naked, as we found thee in the fove, than to wear a garment that may be seen therow. *Pa.* I think that all this matter concerning apparel doth depend upon mens custom and perswasion. *Co.* Why so ? *Pa.* It's not many days since some lodged here, who reported that they had travelled over divers Countries which were lately discovered, and which we cannot find in the Maps of ancient Cosmographers. These men related that they came into a certain Island of a very temperate air, where it was counted a very great disgrace to wear clothes. *Co.* It may be those people lived like brute beasts. *Pa.* Nay but, as they said, they lived a very civil life. They were governed by a King, and went with him to work in the morning, not above an hour even every day. *Co.* What work did they do ? *Pa.* They pulled up a kind of roots, which they have instead of wheat, and both more toothsome, and more wholesome than wheat : which so soon as they have done, they go back again every one to his own business, and every one do, what they have a mind to. They bring up
their

their children religiously, they avoid and punish heinous offences, but none more severely than adultery. *Co.* With what punishment? *Pa.* They pardon the women, they indulge the sex that, but when men are found guilty of adultery, this is their punishment, to go abroad all their life long, having their privy members covered with a cloth. *Co.* O it's a fore punishment! *Pa.* Why custom hath made them think that this is the most grievous punishment. *Co.* When I consider what a power custom hath, I am almost of thy mind. For if a man had a mind to disgrace a thief or a murderer as much as it's possible, were it not sufficient, if he should cut his skirt off above his buttocks, and if he should put wolves skins upon his privy members hanging out after a beastly manner, and should make his stockings of divers colours, and should slash all his doublet and breeches, making as't were a net of his garment, should make his shoulders and breast bare, should shave some of his beard with a razor, and let some of it grow, and turn some of it up, should shave the hair of his head, and put a cap on his head, slash it all over, with a great bunch of feathers, and should enjoin him to go abroad into company in this manner. Would he not disgrace the man more, than if he should put a fools hood on him, with very long ears and bells? And yet for all that Soldiers of their own accord do attire themselves on this fashion, and think themselves brave fellows, and find some who think this to be a gallant fashion, whenas there is nothing that can be fuller of madness. *Pa.* Yea there are some citizens of good credit, who follow this fashion as much as they can. *Co.* Why but if any one should endeavour to imitate the *Indians* in their attire, who are clothed in birds feathers, would not all the children think that he were mad? *Pa.* Yes, surely. *Co.* Why but that which we wonder at hath a great deal more madness in it than that. Therefore as it is true, that there is nothing so foolish, which custom doth not make comely, so it cannot be denied, but that there is a kind of comeliness in garments, which is alwaies seemly among well advised and discreet persons, and again there is an uncomeliness which ought to seem uncomely by all that are wise men. For who doth not laugh, as often as he seeth women loaden with a long train of a gown, who measure the nobleness of their stock by the length of their train? Although herein it is no shame to imitate some Cardinals in their gowns only. And yet custom is so forceable a thing, that this or that person hath

hath not the liberty to change that which is taken up as a custom. *Pa.* We have said enough of custom. But tell me thy mind, whether dost thou think it better that Monks should not differ, or differ from other men in their attire? *Co.* Truly I think that it is a more honest and christian thing, not to judge of any one by his apparel, so that it be honest and comely. *Pa.* Then why do not you throw away your hoods? *Co.* Why did not the Apostles forthwith eat any kind of meats? *Pa.* I cannot tell, do thou tell me. *Co.* Because a prevailing custom hindred them. For that which is deeply rooted in mens minds, and hath by much custom been a long time confirmed, and as't were is become natural, cannot be taken away on a sudden without great disturbance of humane tranquillity: but it must be removed by little and little in that manner, as the man pulled out the hairs of the horses taile. *Pa.* I could bear with it, if all Monks had one habit: who can endure so many differences? *Co.* Custom which bringeth in every thing, hath brought in this mischief. *Bennet* invented not a new habit, but that which he together with his followers then used, was the habit of a sincere and honest lay-man. Neither did *Francis* invent a new fashion, but this was the garment that poor men and country folk *did wear*. Posterity added some things, and turned the thing into superstition. Do we not see even at this day, old women retaining the attire of their time, which differs more from the habit of these times, than my habit differs from thine? *Pa.* We do see it. *Co.* Therefore when thou seest this habit, thou seest a relique of antiquity. *Pa.* Hath your habit then nothing else of holyness? *Co.* Nothing at all. *Pa.* Some brag that these habits were before reveal'd to them from heaven, by the holy Virgin *Mary*. *Co.* These are mens fancies. *Pa.* There are some who are past all hope that they can be recovered from a disease, unless they put on a *Dominicans* hood; nay who will not so much as be buried, unless in a *Franciscans* garment. *Co.* Those who counsel them to these things, are either catchpoles, or else fools: and they are superstitious that believe them. God doth as well know a knave in a *Franciscan's* as in a souldiers habit. *Pa.* But birds have less variety of feathers, than you of habits, *Co.* Is it not therefore an excellent thing to imitate Nature? but it's more excellent to go beyond her. *Pa.* I wish you did excel them also in the variety of their bills. *Co.* But go to, I will defend the variety also if thou'lt give me leave. Is not a *Spaniard* clothed after one

see Lecter's "European Monks".

one fashion, an *Italian* after another, a *French* man after another, a *German* after another, a *Grecian* after another, a *Turk* after another, a *Saracen* after another? *Pa.* Yes, they are. *Co.* And how great a variety of garments is there in the same Country even among men of the same sex, age, and degree? How much differing an habit one to another have a *Venesian*, a *Florentine*, a *Roman*? And all these in *Italy* alone. *Pa.* I believe thee. *Co.* From hence our variety also came. *Dominick* took his habit from the honest husbandmen of that part of *Spain* wherein he lived: *Bennet* took his from the country people of that part of *Italy*, in which he lived: *Francis* took his from the husbandmen of a part different from both, and and so likewise of the rest. *Pa.* Therefore as far as I see, you are no holier than we are, unless ye live more holily. *Co.* Nay we are worse than you, seeing, if we live ungodlily, we more grievously offend the minds of simple people. *Pa.* Is there any hope of us, who have neither founder, nor habit nor rule, nor profession? *Co.* Thou hast, honest man! look to it that thou keep them. Ask of thy Godfathers, what thou didst profess in thy Baptism, what garment thou receivedst there, and dost thou want an humane rule, who hast professed a Gospel rule? Dost thou want a man to be thy Patron, who hast Jesus Christ for thy Patron? When thou didst marry thy wife, didst thou profess nothing? Consider what thou owest to thy wife, what to thy Children, what to thy family, and thou wilt perceive that thou hast a greater burthen upon thee, than if thou shouldst profess *Francis* his rule. *Pa.* Dost thou think that any Inn-keeper goeth to heaven. *Co.* Why not? *Pa.* There are many things done and spoken in this house, which are very unsuitable to the Gospel. *Co.* What are they? *Pa.* One drinks to excess, another talks filthily, some brawl, some slander, to conclude, whether other things be honest or no, I know not. *Co.* Herein thou must prevent them as much as thou canst: if thou canst not, however do not thou maintain, nor provoke these wickednesses for thy gaires sake. *Pa.* Now and then I am deceitful in my wine. *Co.* How so? *Pa.* When I perceive that they have drunk too much, I mix a great deal of water with it. *Co.* That's a less fault, than if thou should sell to any wine adulterated with dangerous drugs. *Pa.* Tell me in earnest, how many daies hast thou been in this thy travail? *Co.* Almost a month. *Pa.* Who takes care of you in the mean time? *Co.* Are not they well lookt to who have a wife, children, parents, and kinsfolks?

Pa.

Pa. Oftentimes they are. *Co.* Thou hast but one wife, we have an hundred; Thou but one father only, we an hundred: thou but one only house, we an hundred: Thou hast but a few children, we have abundance. Thou hast but a few kinsfolks, we have a great many. *Pa.* How so? *Co.* Because spiritual kindred is of a larger extent, than fleshly, and so Christ hath promised us, and we find that true which he hath promised. *Pa.* Verily thou hast carried thy self as a very delightful guest to me. Let me never stir, if I had not rather have this discourse with thee, than to drink together with my Pastour. Thou shalt vouchsafe to preach to the people to-morrow: and if hereafter thou shalt chance to travel this way, take notice that here is a room ready for thee. *Co.* What if others come? *Pa.* They shall not be unwelcome, so they be like thee. *Co.* Better, as I hope. *Pa.* But among so many bad ones, how shall I distinguish? *Co.* Ple tell thee in few words, but in thy ear. *Pa.* Tell me. *Co.* --- *Pa.* I will remember, and do so.

Of the Abbat and learned Woman:

Antromius. Magdalia.

An. **V**hat household stuff do I see here? *Ms.* Don't you see what is handfom? *An.* I know; not how handfom, surely that which is unbecoming both a girle and a matron. *Ms.* Wherefore? *An.* Because all places are full of Books. *Ms.* Hast thou who art so old, and moreover an Abbat, and a Courtier, never seen books in Noble womens houses? *An.* I have seen some, but written in *French*, I see here Greek and Latin. *Ms.* Do books only that are written in *French*, teach men wisdom? *An.* But this becomes Noble women, to have somewhat wherewith they may pleasantly pass away their spare time. *Ms.* Is't lawful for Noble women only to be wise and live comfortably? *An.* Thou dost not well put *these two* together, *viz. to be wise, and to live comfortably.* It is not for women to be wise, but it belongs to Noble women to live comfortably. *Ms.* Doth it not belong to all to live well? *An.* I think it doth. *Ms.*

Antromius. Magdalia. And
of bypasses. - said as.

And how can one live comfortably that lives not well? *An.* Yea, but how can one live comfortably that doth live well? *Ma.* Then thou approvest of them that live viciously, if so be they live pleasantly. *An.* I think that they live well, who live pleasantly. *Ma.* But whence comes that delightfomness, from outward things, or from the mind? *An.* From outward things. *Ma.* O witty Abbot! but blockish Philosopher! Tell me what things dost thou measure comfortableness by? *An.* By sleep, feasts, a liberty to do what thou wilt, money, and honours. *Ma.* But if God give wisdom over and above to these things, wilt thou then live comfortably? *An.* What dost thou call wisdom? *Ma.* That is to say, if thou shouldest understand that a man is not happy, unless it be in the good things of the mind, and that riches, honours, and parentage, do neither make one happier, nor better. *An.* Away with that wisdom. *Ma.* What if it be more delightfom to me to read a good Authour, than it is to thee, to hunt, drink, or to play at dice, shall I not seem to live comfortably? *An.* I should not live so. *Ma.* I do not ask thee, what delights thee most, but what thou oughtest to delight in. *An.* I would not have my Monks too often at their books. *Ma.* But my husband does very much approve of it. But wherefore, pray thee, dost thou not like this in thy Monks? *An.* Because I find by experience that they are the less dutifull. They answer me saucily out of the Decrees, Decretals, out of *Peter*, and out of *Paul*. *Ma.* Dost thou then command those things which contradict *Peter* and *Paul*? *An.* What they teach I know not; but yet for all that, I do not love a Monk that answers saucily, neither would I have any one of mine to be wiser than I am. *Ma.* That may thus be avoided, if thou dost thy endeavour to be very wise. *An.* I have no leisure. *Ma.* How so? *An.* Because I am not at leisure. *Ma.* Art thou not at leisure to be wise? *An.* No. *Ma.* What hinders thee? *An.* Long prayers, the care of my private business, hunting, and the trimming up of my Palace! *Ma.* What dost thou think these things better than wisdom? *An.* Use hath so brought it to pass. *Ma.* Now tell me thus much, if some *Jupiter* should give thee this power, to be able to turn both thy Monks, and thy self into what living creature soever thou wouldest, wouldest thou turn them into swine, and thy self into an horse? *An.* No, by no means. *Ma.* Why but so thou mightest avoid it, that none should be wiser than thou alone, *An.* I should not make much mat-

ter what kind of creature my Monks were, so that I my self were a man. *Ma.* Dost thou think that he is a man, who neither is wise, nor hath a mind to be wise? *An.* I am wise for my self. *Ma.* And so swine are wise for themselves. *An.* I think thou art some sophistress, thou pratest so wittily. *Ma.* I will not tell thee, what I think thou art. But why doth this furniture displease thee? *An.* Because a spindle and a distaff are a womans instruments. *Ma.* Is't not the duty of a Matron to look to her household business, and to instruct her children? *An.* It is so. *Ma.* Dost thou think so great an affair can be ordered without wisdom? *An.* I do not think so. *Ma.* Why but my books teach me this wisdom. *An.* I have threescore and two Monks at home, and yet thou wilt find never a book in my bed-chamber. *Ma.* Therefore these Monks are well provided for. *An.* I can endure books, but I cannot endure Latin books. *Ma.* Wherefore. *An.* Because that language is not fit for women. *Ma.* I would know the reason. *An.* Because it little avails to maintain their chastity. *Ma.* Books then it seems that are written in French full of foolish fables make for ones chastity? *An.* There is another thing in it. *Ma.* Speak it plainly, what ever it is. *An.* They are safer from Priests, if they be not skill'd in the Latin tongue. *Ma.* Nay there is the least danger in that respect by your means, seeing you are very careful of this, that you be not skill'd in the Latin tongue. *An.* The common people think thus, because it is a rare and unusual thing for a woman to be skill'd in Latin. *Ma.* Why dost thou tell me of the common people; which is the worst counsellour to do a thing well? what dost thou alledge custom, which is the tutorefs of all bad things? We must accustom our selves to the best things, and so that will become familiar, which was unusual to us, and pleasant, which was unpleasant, and comly, which seemed uncomely. *An.* I agree to thee. *Ma.* Is it not a seemly thing for a woman born in Germany to learn French? *An.* Yes. *Ma.* For what reason? *An.* That she may talk with those who are skill'd in French. *Ma.* And dost thou think it an unseemly thing for me to learn Latin, that I may confer every day, with so many authors, being so learned, so wise and so faithful advisers? *An.* Books do much weaken womens brains, though otherwise they have little enough. *Ma.* How much you have I know not, certainly, how little forever I have, I had rather spend it in honest studies, than in prayers said without understanding, in feasting all night.

long, *and* in drinking off large boles. *An.* Much reading of books makes one mad. *Ma.* Do not the discourses of pot-companions, scoffers, and scuters make thee mad? *An.* Nay but they drive away irksomness. *Ma.* How can it be then, that so pleasant companions in discourse can make me mad? *An.* Thus they say. *Ma.* But the thing it self says otherwise. How many more by far do we see, whose immoderate drinking, and unseasonable feasts, whose long sitting up at drinking, *and* whose unruly affections, have made mad. *An.* Truly I would not have a wife to be skill'd in learning. *Ma.* But I am glad for my own sake, that I have light on an husband that is not like thee. For learning both makes him dearer to me, and me to him. *An.* Learning is attained unto with great pains, and after that one must die. *Ma.* Tell me thou excellent man, if thou wert to die to morrow, whether hadst thou rather die more foolishly, or more wise? *An.* If I could get wisdom without taking pains. *Ma.* But there is nothing befalls a man without labour in this life, and yet whatsoever is gotten, with how great labour soever it be got, must be left behind. Why should it grieve us to bestow some pains upon the preciouslest thing in the world, whose benefit goeth with us even into another life? *An.* I have often heard it usually spoken, that a wise woman is twice a fool. *Ma.* Indeed it useth to be said so, but by fools. A woman who is truly wise, doth not think herself to be wise; on the contrary she that hath no wisdom, when she thinketh herself wise, she is twice a fool indeed. *An.* I know not how it happens, but as a pack-saddle is not fit for an Oxe, so neither is learning for a woman. *Ma.* Why but thou canst not deny, but that a pack-saddle fits an Oxe better, than a Mitre doth an Afs, or an Hog. What thinkest thou of the Virgin Mary? *An.* I think very honourably of her. *Ma.* Did not she often exercise her self in books? *An.* Yes she did, but not in these. *Ma.* What did she read then? *An.* The Canonical hours. *Ma.* For what end? *An.* For the use of Benedict's Order. *Ma.* Well let it be so. What did Paula and Eusebium, did not they read often the holy Scriptures? *An.* But that is seldom done now-a-days. *Ma.* So heretofore a doltish Abbot was seldom to be seen, now nothing more common. Heretofore Princes and Emperours did no less excel others in scholarship, than in their Royal authority; neither is it altogether so rare a thing as thou imaginest. There are in Spain, *and* in Italy not a few, *and* that very Noble women, who are able to contend with

with any man : There are the *Morices* in *England*, and there are the *Billbirds*, and *Blaurices* in *Germany*. And if you shall not well look to it, the business will come to that pass at last, that we may bear rule in the Divinity Schools, and preach to the people; we will take away your Mitres from you. *An.* God forbid that these things should be. *Ma.* Yea it will be your part to prevent it. And if you shall go on, as you have begun, the Geese will sooner preach, than endure you dumb Pastours. You see now that the scene of the world is quite altered, you must either put off your vizard, or else every one must act his part. *An.* How light I upon this woman? If at any time thou wilt come to see us I will entertain thee more kindly. *Ma.* After what manner? *An.* We will dance, wee'll drink stoutly, wee'll hunt, wee'll play, wee'll laugh. *Ma.* I have a mind even at present to laugh.

The Wedding Song.

Alypius. Balbinus. the Muses.

Al. Wonderful strange! what new sight is this which I see here? Ba. Thou either seest that which is no where, or my eyes do not see well. Al. Why but it is a strange and lovely sight. Ba. Thou much troublest me. tell me where thou seest it? Al. On the left hand in this hill full of trees. Ba. I see the hill. Al. Dost thou not see a company of Damsels? Ba. What dost thou mean, that thou makest a fool of me on this fashion? I see not a bit of a maid in any place. Al. Hold thy peace, they come forth out of the wood. O strange! what comeliness, what a grace they have! this is no humane sight. Ba. What Furies possess this man? Al. I know them, they are the nine Muses, and the three Graces, I much wonder what they are a doing, I never saw them more neat, or more cheerful, they all have their heads crowned with laurel, and every one carrieth her instrument of musick. Moreover how lovelily do the Graces cling to one another! How well does their garment become them, being not girt to them with any girdle, the skirts of it waving to and fro at liberty. Ba. But I never heard

heard any man doat more than thou dost. *Al.* Nay but thou hast seen no man happier than I am. *Ba.* Why is't that that thou alone hast eyes here? *Al.* Because thou hast not drunk of the Muses Fountain, for the Muses can be seen by them and none else. *Ba.* I have drunk plentifully of *Scorus* his fountain. *Al.* That is not the Muses Fountain, but a fenn of frogs. *Ba.* Canst thou not cause that I may see this sight also? *Al.* I could do it, if so be I had a laurel here; for water out of a clear fountain sprinkled with a laurel bough, maketh ones eyes quicksighted to perceive such sights. *Ba.* See here is a laurel, and here is a fountain. *Al.* Truly in good time. *Ba.* Sprinkle me. *Al.* Mark diligently, dost thou not see? *Ba.* As much as *Idid* before. Sprinkle me again. *Al.* Dost thou not see? *Ba.* Just as much. *Ba.* Besprinkle me more plentifully. *Al.* Now I think thou seest. *Ba.* Yea, I can hardly see thee. *Al.* Thou wretch! hath darkness quite hem'd in thine eyes? This art would give eyes even to a Carter. But there is no cause why thou shouldest be troubled, it may be it will be better for thee not to see, lest thou be so served for seeing the Muses, as *Astaeon* was when he saw *Diana*, for there would be danger lest thou shouldest be turned into an Hedghog, or a wild Boar, or an Hog, or a Camel, or a Frog, or a Jackdaw. But I will make thee to hear, if so be that thou make no noise. Now they turn along this way. Let us meet them. Save you, most welcom Goddesses. *Mu.* And save thee heartily, thou lover of the Muses. *Al.* Why dost thou pinch me? *Ba.* Thou dost not perform what thou promis'd. *Al.* Dost thou not hear? *Ba.* I hear; but I understand not. *Al.* I will speak therefore in Latin: Whither do you go, so trim and so cheerful? Do you go to see the University of *Louain*? *Mu.* No such matter. *Al.* Why so? *Mu.* What should we now do there, where so many Hogs grunt, Asses bray, Camels * Jackdaws caw, and Hyes chatter? *Al.* Why but there are some also there, who reverence your Deity. *Mu.* We know it, and therefore after some years we will go thither. The expired period of ages hath not yet brought that fatal day. For there will come one who will there build us a pleasant dwelling house, or rather a Temple, than which there will be none in any other place more sumptuous, or holy. *Al.* Is't not lawful to know who he is that shall so much honour our jurisdiction? *Mu.* It's lawful for thee so know who art a Priest of our holy things. There is no doubt but that the name of the *Bussidians*, which is renowned throughout the world,

world, is known to thee. *Al.* Thou hast named a Noble stock, and which is born to bring honour to the Courts of the Noblest Princes. For who honours not that famous *Francis Bussidius* a Prelate of the *Besontine* Church, who alone shewed himself to be not one *Nestor* alone to *Philip* the son of the most excellent *Maximilian*, the father of *Charles*, who will be greater.

Mu. O how happy were we! but that the Destinies grudged that that man should live. How great a Patron of honest studies, how friendly a favourer of wits was he? But he hath left two brothers *Aegidius*, who is a man of admirable judgment and wisdom, and *Hieronymus*. *Al.* We know that *Hieronymus* is thorowly accomplished with all kind of learning, and graced with every kind of vertue. *Mu.* Nor will the destinies suffer him to live long, although none be more worthy of immortality. *Al.* How know you these things? *Mu.* *Apollo* related them to us in order. *Al.* What an envy is that of the destinies, that they forthwith take from us all the most desirable things? *Mu.* We have not time now to reason of that, but

Hieronymus dying here with great applause, shall bequeath all his riches to found a Colledge at *Louvain*, in which three most learned men shall profess the three languages freely, and publicly. That thing will bring a great ornament to learning, and to *Charles's* his glory. Then shall we very willingly spend our time at *Louvain*. *Al.* Whither then do you now travail?

Mu. To *Antwerp*. *Al.* The Muses and the Graces to a Fair? *Mu.* By no means, nay but to a marriage. *Al.* What have virgins to do with marriages? *Mu.* It's not unseemly for virgins to go to such a marriage. *Al.* What marriage then dost thou speak of? *Mu.* An holy, undefiled, and chaste, to which *Pallas* her self would not be ashamed to go, and I think that she will be there. *Al.* May I not know the name of the Bridegroom and Bride. *Mu.* I think thou knowest that most courteous young man, and who is most compleatly accomplished with all the excellencies of exquisite learning, *Peter Aegidius*. *Al.* Thou hast named a precious pearle, and not a man. *Mu.* The little virgin *Cornelia* will be married to him, she deserveth even *Apollo* himself. *Al.* He indeed hath loved you very much from his chidhood. *Mu.* Therefore we will sing him his Wedding song. *Al.* And will the Graces dance? *Mu.* They will not only dance; but they will also joyn together these two most sincere lovers with the indissoluble knots of mutual affection, so that no falling out or jarring can at any time fall out between them. She shall continually hear nothing but,

Francis I sent him to visit in *Asia*, *Greece*, & *Africa*.

R. 4. in *Asia*, *Greece*, & *Africa*.

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my dear heart! He on the other side shall *hear* nothing but, *my sweet heart!* And old age shall not diminish this delight at all, nay rather it shall encrease it. *Al.* I should much wonder, if that they who live in this manner can grow old. *Mu.* Thou repliest right; for it shall be a ripeness rather than old age. *Al.* But I have known a great many, to whom these kind words have been changed into the quite contrary within three months, and instead of *jeasts* at the table, *dishes* and *trenchers* have flown about: the husband instead of *sweet heart*, was called *holt*, *bottle*, *sponge*: the wife, *sow*, *Acco*, *greedy-gut*. *Mu.* Thou sayest true, but such marriages were made when the *Graces* were angry: In this marriage pleasantness of manners shall always maintain mutual love. *Al.* Thou speakest of such an happy marriage as is seldom seen. *Mu.* More than ordinary happiness becomes such rare virtues. *Al.* What? will the marriage be made without *Juno* and *Venus*? *Mu.* The Godde's *Juno* being given to scolding, and who seldom is at quiet with her *Jupiter* will not be there. Nor yet that earthly and tospotted *Venus*, but that other heavenly one, which begets a likeness of minds. *Al.* Then the marriage that thou speakest of will be without children. *Mu.* In no wise, nay it will be most happily fruitful. *Al.* What doth that heavenly one beget, but souls? *Mu.* Yea she gives bodies too, but such as are plyable to the souls themselves, just as if thou shouldest put balm in a sweet oymntment box of pearl. *Al.* Where is shee? *Mu.* Look thee how she cometh towards us a great way off. *Al.* I see her: O strange! what brightness, what a majestick beauty hath she? the other *Venus* is unhandsom in comparison of her. *Mu.* Thou seest how modest the *Cupids* are, not at all blind, as those are wherewith the other *Venus* infatuateth mens minds: but they are quicksighted: nor have they furious firebrands, but most gentle fires: neither have they leaden darts, to make the lover hate, and torment miserable minds with not being loved again. *Al.* Indeed they resemble their mother. O happy house, and very much beloved of the Gods! But may I not hear the marriage song, which you have appointed for him? *Mu.* Yea we intreat thee that thou would please to hear it.

Clio.

*Peter doth marry fair Cornelia;
Pray happy Gods may bless the Wedding day.*

Melpomene.

Melpomene,

*Like Turtle-doves let them accord in love,
And as the long liv'd Jackdaw lively prove.*

Thalia.

*Win from Tiberius Gracchus he the Crown,
Cornelia's life preferring to his own.*

Euterpe.

*Let her in love exceed Admetus's wife,
Who laid her own down for her husband's life.*

*See the Pleasures
of Euripides*

Terpsichore.

*Plancius's his flame (but better fate) abide
The happy Bridegroom tow'rd's his lovely Bride.*

Erato.

*Chaste Portia's fire (not fate) attend this Bride,
Who for her honest, loyal Brutus di'd.*

Calliope.

*For loyalty, I wish the Bridegroom may
Be equal with renowned Naisica.*

Urania.

*And let the Brides affection be above
Sulpitia Paterculana's love.*

Polyhymnia.

*Whilst from this root like branches fair shall grow,
Wealth and unenvi'd glory on them flow.*

*Al. I should very much envy that famous man Peter Egidius,
but that the man is so courteous, as that he himself can envy*
no

no man. *Mu.* But it's now time for us to go forward in our journey. *Al.* Is there any thing that you would have carried back to *Lovain*? *Mu.* That thou wouldest commend us to all our sincere and loving friends, but especially to that very ancient lover of our company *John Paludanus*, *Jodocus Gaverius*, *Martin Dorplus*, and *John Borfalus*. *Al.* I will do it carefully. What shall I say to the rest? *Mu.* I'll tell thee in thy ear. *Al.* It's a matter of no great charges, therefore it shall be done very speedily.

The Conjuraton, or Phantasm.

Thomas. Anselm.

Th. **V** What is the good news, that thou laughest so merrily with thy self, as if thou hadst got a treasure?
An. Thou art not much mistaken in thy guessing. *Th.* But wilt thou not disclose it to thy companion, whatever good thing it is? *An.* Yea I did long ago wish to meet with some body, whom I might acquaint with this joy of mine. *Th.* Well then impart it. *An.* I heard even now a pleasant story, which thou wouldest swear were a Comical fiction, but that I know the place, the persons, and the whole matter as well as I know thee. *Th.* I gladly desire to hear it. *An.* Dost thou know *Polus*, *Fannus* his son-in-law. *Th.* Yes very well. *An.* It is he that is both the Inventor and Actor of this Comedy. *Th.* I shall easily believe it, for he can act any Comedy even without a vizzard. *An.* He can do so: Thou knowest also, I suppose, the farm he hath not very far from *London*. *Th.* Yes sure. We have often drunk there together. *An.* Then thou knowest the way that is set on both sides with trees ranked in order at an equal distance. *Th.* On the left side of the house, almost a stone's cast off. *An.* Thou art in the right. There is a dry ditch on the one side of the way, full of bushes and bryars, there is a way over a little bridge into an open champion field. *Th.* I remember it. *An.* There was a common report some while ago, and a tale went up and down among the country people of that place, that there was hard by this little bridge a certain spirit seen, which was now and then heard

heard to howl lamentably : They thought that it was the soul of some one, which was cruelly tormented. *Tb.* Who was the author of that report ? *An.* Who but *Pool* ? he made this to be the Prologue to his Comedy. *Tb.* What came into his mind to invent these things ? *An.* I cannot tell, unless because this is the man's disposition, he delights to deceive the people's folly by such feigned inventions. I will tell thee what a *prank* of this kind he lately plaid. A good many of us whom thou wouldest say were discreet men among whom he was, did ride together to *Richmond*. The sky was very clear, nor was it clouded any where with any little cloud. Then *Pool* looking earnestly toward heaven, cross all his face and shoulders with the sign of the Cross, and setting his countenance as if he were amazed, thus he says to himself, *Immortal God ! What do I see ?* When they who rode next him asked him what he saw ? crossing himself again with a greater cross, says he, the most merciful God preserve us from this Monster. When they urged him with a great desire to know, he fixing his eyes on heaven, and pointing with his finger, saith, Do not you see a huge Dragon there, armed with fiery horns, and his tail wreathed up into a circle ? When they denied that they saw it, and he had bidden them look earnestly, and now and then pointed to the place, at length one among the rest, lest he might seem to have no eye-sight, said that he likewise saw it. Then first one and then another said as he said, for they were ashamed not to see, that which was so evident. To be short. Within three daies space this rumour was spread thoroughout all *England*, that such a Monster had appeared. And it is a wonder how much the common report increased the fable. And there wanted not some, who seriously expounded what the monster might signifie. He that invented the Argument, pleased himself very much with their folly. *Tb.* I know the man's disposition of old ; but return to the Ghost. *An.* In the mean time there comes very seasonably to *Pool*, one *Faunus* a neighbouring Priest, of the sort of them who think it not sufficient to be call'd *Regulars* in Latin, unless the same surname be given them in Greek, *viz.* a Parish Priest of a Village somewhere there adjoining. He thought himself wiser than the common sort, especially in Divine things. *Tb.* I perceive thee; he hath now got one to act the Comedy. *An.* At supper they began to discourse concerning the report of the ghost. When *Pool* perceived that *Faunus* had not only heard this report, but likewise did believe it, he began earnestly to be-
seech

seeke the man, *that* he being a learned and pious man, would relieve the poor soul that was so cruelly tormented : And if thou question it at all, quoth he, try the matter, walk up and down at ten a clock near unto that little bridge, and thou shalt hear a lamentable howling : take with thee whom thou wilt to bear thee company, *for* so thou shalt hear it more safely, and more certainly. *Th.* What came on't afterward?

An. When supper was done, *Pool* as he was wont, goes away to hunt or hawk ; *Faunus* walking about, when it was now come to be so dark that one could not well discern things, he at length heareth pitiful groans, which *Pool* being cunning at it, feigned to the life, lying hid there in a bryar bush, *and* using an earthen pitcher for that purpose, that the voice coming out of an hollow place, might give the more doleful sound. *Th.* This Comedy, as I perceive, goes beyond *Mercurius*'s apparition. *An.* Thou wilt say so the rather, if thou wilt hear it all. *Faunus* goes home again, desirous to relate what he had heard. *Pool* was now got before him by another nearer way. Then *Faunus* relates to *Pool* what had been done, and lying adds something moreover to it, that the matter might be more to be wonder'd at. *Th.* Could *Pool* in the mean time forbear laughing ? *An.* What he ? he hath his countenance at command. Thou would have said the thing was done really. At length *Faunus*, after that *Pool* had earnestly intreated him, took upon him the busines of exorcizing, and passed all that night without sleep, while he carefully considers by what means he might take the matter in hand with safety : for he was also very much afraid for himself. Therefore in the first place he gathers together the most powerful Exorcisms, and addeth some new ones, as by the bowels of the Virgin *Mary*, by the bones of blessed *Winifride*. After that he chuseth out a place in the plain field near the thicket of brambles, from whence the voice was heard ; he draws a very large circle, which had many crosses, and divers little marks. All these things were done with the words which he had premeditated. There was brought a great vessel full of holy water. There was put upon his shoulders the holy Robe, as they call it, from whence did hang down the beginning of the Gospel according to *John*. He had in a box a little piece of wax, that is wont to be consecrated every year by the Pope of Rome, which is commonly called *Agnus Dei*. With these weapons heretofore they defended themselves against mischievous Devils, before that they be-

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gan to be afraid of *Francis* his hood. All these things were procured, lest if it were an evil spirit, it should offer violence to the Exorcist. And yet for all that he durst not trust himself in this circle alone, but he resolved to joyn another Priest with him. Then *Pool* fearing, lest, if he that was joyned with him should be too witty, the mystery of the Comedy should be discovered, joyns with him one who was a Parish Priest of the next Village, to whom he discovers the wole business; for it must needs be thus for the acting of the play, and he was such an one as was not backward to such sport. The next day when all things were well fitted about ten a clock *Faunus* with the Parish Priest enters into the circle. *Pool*, who was gone before, makes a lamentable mourning out of the bramble bush. *Faunus* begins the exorcism. In the mean time *Pool* conveys away himself secretly in the dark, into the next village, and from thence, he brings in another, to act his part in the play; for it could not be acted but by many. *Th.* What do they do? *An.* They get up upon black horses, and carry fire hid about them. When they were not far from the circle, they often shew the fire to skare away *Faunus* out of the circle. *Th.* What a deal of pains took that *Pool* to deceive people? *An.* It is the man's humour. But this business had like to have quite spoiled them. *Th.* How so? *An.* For the horses being suddenly affrighted with the fire which they brought out, had almost thrown themselves and their rider headlong to the ground. I have told thee the first Act of the Play. When they were come back again to talk together, *Pool*, as if ignorant of all things, asketh what they had done. Then *Faunus* relates how he had seen two very horrible Devils, upon black horses, with fiery eyes, and breathing fire out of their nostrils, which made an assay to come into the circle: but that by powerful words they were driven away with a vengeance. When *Faunus* was encouraged by these things, he returns the next day into the circle with very great preparation: And when he had called forth the ghost with many solicitations a long time, *Pool* with his companion shew themselves again a great way off, upon black horses with an horrible roaring, as if they did desire to break into the circle. *Th.* Had they no fire? *An.* No, none, for that had succeeded ill; but hear another invention. They brought with them a long rope. With that being trailed lightly upon the ground, while both of them go quickly, one on this side, and the other on that side, as if they were driven away by *Faunus* his exorcisms

exorcisms, they tumble both the Priests together with the vessel vvhich they had full of holy vvater, dovvn on the ground. **Tb.** Was the Parish Priest so served for his acting *in the Play*. **An.** He vvvas, and yet for all that he chose rather to endure this, than leave off the play begun *by him*. When these things vvvere done in this manner, vvhen they came to talk together again, *Faunus* relates to *Pool*, hovv great danger, he vvvas in, and how valiantly he had put to flight both the evil spirits with his words : and now he was very confident, that there was no Devil so hurtful or impudent, that was able to break into the Circle. **Tb.** That same *Faunus* wants but a little of a fool. **An.** Thou hast heard nothing yet. The Play being gone on thus far, *Pool's* son in law comes in good time. For he had married his eldest daughter ; being a young man, a thou knowest, very merrily conceited. **Tb.** I know it, neither is he a *man* that hateth such jests. **An.** That hates them. He would forsake any serious business, if such a Play were either to be seen or acted. His father in law tells all the business in order to him, and appoints him his part, to act the *Soul*. He puts on apparrel, and gladly wraps himself in a sheet as they are wont to do at funerals among us, he takes a live coal of fire in a pitcher, which thorow a linnen cloth made a show like a great fire. A little before night they go to the place, where this Play was acted. Strange groanings are heard. *Faunus* makes ready all his exorcisms. At length the *soul* sheweth it self among the bryar bushes a great way off, now and then showing the fire, and sighing sadly. When *Faunus* did earnestly intreat it, to tell plainly who it was, *Pool* presently leaps out of the bryar bushes in the habit of an evil spirit and with a feigned roaring : Thou hast, quoth he, no power over this *soul*, it is mine, and now and then he runs forward even to the edge of the Circle, as't wore to set upon the exorcist, and by and by, as being set further off by the word of the exorcism, and the vertue of the holy water, which he plentifully sprinkled on him, he went back. At length when the *tutor* Devil was driven away, *Faunus* and the *soul* began to discourse. When he demanded of it, and urged it much, it answered that it was the *soul* of a Christian man. Being asked it's name it answered, *Faunus* : *Faunus*, quoth he, that is my name also. And now because they had both the same name, he began to take the matter more to heart, that *Faunus* might set *Faunus* at liberty. When *Faunus* asked it many questions, lest a long continued conference might discover the cheat, the

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soul withdrew it self, saying that it had not liberty to talk any longer, because the time was come wherein it must be constrained to go away thither whither the Devil did please; yet it promised that it would return the next day at that hour when it might. Again they meet together in *Pool's* house, who was the setter forth of the Play. There the Exorcist relates in order what had been done, and added some lies besides, which yet he made himself believe to be true. He concern'd himself so in the business which was acted. It was now found out, that it was a Christian *soul*, which was tortured with cruel torments under a most unmerciful Devil. To this purpose he employed his utmost endeavour: But in the next exorcism there fell out a kind of ridiculous thing. *Th.* Pray thee what was that? *An.* When *Faunus* had rais'd up the *soul*, *Pool* who acted the Devil, made such a violent assault, as if he would have broken into the Circle, and when on the contrary *Faunus* resisted him with his exorcisms, and sprinkled abundance of holy water, at length the Devil cryeth out, that he did not value all these things a rush; thou hast, quoth he, lyen with a young maid, and thou art mine. Though *Pool* spake that in jest, yet as it fell out, he seemed at random to have spoken the truth, for the exorcist being stung with this saying, presently retireth back into the midst of the Circle, and whispered I know not what in the Parish Priest's ear. *Pool* perceiving that, retired back, lest he might hear something which was not lawful to hear. *Th.* Indeed *Pool* plaid the part of a religious and modest Devil. *An.* So he did. The action deserved reproof, because it did but little become him, yet he heard well the Parish Priest's voice, enjoying him a penance. *Th.* What was that? *An.* That he should say three times ~~that~~ excellent Psalm, the ~~seventy-eight~~ *Psalm*: *O God the Nations are come*, &c. by this he conjectured, that he had had to do with her thrice the same night. *Th.* Indeed that Regular Priest did this contrary to Rule. *An.* They are but men, and it was a fall according to humane frailty. *Th.* Proceed, what was done afterward? *An.* Now *Faunus* returns more fierce to the edge of the Circle, and of his own accord challengeth the Devil. But he being now more fearful, fled back, *Thou hast deceived me*, quoth he, *if I had been wise, I had not given thee warning*. Many perswade themselves of this, that the Devil hath quite forgotten those things which thou hast once confessed to a Priest, that he cannot upbraid thee with them. *Th.* Truly thou relatest a ridiculous

diculous jest. *An.* But that I may once make an end of the Play, there was a conference held with the *soul* for some daies after this manner. The conclusion came to this. When the Exorcist demanded whether it could any way be freed from torment? It answered, that it might, if the money which it had left gotten by fraud were restored. Then *Faunus* answers: What saith he, if it should be distributed by honest men to pious uses? It answered, that that also would do it good. The Exorcist being very glad at this, enquired very carefully how great a sum it was? It said that it was a very great one, which thing was very good and profitable for him. It shewed the place also, where this treasure was hid in the earth, but it was far distant. It appointed to what ends he would have it laid out. *Th.* To what uses? *An.* That three should go on pilgrimage, whereof one should go to *Peter's Church*, another to visit *James of Compostella*; the third should kiss *Jesus* his Tomb which is at *Treueris*. Furthermore, that there should be sung a very great number of Anthemes, and Masses in some certain Monasteries. What was left, he should distribute according to his own discretion. *Faunus* his mind run now wholly upon the treasure, he had heard that gladly with all his heart. *Th.* It is a common disease, although in this respect, Priests especially are evil spoken of. *An.* When there was nothing left undone, which was requisite to the business of the money, the Exorcist being warned privately by *Pool*, began to ask the *soul* concerning curious Arts, concerning Chymistry, and Magick. And unto these questions the *soul* answered somethings for the present, but it made him a promise that it would discover more to him, so soon as ever it was freed by his means from the Devil which had the charge of it. Let this, if you please, be the third Act of the Comedy. In the fourth act *Faunus* began seriously to publish in every place the marvellous thing, and to talk of nothing else in his discourses at feasts, and to make promises of some great gifts to Monasteries, and now he talked nothing that was meant. He went to the place, and found the tokens. Yet he durst not dig out the treasure, because the ghost had cast in a scruple, that he should do it at his great peril, if the treasure should be meddled with before that the Masses were all said. By this time many that were more understanding men, did perceive the cheat; nevertheless when as he every where did blazon abroad his own folly, he was warned privately by his friends, especially by

by his own Abbat, lest that he who was counted hitherto for a wise man, should manifest himself unto all men to be the contrary. Notwithstanding he could be wrought upon by no man's persuasion, why he should not believe that the thing was so indeed: And this imagination did so wholly possess the man's mind, that he dream'd and talk'd of nothing else but ghosts and evil spirits. The disposition of his mind appeared in his countenance; which was so pale, so lean, and so cast down, that thou wouldest have taken him to be a walking ghost, and not a man. To be short. He wanted but very little of real madness, if they had not helped him by a speedy remedy. *Th.* Well this was the last Act of the Comedy. *An.* I will tell it thee. *Pool* and his son in law invented this kind of wyle. They devised a letter written in strange characters, and that not in ordinary paper, but in that wherein Goldsmiths put their thin leaves of gold, which, as thou knowest, is somewhat red with clay; the letter was to this purpose. *Faunus who was some while ago a captive, being now made free, wisheth eternal health to Faunus his most honourable deliverer. My Faunus there is no cause, why thou shouldest disquiet thy self with care any longer in this business. God hath had respect unto the pious meaning of thy mind, and for the merit thereof hath freed me from punishment: I now live happily among the Angels. A place is kept for thee with Saint Austin, who is next in company of the Apostle. When thou art come to us, I will give thee thanks openly. In the mean time be careful to live comfortably.* dated out of the Emphyrean heaven, the Ides of September, in the ear one thousand four hundred ninety eight, under the figure of my Ring. This letter was laid privily upon the Altar, where *Faunus* was to say divine service. When that was done, there was one was ordered under hand, to give him notice privately of the thing, as if it had been found by chance. He now carries that letter about with him, and brags of it as an holy thing, and believes nothing more confidently, than that it was brought from heaven by an Angel. *Th.* That is not to have freed the man from madness, but to have altered the kind of his madness. *An.* Truly thou sayest right, unless that now he is mad with more delight. *Th.* I was wont erefore not to give much credit to the tales that are commonly told concerning apparitions. But hereafter I will give great deal less; for I suspect that many things are written or truths, by men who are light of belief, and such as *Faunus* is, which have been feigned by the like cunning. *An.* I believe that most of them are of this kind. § The

*The Art of Alchymy.**Philacous. Lalus.*

Ph. **V**What's the news, that *Lalus* laughs thus with himself, and almost bursts himself with laughing, now and then signing himself with the Cross? I will demand what the man's happiness is. *Save thee heartily my most loving friend Lalus.* Methinks thou art very merry. *La.* But I shall be merrier, after that I shall acquaint thee with this mirth. *Ph.* Make me to rejoice then out of hand. *La.* Knowest thou *Balbinus*? *Ph.* Who, that learned old man, and whose life is also commendable. *La.* Thou sayest true, but there is no man living can be wise at all times, or can be every way perfect. That eminent man hath this blemish among many excellent gifts, he hath now for a long time doted upon that Art which they call Alchymy. *Ph.* Truly thou dost not speak of a blemish, but of a remarkable fault. *La.* However it be, he who hath been so often cheated by this sort of men, for all that hath strangely suffered himself of late to be deceived. *Ph.* Which way? *La.* There came to him a certain Priest, who spake very respectfully to him, and thus he began, *Most learned Balbinus, it may be thou wilt wonder, that I who am a stranger should thus disturb thee, whom I know to be always very much busied in most honest studies.* *Balbinus* nodded to him, as his custom is, for he is a man of very few words. *Ph.* You name a token of wisdom. *La.* But the other being the wiser, thus proceeds. Notwithstanding thou wilt pardon this my importunity, after that thou shalt know the cause why I am come to thee. Tell it me, quoth *Balbinus*, but in few words if thou canst. I will tell it thee, quoth he, as briefly as I can: As thou art the most learned man in the world, thou knowest, that men have divers destinies; I know not in which number to rank my self, of those who are fortunate, or of them who are unfortunate. For if I look upon my fate on the one hand, methinks I am very happy but if on the other, I am the most unhappy man alive. When *Balbinus* urged him to be brief in the matter: I will make an end, quoth he, most learned *Balbinus*. And I shall do it the more easily before a man, who knows this whole business so well, as that no man knoweth it better. *Ph.* Thou describest a Rhetorician to me, and not an Alchymist. *La.* Thou

Thou shalt hear an Alchymist by and by. This happiness, quoth he, hath befallen me from a child, to learn the most desirable Art of all other, I mean that Art of Alchymy, which is the marrow of all Philosophy. At the name of Alchymy *Balbinus* was rowled up a little in his gesture only, but with a sigh, he bad him go on. Then says he, but oh unhappy man that I am ! who chanced not to fall upon that way which I ought. When *Balbinus* asked him, what ways he meant ? Thou knowest, quoth he, very well (for what dost not thou know *Balbinus*, who art a man every way most learned) that there is a two-fold way of this Art, one, which is called *Longation*, and another which is called *Curtation*. But by some ill fate I happened to light upon the Longation. When *Balbinus* enquired of him what difference there was of the ways ; I should think my self impudent, quoth he, to speak of these things to thee, to whom I know that all these things are so well known, 'as that they are better known to no man. Therefore I came speedily hither unto thee, humbly beseeching thee, that in compassion of me, thou would vouchsafe to acquaint me with that most happy way of *curtation*. The more skilful thou art in this Art, with so much less trouble thou art able to communicate it to me. Do not keep secret so great a gift of God from a brother who is like to die with grief. So let Jesus Christ enrich thee alwaies with greater gifts ! When he never left off earnestly entreating of him, *Balbinus* was forc'd to confess, that he was altogether ignorant, what *longation*, or *curtation* meant, and bids him self explain the true signification of these words. Then he answered, although, quoth he, I know that I speak to one that is more skilful than my self, yet seeing thou dost command me, I will do it. They who have spent their whole time in this divine Art, do convert the *species* of things two manner of ways, by one which is the readier way, but it hath more danger in it : and another which is a more tedious one, but it is the safer. I think my self unfortunate, who have hitherto taken pains in that way, which doth not please my mind, neither could I find any man who was willing to shew me the other, which I am very much in love with. At length God put it into my mind to come to thee, being a man no less pious than learned. Thy learning enables thee that thou canst easily shew me what I desire : and thy piety will stir thee up to be willing to relieve a brother, whose safety is in thy power. To be short. When that old crafty

fox had made himself to be unsuspected of couzenage by such kind of speeches, and had made him believe, that he thoroughly understood the other way, *Balbinus* his mind now itched. At length not containing himself, away quoth he, with that *curtation*, which I ner heard so much as the name of, so far am I off from understanding it, tell me on thy conscience, dost thou exactly understand *longation*? Yes, quoth he, perfectly, but the length is irksome. When *Balbinus* had asked him, how long time might be required? Too much, quoth he, almost a whole year, but in the mean time it is most safe. Be not troubled at that, quoth *Balbinus*, though there should need two whole years space, so that thou be confident of thy skill. To speak the matter in short, they were agreed to take the business in hand privately in *Balbinus* his house, on this condition, that he should afford his pains, and *Balbinus* the charges, the gain should be divided equally, and honestly. Although the modest cheater of his own accord offered *Balbinus* the whole gain that should arise; they both took an oath of secrecie, which thing they do who are admitted unto mysteries. Now forthwith the money is given out, wherewith the Artist might buy Pots, Classes, Coals, and other things which were needful to furnish the Work-house. Then our Alchymist jollily spends that money upon whores, dice, and drinkings. *Ph.* Indeed this is to change the species of things. *La.* When *Balbinus* prest him to set upon the business: Dost thou not, quoth he, understand that saying, *He that begins well hath half done his work*? It's a great matter to prepare the matter well. At length the fornace began to be fitted; Here again there wanted more gold, as an allurements of the gold that would come. For as a fish is not caught without a baite, so Alchymists produce no gold unless some gold be mixt with the matter. *Balbinus* in the mean time was wholly taken up with accounts: for he reckoned, if an ounce did yield fifteen, how much he should get of two thousand ounces: for he was resolved to lay out so much. When the Alchymist had lavishly spent this money also, and now had made as though he had taken a great deal of pains one or two months about the Bellows and Coals, when *Balbinus* asked him, if the business went any thing forward, at first he was silent: at length when he urged him, he answers, *Even so, as famous enterprizes are wont to do, which have always a difficult beginning*: He argued a mistake in buying the coals, for he had bought oaken ones, when there was need of Firr, or Cornel ones; there was

was an hundred Crowns lost, and he fell to the dice again with no less eagerness. He had more money given him and the coals were changed. And now the business was begun with more diligence than before: even as souldiers in war, if any thing fall out otherwise than they would have it, they repair it by their valour. When the Work-house had now been hot for some months, and a golden mine was look't for, and there was not so much as a crumm of gold in the vessels, (for the Alchymist had already spent wastefully all that also,) there was another pretence found out, to wit, that the glasses which he had made use of were not tempered as they ought to have been. For a *Mercurie's statue* is not made of every block, so gold is not produced with any kind of glasses. The more had been laid out, so much the less he had a mind to leave off. *Ph.* So dicers use to do, as if it were not a great deal better to lose this, than to lose all. *La.* Thus it is. The Alchymist swore deeply that he was never couzened on this manner, but now having found out his mistake, other things should be very safe hereafter, and that he would repair this expence with great advantage; When he had changed the glasses, the Work-house was renewed again the third time. The Alchymist told him that the business would prosper better, if he would send some Crowns for a gift to the Virgin *Mary*, who, as thou knowest, is worshipped at *Paris*: that the Art was sacred, and that the business could not be done with success without the favour of the Saints. *Balbinus* being a godly man liked this advice very well, who was a man that let no day pass, without performing Religious duties. The Alchymist undertook the Religious journey, to wit, to the next Village, and there wasted the vowed money in Brothel houses. Coming home again, he tells him that he had very great hope, that the business would prosper according to his hearts desire, because that the holy Virgin seemed to nod vvith the head at his prayers. When he had now for a long time taken great pains, and that not so much as a crum of gold appeared any vvhere: when *Balbinus* demanded the reason, he answered, that no such thing ever befel him in his life, having so often made tryal of the Art, nor was he well able to imagine what should be the reason. When they had guessed a long time, at last this thing came into *Balbinus* his mind, whether he had any day omitted to hear Mass, or to say his horary prayers, as they call them: for if these were omitted, nothing would prosper. Then quoth the cheater,

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thou hast hit the nail oth' head. Alas for me wretched man! I did so once or twice thorow forgetfulness, and of late rising up from a long feast, I forgot to say the Salutation of the Virgin. Then quoth *Balbinus*, it's no wonder if so great a business doth not prosper. The Artist promiseth him, that for overslipping two Masses, he would hear twelve, and instead of one salutation only he would repay ten. When the wasteful Alchymist a while after wanted money, and had no pretences left to ask *any*, at last he devised this crafty trick, he came home very much dismayed, and with a lamentable voice, says he, *I am an undone man, I am utterly undone*, *Balbinus*, my life is lost without remedy. *Balbinus* stood amazed, and much desired to know the cause of so great a mischief. The Courtiers, quoth he, have smelt out what we have done, and I look for nothing else but to be carried forthwith to prison. At this word *Balbinus* was very much afraid. For thou knowest that with us it's a thing deserving death, if any one practise Alchymy without the Prince's licence. He goes on; quoth he, I am not afraid of death, I wish that that may befall me, but I fear something that's worse. He asking him what that was, I shall be drag'd away, quoth he, somewhither into a Castle; and I shall be compell'd there to work all my life long in those employments which I have no mind to. Is there any death which is not to be chosen rather than such a life? The matter was carefully advised upon. *Balbinus*, seeing that he was skill'd in the Art of Rhetorick, tried all points, if by any means the danger might be avoided. Canst thou not, quoth he, deny the fault? No, says he, by no means. The thing is divulged amongst the King's guard, and they have proofs which cannot be confuted. Nor could the fact be stood to because of a manifest Law. When, after many things alledged, none seemed to be a sure safeguard, at length the Alchymist, who wanted present money, says, We, *Balbinus*, do advise slowly, but the matter requires a present remedy. I suppose that they will be here by and by, who may hurry me away to prison. At length when *Balbinus* could think of nothing, quoth the Alchymist, nor can I think of any thing, neither do I perceive that there is any way left for me, but to die valiantly: unless thou likest this course, which alone is left, being more convenient than honest, but that *necessity* compels us to it. Thou knowest, quoth he, that this kind of men is greedy of money, and therefore they may be the more easily bribed to hold

hold their peace. Although it would vex a man to give those villains *any thing* to spend riotously ; yet as the case now stands, I see no way better. *Balbinus* was of the same mind, and paid him down thirty Crowns, therewith to purchase their silence. *Ph.* It is a strange liberality of *Balbinus* which thou speakest of. *La.* Yea in an honest matter, thou mightest sooner have got a tooth from him than money. Thus the Alchymist was provided for, who was in no danger, but that he wanted something to give his leaman. *Ph.* I much wonder that *Balbinus* for so long a time perceived nothing. *La.* In this only he wanted wit, being very quick witted in other things. The furnace is prepared again with more money, but first he put up a prayer to the Virgin *Mary* to favour his enterprizes. The whole year was now spent, whiles that he, one while blaming this thing, another while that thing, loseth both labour and cost. In the mean time there fell out a certain ridiculous accident. *Ph.* What was that ? *La.* The Alchymist lay with the wife of one who was a Courtier ; her husband suspecting it, began to watch the man. At length when it was told him, that the Mass-Priest was in the Bed-chamber, he came home unlook'd for, and knocks hard at the door. *Ph.* What would he do to the man ? *La.* What ? no kindness ; he would either have kill'd him, or guelled him. When the husband threatned with importunity that he would break open the door by force, unless his wife did open it, they trembled every joyn't, and look'd about for some speedy shift, and there was no other than what the thing it self afforded. He cast away his coat, and threw himself down by a narrow window, not without danger, nor without a wound, and run away. Thou knowest that such tales are presently spread abroad. It came therefore to *Balbinus* his ear also, and the Artist had supposed that it would do so. *Ph.* Then here he is met with, *though he* escaped before. *La.* No but he escaped better here, than he did out of the Bed-chamber. Hear the man's subtilty. *Balbinus* did not chide with him at all, but he shewed plainly enough by his frowning countenance, that he was not ignorant of what was commonly reported. He knew that *Balbinus* was a pious man, I had almost said superstitious in some things : and they who are such even in great faults do easily pardon one that humbly begs pardon. Therefore on set purpose he falls on speaking about the success of their business ; often complaining that it succeedeth not so well as it useth to do, or as he could wish ; and he

said moreover that he did wonder very much what should be the reason. Then *Balbinus* being in a chafe upon that occasion, who otherwise seemed to have been resolved to keep silence, and being a man who might easily be vexed, says, It is not hard to find out, what hinders it, sins do hinder that it doth not prosper, because it's meet that it should be handled in an holy manner by holy persons. At this word the workman fell down on his knees. now and then beating his breast, and with a lamentable posture and a weeping voice, says, *Balbinus*, thou hast said very true, it is sins, *I say* sins that hinder our success, but my sins, and not thine; for I will not be ashamed to confess my filthiness to thee, as't were to a most holy Priest. The infirmity of the flesh overcame me, and Satan drew me into his snares. And wo is me wretched man! of a Mass-Priest, I became an adulterer; notwithstanding that gift that we sent to the Virgin *Mary* was not wholly lost. I had certainly been destroyed, if she had not helpt me. The husband forthwith broke open the door, the window was too narrow for me to get out at. In so present a danger, the most holy Virgin came into my mind, I fell down on my knees and humbly beseeched her, that, if the gift had been acceptable to her, she would help me. And presently I went back again to the window, and I found it wide enough to get out at. *Ph.* Did *Balbinus* give credit to these things? *La.* Believe them? yea, and moreover pardoned him, and devoutly counselled him not to shew himself unthankful to the most blessed Virgin. And upon his promise that he would afterward follow this holy business after a holy manner, he gave him more money. *Ph.* Pray thee what was the conclusion of it? *La.* The story is very long, but I will abridge it: When he had deluded the man a long time with such like forged lies, and had squeezed no small sum of money from him, at length there came one thither who had known the knave from a child. He easily guessing that he practised the same thing with *Balbinus*, which he had done every where, goes privately to *Balbinus*, and tells him what an Artist he maintain'd at his house, and counsels him to send the man away packing, unless he had rather have him run away one time or other, after he had robbed his coffers *Ph.* What did *Balbinus* at this? Surely he made the man to be cast into prison. *La.* Into prison? Nay but he gave him money for his journey, humbly beseeching him by every thing that is sacred, not to blab abroad what had fallen out. And he

he was wise in my opinion, who chose rather to do thus, than to be the subject of derision at feasts, and in the market place, and besides to come into danger of forfeiting his goods. For the cheater was in no danger; he had as much skill as any ass, and a cheat in this kind is to be born withal. And if he had laid Felony to his charge, his holy Orders secured him from hanging, and no man would willingly maintain such a fellow in prison for nought. *Ph.* I could pity *Balbinus*, but that he himself delighted to be abused. *La.* I must now make haste into the Hall, at another time I'll tell thee things even far more foolish than these are. *Ph.* When I shall be at leisure I will hear them gladly, and will tell one tale for another.

The Jockey

The cheating Horse-courser.

locutorem - Lender, Letter out.

Aulus. Phadrus.

Au. O strange! how gravely our *Phadrus* looks, and now and then casts his eyes towards Heaven? I'll draw towards him. What strange thing hath befallen thee *Phadrus*? *Ph.* Wherefore dost thou ask me that *Aulus*? *Au.* Because methinks thou art made of *Phadrus* a *Cato*, there is so much gravity in thy countenance. *Ph.* My friend it's no wonder, I have even now made confession of my sins. *Au.* Away! Now I cease to wonder, well, but tell me truly, hast thou confessed them all? *Ph.* All that I did remember, except one only. *Au.* Why hast thou conceal'd that one? *Ph.* Because I could not as yet be out of liking with it. *Au.* It must needs be a sweet sin. *Ph.* Whether it be a sin or no I cannot tell, but yet if thou be at leisure thou shalt hear it. *Au.* Truly I will hear it with all my heart. *Ph.* Dost thou know what a deal of cheating there is among our country men, those namely who sell, or let out horses? *Au.* I know more than I could wish, being not once cheated by them. *Ph.* I chanced to have a journey lately, both to be long, and also to be speedy; I go to one of them, whom thou wouldst have said was no dishonest man of that kind, and there was some friendship too betwixt the man and me. I tell

I tell him that I had earnest business, and needed a very stout horse : if ever he had showed himself an honest man to me, he should do it at this time. He promis'd me that he would deal so with me, as he would do with his own dearest brother. *An.* It may be he would have couzened his brother too. *Ph.* He carries me into the stable, and bids me chuse out of all the Horses whichsoever I would. At length I liked one better than the rest, he commends my judgment, swearing deeply, that many had often very much desired that Horse, but that he was willing to keep him rather for some special friend, than to let him out to strangers. We agreed of the price, the money is paid down, and I gat upon him. The Horse pranced with a wonderful chearfulness, at his going out, that thou wouldst have said that he had been pretty full of mettle : for he was pretty fat, and faire-nough. When I had now rid half an hour, I perceived that he was quite tyred, and could not be got forward no not with spurs. I had heard that they kept such to couzen men, which thou wouldst judge to be excellent ones to look to, but are very unfit for travel. I presently said to my self, I am cheated ! Well, I'll be even with him when I am come home again. *An.* What course didst thou take in this case, being an Horseman without a Horse ? *Ph.* Such as the matter prompted to me, I turned aside into the next Village, there I privately left the Horse with one of my acquaintance, and hired another : I went my journey whither I had determined, and returned, I deliver the hired Horse ; I find my deceiver, as he was before in good case, and well refresh'd. Riding on him, I come back to the couzen-er, and intreat him to keep him in his stable for some daies, till I shall come again for him. He enquired of me how well he carried me ; I swore deeply by all that's sacred, that I never in my life got upon the back of a better Horse, and that he rather flew than went, that he was neither tyred with so long a journey, nor was made a jot the leaner with travel. When I had made him believe that these things were true, he said nothing but thought with himself that that Horse was another guise Horse than he had hitherto taken him to be. Therefore before I went away, he asked me whether I would sell my Horse ; at first I said no, for if I should chance to have a journey again it would not be an easie matter to get such an one ; yet for all that I loved nothing so dearly, which I would not sell for a large price,

although, quoth I, any one should have a mind to buy my self. *Ans.* In good truth ! Thou didst finely play the *liar* with a *man*. *Ph.* to be short. He lets me not go without letting a price on the horse. I set a far greater price on him than I had bought him for. Going away from the man, I presently suborn one to play a part of the Comedy for me, being thorowly instructed, and taught his lesson well. He going into the house calls upon him that let out the Horses, and says, that he wants an excellent Horse, and which would very well endure travel. The other shews him many, and commendeth most of all every one that was the worst, only he commends not that horse which he had sold to me, because he thought him such an one indeed as I reported him to be. But the other forthwith asketh whether he also was to be sold, for I had described the shape of the horse to him, and told him where he stood. The letter out of the Horses at first was silent, and commended others very much. When he, though the rest were approved of, always spake concerning that one; at length the Letter says with himself, Truly my judgment of this Horse deceived me, seeing that this stranger presently takes notice of him among them all. When he was urgent, at length, quoth he, he is to be sold, but perhaps thou wilt be driven off at the price. The price, quoth he, is not great, if the worth of the thing be answerable to the price. He set a somewhat greater price than I had for him, catching after this gain too. At length they agree about the price, a pretty great earnest is given, viz. a Noble, lest he should chance to have any suspicion of a counterfeit bargain. The buyer bids that the Horse should have meat given him, and saith that he would by and by come back and take him away, he gives also the Hostler a groat; As soon as he knew that the bargain was sure, so as it could not be broken off, I come back again with Boots and Spurs on, and panting for breath, call to the Letter out of the horses. He comes to me, and asketh what I would have? Presently, quoth I, let my Horse be made ready; for I must out of hand take a journey about a very earnest business. Why but just now, quoth he, thou didst charge me to keep thy Horse for some days. It's true, quoth I, but there is a business fallen besides my expectation, and it is the King's and admits of no delay. At this, quoth he, thou shalt chuse which thou wilt out of them all, thine own thou canst not have. I ask him wherefore; because he is sold, quoth he. Then I feigning my self

self to be much troubled, the Saints forbid, quoth I! that which thou sayest: seeing this journey is fallen out, I would not sell that Horse although any one would give me four times the price. I begin to chide, and cry out that I am undone. At length, he also began to be hot, what needeth, quoth he, this chiding? Thou didst set the price of the Horse, *and* I have sold him. If I pay thee thy price, thou hast nothing to do with me. There are Laws in this City, to make the Horse forthcoming thou canst not compel me. When I had a long time spoken aloud, that he should either bring me the Horse or the buyer, at length he being angry pays *me* the price. I had bought him for fifteen Crowns, *and* had valued him at six and twenty. He had valued him at two and thirty. Thought he with himself, it's better to get this gain, than to restore the Horse. I go away sad, and hardly pacified although the money was paid. He entreats me to take it in good part, saying, that he would recompense this displeasure in other things. Thus the cheater was cheated. He hath an horse worth nothing. He looks for him who gave earnest to come, to pay the money. But no man comes, nor ever will come.

Au. But in the mean time did he never chide with thee? *Ph.* With what face, or by what right could he do that? I met with him once or twice, and he complain'd of the buyers breach of promise. But I moreover did chide with the man telling him that he deserved that mischief, who deprived me of such an horse by his too hasty selling of *him*. This is a fault so well circumstantiated in my opinion, that I cannot persuade my self to confess it. *Au.* I would require that a statue *should be erected* for me, if I had done any such thing, I am so far from confessing it. *Ph.* I know not whether thou speakest it from thy heart; nevertheless thou encouragest me to have a greater mind to couzen such fellows.

The Beggars discourse.

Irides. Misoponus.

Ir. **V**hat strange bird is this which I see fly hither ?
I know his face, but hee's otherwise clad than
 he was wont. Either I am wholly mistaken, or this is *Miso-*
ponus. I must set a good face on't. I'll speak to the man,
 though I be in rags. Save thee *Misoponus*. **Mi.** I see *Iris*.
 Save thee *Misoponus*. **Mi.** Hold thy peace, I say. **Ir.** What?
 wilt thou not be saluted ? **Mi.** No, not by that name. **Ir.**
 What hath befallen thee ? art thou not the same that thou
 wast ? or is thy name changed also with thy garment ? **Mi.**
 No, but I have taken my old name again. **Ir.** Who wast
 thou then ? **Mi.** *Apitius*. **Ir.** Be not thou ashamed of thy
 old companion, if any better fortune hath befallen thee,
 'tis not long since thou wast of our Order. **Mi.** Come
 either I pray thee, and thou shalt hear all the whole
 matter. I am not ashamed of your Order, but I am
 shamed of my first Order. **Ir.** What Order dost thou speak
 of, of the *Franciscans* ? **Mi.** No, no, honest man ! but of the
 bankrupts. **Ir.** Truly thou hast very many companions of that
 order. **Mi.** I had a plentiful estate, I lavished it out stoutly,
 when means failed me, no body took any notice of *Apitius*.
 I run out o'th' Country for shame, I betook my self to your So-
 cety, I had rather do this than work. **Ir.** It was well done
 of thee. But how comest thou by that new good plight of
 thy an a sudden ? for I do not so much wonder at thy gar-
 ment which is changed. **Mi.** Wherefore ? **Ir.** Because the
 goddess *Laverna* (*i. e.* the patroness of thieves) enricheth ma-
 ny on a sudden. **Mi.** Dost thou suspect that I have got means
 by theft. **Ir.** Perhaps that is too cowardly, therefore by
 robbery. **Mi.** No by your *Penia* ! (*i. e.* Goddess of poverty.)
 neither by theft, nor robbery. But I will first declare to thee
 concerning the good plight of my body, which thou seem-
 est more to wonder at. **Ir.** For among us thou wast full of
 sores. **Mi.** Well but I made use of a friendly Physician. **Ir.**
 What physician ? **Mi.** None other than my self, unless thou
 thinkest that there is any more friendly to me than my self.
Ir. Why but I knew not that thou hadst skill in the Art of
 Physick before. **Mi.** I my self had fastened all that trimming
 on by dissimulation, with Frankincense, Rosin, Birdlime,
 innen clouts and blood. When I thought good, I took off
 that

that off which I had fastened on. *Ir.* O thou couzener ! Thou seemed to be the most miserable creature alive. Thou mightst have acted the part of *Job* in a Tragedy. *Mi.* My poverty so required at that time. Although fortune sometimes useth to alter ones skin too. *Ir.* Tell me then concerning thy fortune, hast thou found some treasure ? *Mi.* No, but I have found out a trade a little more profitable than yours is. How couldest thou drive a trade when as thou hadst no stock ? *Mi.* Every Country maintains an Artift. *Ir.* I understand thee ; thou meanest the art of breaking open coffers. *Mi.* Not so man ! I mean the Art of Alchymy. *Ir.* It's scarce fifteen days since thou went from us, and hast thou attained to an Art, which others hardly learn well in many years. I found out a short way. *Ir.* Pray thee what way ? Your trade had procured me almost four crowns, and some good fortune. I light upon an old merry companion who had managed his estate no better than I had done. I drank together, he began as is common, to relate his fortunes ; I bargain with him on this condition, that he should be shot-free, if he would impart his Art to me, he faithfully imparted it, and now it is a yearly revenue to me. *Ir.* May not one have lieve to learn it ? *Mi.* I will impart it to thee even freely, for old acquaintance. Thou knowest that there are very many in every place found who are exceedingly desirous of this Art. *Ir.* I have heard so, and believe it. *Mi.* I slyly wind my self into their acquaintance upon any occasion, and boast of my Art. When I perceive a Sea-gull gaping, I make ready my bait. *Ir.* After what manner ? *Mi.* I of my own accord warn them not rashly to give credit to the professors of that art ; for that most of them are cheaters, doing that with their delusions, to empty the coffers of heedless men. *Ir.* That preface is little meet for thy business. *Mi.* I tell them this moreover, that let them not at all believe my self, unless they shall see and feel the thing to be certain. *Ir.* Thou talkest of a strange confidence of thy art. *Mi.* I bid them be present while the transformation is made, I bid them to mark well : and that they may the less doubt, I bid that they themselves perform the whole business, while I look on a great way off, without putting a finger to it ; I bid themselves refine the matter that is melted, or to carry it to a Goldsmith to be refined ; I tell them beforehand how much silver or gold is to be melted out ; lastly, I bid them carry that which is melted to several Gold-

Goldsmiths to try it at a Touchstone. They find the weight which was told them, they find very pure gold or silver, for it is no matter *which*, unless that I make trial of the thing with less danger in silver. *Ir.* Hath thy Art then no couzenage in it? *Mi.* Yea it is a meer cheat. *Ir.* I do not yet perceive the cheat. *Mi.* I'll make thee to perceive it. First of all I bargain for a price, I will not have it paid me, until I have first shewed an experiment of my Art. I give to them a small powder, as if the whole business were performed by the power of this. I impart not to them the way to make the powder, unless they buy it at a great price. I require an oath that they do not disclose the secret of the Art, within six months, to any man alive or dead. *Ir.* As yet I do not hear the cheat. *Mi.* All the couzenage lies in one coal prepared for this purpose. I make the coal hollow, and put melted silver into it, as much as I foretel will arise; after the powder is poured in, I order the vessel in that manner, that it may be compassed about with live coals, not only beneath, and on the sides, but also above, and make them believe that this is proper to the Art. Among the coals which are laid on above, I put in one, which covers the silver or gold. That being melted with the force of the heat runs into the matter which melteth, as suppose it be Tinn, or Brass: when the refining is performed, that is found which is mixed with it. *Ir.* It's a nimble Art, but how dost thou deceive one, if another do the thing with his own hands. *Mi.* When he hath done all things at my appointment, before that the Chymical vessel be stir'd, I come at length and look about, lest perhaps something be left undone. I say that methinks one or two coals are lacking above, I privily put mine there, I make as though I took it out of the heap of the other coals, but it is so laid there before, that none can know it, and to deceive him I take it up. *Ir.* But when they make trial without thee, and it doth not succeed, what dost thou alledge? *Mi.* I am in no danger, having already got their money. I invent some excuse, either that the pot was not found, or that the coals were naught, or the fire was not artificially tempered. To conclude, it's one part of the Art which I profess, not to stay long in the same place. *Ir.* Is the profit of that Art so great, as that it can maintain thee? *Mi.* Yes, and gallantly too. Hereafter thou also, if thou be wise, wilt leave off that miserable life, and become one of our company. *Ir.* Nay but I will sooner do this, to bring thee back again

again into our company. *Mi.* As though I will willingly return to that, which I have once left, and forsake the good which I have found. *Ir.* Our profession hath this benefit, it will grow delightfom with custom. Therefore seeing there are many that forsake the Order of Saint *Francis*, or *Bennet*, whom didst thou ever see, who after he hath been a good while in our Order, hath forsaken it? For in so few months thou couldst hardly have a taste what beggery was. *Mi.* That taste taught me that it is the most miserable thing in the world. *Ir.* Why then doth no body forsake it? *Mi.* It may be because they are naturally miserable. *Ir.* I would not exchange this misery no not with the condition of Kings. For there is nothing more like to a Kingdom, than the state of a beggar. *Mi.* What's this I hear? There's nothing more like to snow than a coal. *Ir.* Tell me, Wherefore are Kings happy especially? *Mi.* Because they do what they have a mind to. *Ir.* No King hath that liberty, than which there is nothing sweeter, more than we, and I doubt not, but that there are many Kings who envy us. Whether there be war, or peace, we live in safety, we are not press'd for the war, we are not call'd to publick Offices, we are not taxed when the people are pill'd with exactions, no man looks into our life, and if we have committed any fault though heinous, who can vouchsafe to sue a beggar? Yea if we beat a man, it's a shame to fight with a beggar. Kings can live comfortably neither in peace, nor war, and the greater they are, the more they have to fear. The common people even out of a kind of conscience are afraid to offend us, as if consecrated to God. *Mi.* But ith' mean time you grow nasty in rags and little cottages. *Ir.* What do these things avail unto true happiness? The things which thou speakest of are without a man. We are indebted to these rags for our happiness. *Mi.* But I am afraid lest in a short time you will lose a great part of that happiness of yours. *Ir.* Why so? *Mi.* Because the Cities are a talking of this, that it may not be free for beggars to wander abroad whither they list, but every City must maintain it's own beggars, and among them they that are able, must be forced to work.? *Ir.* Why do they attempt to do this? *Mi.* Because they find that very great villanies are committed under a pretence of beggery. Moreover that very great mischief springs from your Order. *Ir.* I have often heard such tales. That will be done at latter *Lammas*. *Mi.* It may be sooner than thou wouldst have it.

The Fabulous Feast.

Polymythus. Gelafinus. Eutrapius. Astaus.

Philythlus. Philogelos. Euglottus.

Lerochates. Adolefches.

As it becomes not a City that is well governed to be without Laws, and a Prince; so neither ought a Feast to be without a President, and Laws. *Ge.* And I like it very well, that I alone should answer for all the people. *Pe.* Sirrah boy! bring hither the dice: the Government shall be decreed as they shall fall out, whomsoever *Jupiter* shall favour. O brave! *Jupiter* hath favoured *Eutrapius*. The dice were not blind, a fitter man could not be chosen, although the pricks had been gathered together of man by man thorowout the several Tribes. There is a common Proverb, not so false, as not latine like, A new King, a new Law. Ordain Laws, O King. *Eu.* That this maybe a merry and happy Feast! First of all I command that no man relate any but ridiculous tales. He that shall want a tale, let him forfeit a groat, let that money be spent in wine; and let them be devised even *ex tempore*, if lawful tales, so that a likelihood and decency be observed. If no man shall want a tale; let two, one whereof shall tell the pleasantest, and the other the dullest tale, pay the price of the wine. Let the Feast-maker be free from the cost of wine, and let him alone be at the charge of the meat; if any difference shall fall out in this matter, let *Gelafinus* be Umpire and Judge. If you will approve of these things, let them be confirmed: He that shall be unwilling to obey the Law, let him be gone, but so, that he may have liberty to come again to the feast the next day. *Ge.* We will have the Law which the King hath made to be ratified by our voices. But where shall the tales begin to go round? *Eu.* Where, but at the Feast-maker? *As.* O King! may I speak three words? *Eu.* What dost thou think it is a Feast wherein it is unlawful to speak? *As.* The Lawyers deny it to be a Law, that is not just. *Eu.* I grant it. *As.* Why but thy law makes the best and worst tale to be alike. *Eu.* Where mirth is desired, there he that hath told the worst, deserveth no less praise, than he that hath told the best, because he makes the company as merry. As among fingers none delights, but he that either singeth excellently

heels. The shoemaker forthwith followed after as fast as he could, crying out often, stop the thief, stop the thief; at this word when the Citizens every where came quickly out of their houses, *Maccus* restrained them with this false tale, lest any should lay hands on him, laughing and with a pleasant countenance, Let not any one, quoth he, stop our running, we run for a cup of Ale. All therefore did now shew themselves spectators of the contest. And they suspected that the shoemaker did craftily feign that, that by that means he might outrun him. At length the shoemaker being outrun, returned home again sweating and panting for breath. *Maccus* carried away the prize. *Ge.* That fellow *Maccus* escaped the shoemaker, but escaped not the thief. *Po.* Wherefore? *Ge.* Because he carried the thief with him. *Po.* Perhaps he had not money then in hand, which he paid him again afterwards. *Ge.* But it was an action of theft. *Po.* That was laid to his charge afterward, but now *Maccus* was become known to some of the Magistrates. *Ge.* What did *Maccus* alledge? *Po.* Dost thou ask what he did alledge, in a cause so easie to be overthrown? the plaintiff was in more danger than the defendant. *Ge.* How so? *Po.* Because he did charge him with an action of slander, and prosecuted the Rhemian Law, which appointeth that he that chargeth one with a fault which he cannot prove, should suffer the punishment which the defendant was to suffer, if he had been convicted. He denied that he medled with anothers goods without the masters lieve, but offering them of his own accord; and that there was no mention of the price past between them. That he had challenged the shoemaker to run with him, and that he accepted of the challenge, and that he had no reason to complain, seeing that he was outrun. *Ge.* This action doth not differ much from the quarrel about the Asses shadow. What was done at last? *Po.* When he had laughed sufficiently, one of the Judges invited *Maccus* to supper, and paid the shoemaker his price. [Such a like thing fell out at *Daventry* when I was a boy. It was that time *our year* wherein Fishermen reign, and Butchers are blank. A certain man stood at the window of a woman that sold fruit, or you would rather have it in Greek, an Oporapolist, being very fat woman, his eyes being fixed on those things which were set forth to be sold. She, as the custom is, call'd to him if he had a mind to any thing? and when she saw the man looking earnestly at the figs. Wilt thou, quoth she, ha

any figs ? they are very fine ones. When he assented, he asked him how many pounds he would have ? Wilt thou, quoth she, have five pounds ? when he assented to it, she poured so many figs into his lap. While she layeth by the scales, he goes away not running, but a soft pace. When she came forth to receive her money, she seeth the buyer go away. She pursues him with a greater noise than speed. He taking no notice, goeth forward whither he began to go : at length when a great many ran together at the womans clamour, he stood still. There in a round crowd of the people the cause is debated, they fall on laughing, the buyer denieth that he had bought any thing, but said that he took what was willingly offered, and that if she would try it before the Judges, he would appear. [Ge. Well, I'll tell a tale not very unlike to thine, and it may be not inferior to it, but that it hath not so famous an authour as *Marcus* is. *Pythagoras* divided the whole fair into three sorts of men ; Whereof some came forth to sell, and some to buy ? both these sorts he said were very much busied, and therefore unhappy : that others came into the Market for nothing else, but to see what is there brought forth, or what is done : that those alone are happy, who being free from care, take their pleasure freely. And after this manner he said a Philosopher did converse in this world, as they are employed in the fair. But there useth a fourth sort of men to walk up and down in our fairs, who neither buy, nor sell, nor look about having nothing to do, but carefully watch if they can seize upon any thing. And among this kind there are some found very nimble, thou wouldest say that they were born under *Mercury* favouring them. The feastmaker gave us a tale with an additional conclusion, I will give you one with a Prologue. Now hear what lately happened at *Antwerpe*. A certain Mass-Priest had received there an indifferent summ of money, but it was silver : a Certain cheater had taken notice of it, and went to the Mass-Priest who carried at his girdle a purse full of money. He salutes him civilly, and tells him that he had a business committed to him by his neighbours, to buy a Surplice for the parish Priest of his Village, which is the Priests uppermost garment when he performs divine service. He intreats him to put himself to a little trouble in this business, to go with him to those who sell such garments, namely, that by the measure of his body, he might take a greater, or less, for as he thought, his

Let "coronis" (curving flourish) 3 pen or about the scribbles figure
copy of a poem) and a "proem".

stature did very well agree with the bigness of the Parish Priest. Seeing that this courtesy seemed to be but a small one, the Mass-Priest readily promised it. They go to a man's shop, a Surplice is brought out, the Mass-Priest puts it on, the seller affirms that it fits him wondrous well. When the cheater had viewed the Mass-Priest sometimes before, and sometimes behind, he approved of the Surplice very well, but he found fault that it was shorter before than was meet. Then the seller, lest the bargain should not go forward, denies that it was the fault of the Surplice, but that his full purse did cause it to be too short on that side. To be short. The Mass-Priest lays aside his purse, and they view it again. Then the cheater when the Mass-Priest's back was turned, snatcheth up the purse, and betakes him to his heels. The Priest runs after him, as he was with the Surplice on, and the Seller after the Priest. The Mass-Priest cries out, Stop the thief! the seller cries out, Stop the Mass-Priest! the Cheater cries out, Stay the Mass-Priest who is mad! and they believed it, when they saw him run in publick thus attir'd. While therefore the one hinders the other, the cheater escaped. *Eu.* So cunning an artist deserveth more than a hanging. *Ge.* If he be not hanged already. *Eu.* I wish that not he alone, but together with him, they who favour such lewd Rogues, to the destruction of the common wealth. *Ge.* They favour them not for nothing. There is a chain let down to the earth which reacheth to *Jupiter*. *Eu.* We must return again to our Stories. *As.* The order returns to thee, if it be lawful to compel a King to keep order. *Eu.* I will not be compell'd to it, yea I will willingly come into order, otherwise I should be a Tyrant, not a King, if I should refuse the Laws which I impose upon others. *As.* Nevertheless they say, that a Prince is above the Laws. *Eu.* That is not altogether spoken falsely, if thou meanest by a Prince, that chiefest Prince whom they once called *Caesar*. Moreover if thou understandest him to be so above the Laws, in that others keep them after a sort by compulsion, but that he of his own accord doth abundantly more perform them; for what the mind is to the body, the same is a good Prince to the common wealth; but what need was there to add good, seeing that an evil Prince is not a Prince, even as an unclean spirit which hath possess'd a man's body, is not his soul. But to my tale; and I think it meet, that I who am a King should tell a Kingly tale. *It is the King of France, the eleventh of that name, when, whiles his*
affairs

affairs were disturbed at home, he sojourned among the *Burgundians*, by occasion of hunting came acquainted with one *Conon* a Country man, but of a plain and sincere heart. For Monarchs are taken with such kind of men. The King as he came from hunting went aside to his house, and as great Princes are sometimes delighted with homely things, he did eat Rape roots with great delight at his house. Afterwards when *Lewis* being restored had now the Government of the *French*, *Conon's* wife bad him privately put the King in mind of his old entertainment, to go to him, and carry him some excellent good Rape roots for a gift. *Conon* was unwilling, saying, that he should lose his labour; because that Princes remember not such courtesies. But his wife prevail'd with him, *Conon* chuses out some excellent good Raperoots, and is ready to take his journey. But by the way being taken by the allurements of the food, by little and little himself eat them all up, except one very great one only. When *Conon* had got privately into the Court, which way the King was to pass, forthwith the King knew him, and call'd him; He brought his gift to him with great cheerfulness, the King received it with greater cheerfulness, commanding one that was next him, to lay it up carefully among those things, which he esteemed most. He commands *Conon* to dine with him, after dinner he gave *Conon* thanks, and *Conon* being desirous to return into his Country, the King commands that a thousand Crowns should be given him for the Rape root. When the report of this thing, as is common, was spread abroad thorow all the King's household, one of the Courtiers bestowed upon the King a very stately Horse. The King perceiving that he being pricked forward with the liberality which he had shewed to *Conon*, did hunt after a booty, received the gift with a very cheerful countenance, and when he had called his Nobles together, he began to consult with what gift he should recompence so comely and costly an Horse. In the mean time he that had bestowed the Horse on him conceived mighty great hopes in his mind, thinking thus; If he so recompenced a Rape root given him by a Country man, how much more liberally will he requite such an horse presented to him by a Courtier. When one answered one thing, and another another thing to the King, advising as't were about some great business, and he that sought for a booty had been in a fool's paradise a long time, says the King, it comes into my mind what to bestow on him, and calling one

of his Nobles, he whispers him i'th' ear, to fetch him that which he should find in his bedchamber (and withal describes the place) carefully wrapped up in silk. The Rape root is brought, the King bestows that on the Courtier with his own hand, as it was lapped up, telling him moreover that he thought that the Horse was richly requited. The Courtier going aside, while he takes of the silk, found in stead of a treasure, not a Coal as they say, but a Rape root already somewhat withered. Thus the hunter after a booty being caught, was derided by all *As*. Now, O King, if thou wilt give me lieve, who am one of the commonalty, to speak of Kingly things, I will relate something concerning the same *Lewis*, which comes into my mind by thy tale. For as one chain draws another, so one story draws on another story. A certain servant when he had seen a louse creeping on the Kings garment, falling down on his knees, and with his hand lifted up, gives notice that he would perform some service. When *Lewis* offered himself to him, he took off the louse, and threw her away privily. When the King asked what it was? he was ashamed to tell him. When the King urged him, he confessed that it was a louse. It's a good sign, quoth he, for it shews that I am a man, because this kind of vermin particularly troubleth man, especially in his youth. And he commanded that fourty crowns should be given him for his service. A good many daies after, a certain other man who had seen that he was so well rewarded for so mean a service, not considering that there is a very great difference, between doing a thing simply, and doing a thing through craft, approached the King with the like gesture, and again he offering himself to him, he made as though he took something off from the Kings garment, which he presently cast away. When the King urged him being backward, to tell him what it was, he making as though he were very much ashamed, at length answered, that it was a flea. The King perceiving the deceit, says, What, wilt thou make me a dog? He commanded the man to be taken away, and in stead of fourty Crowns which he sought for, that fourty stripes should be given him. *Po*. It's not a safe thing, as far as I perceive, to jest with Kings. For as Lions sometimes offer themselves quietly to one that claws them, the very same when they list, shew themselves Lions, and their play-fellow lies slain; in like manner do Princes favour men. But I will tell a tale not unlike to thine,

thine, that it^h mean time we may not pass from *Lewis*; who took delight to couzen greedy rooks. He had received for a present ten thousand Crowns from some place; and as often as Princes chance to have fresh money, all the Officers hunt and seek after some part of the booty: which thing *Lewis* was not ignorant of. Therefore when that money was exposed upon the Table, that he might the more excite all their hopes, he spake thus to those that were about him. *What? Do you not think me to be a rich King? Where shall we bestow so great a sum of money? It was freely bestowed on me, and it's meet that it should be bestowed again. Where are now my friends, to whom I am indebted for their services to me? Now let them come, before this treasure be gone.* At that word, a very great many came to him apace, everyone hoped to get something for himself. When the King saw one that was very greedy, and devouring the money already with his eyes; turning himself to him, quoth he, what dost thou tell me of? He rehearsed how that he had a long time fed the Kings Falcons, very faithfully and not without great charges. One alledged one thing, and another another thing, every one set out his service as much as he could, and that not without lies. The King heard them all courteously, and approved of every ones speech. This consultation was prolonged for a long time, that he might torment them all the longer with hope and fear. The chief Chancellour was present among them, for he had commanded that he also should be sent for. He being wiser than the rest, did not boast of his services, but became a spectator of the Comedy. At length the King turning towards him, What quoth he, says my Chancellour? He alone asketh nothing, neither doth he brag of his services. I, quoth the Chancellour, have received more from the Kings bounty, than I have deserved, nor am I more careful for any thing, than how to behave my self worthy of the King's liberality towards me; so far am I from being willing to crave more. Dost thou then alone, quoth the King, of all the rest need no money? That I should not need it, quoth the other, thy bounty hath already provided. Then the King turning towards the others: Verily I am, quoth he, the most sumptuous King in the world, who have so wealthy a Chancellour? At this all their hope was the more encreased, that the money would be distributed to the rest, seeing that he did sue for nothing. When the King had now plaid upon them

them long enough on this fashion, he constrained the Chancellour to carry away all that sum home. And by and by turning himself to the rest, who were now sorrowful, You, quoth he, must wait for another opportunity. [Ph. Perhaps that will seem more bald which I am about to relate. Therefore I desire you not to have any suspicion of collusion or deceit, lest I may seem on purpose to have sought for a freedom. One came to the same *Lewis* petitioning him, that he would command, that an Office, which by chance was void in that Village wherein he dwelt, might be conferred upon him. When the King had heard his petition, he quickly answered, Thou shalt not prevail; to wit, cutting off all hope to obtain that which was petition'd for. The Petitioner likewise giving the King thanks, went away. The King gathering by his very look, that the man was a foolish fellow, and suspecting that he understood not what answer he had given him, commands him to be called back again. He returns. Then quoth the King, didst thou understand what answer I gave thee? Yes I did understand you. What said I therefore? *That I should not at all prevail.* Why then didst thou give me thanks? Because, quoth he, I have business to do at home, therefore I should to my great dammage have prosecuted a doubtful hope here: Now I look upon it as a benefit, that you have denied me the office quickly, and that I gain whatever I should have lost, if I had been delayed with a vain hope. By that answer, the King guessing that the man was no blockhead, after he had enquired a few things of him, thou shalt have, quoth he, thy petition, to the intent that thou maist thank me twice; and with that, turning to his Officers, Let, quoth he, Letters Patent be dispatched for this man without delay, lest he be stay'd here a long time to his loss. [En. I want not something to relate of *Lewis*, but I chuse rather to speak something of our *Maximilian*, who as he was far from hiding his money in the earth, so he was very gracious towards those, who had wastefully spent their means, if so be they were Nobly descended. When he had a mind to be helpful to a young man, one of this kind of men, he sent him on an Embassy, to demand an hundred thousand Florens of a certain City, I know not upon what account. But it was on such an account that if any thing were got by the cunning of the Ambassadour, it might be accounted as gain. The Ambassadour wrested from them fifty thousand, and restored thirty to *Cesar*. *Cesar* being glad of the

the unlook'd for booty, dismiss the man, enquiring after nothing besides. In the mean time the Treasurers, and Receivers had smelt out, that there was more received than delivered. They importune *Cesar* to send for the man. He was sent for, and comes forthwith. Then *Marimilian* : I hear, quoth he, that thou hast received fifty thousand. He acknowledged it. Thou paidst in to me but thirty thousand. He acknowledged this too. Thou must, quoth he, give in an account. He promised that he would do so, and departed. Again when there was nothing done *in it*, when the Officers urged it, he was called to appear again. Then *Cesar* : Thou wast lately, quoth he, commanded to give in an account. I remember it, quoth he, and I am about it. *Cesar* suspecting that he had not yet perfectly made up his account, suffered him thus to go away. When he did in this manner shift them off, the Officers were exceedingly urgent, crying out, that it was not to be endured, that he should so openly play upon *Cesar*. They perswaded him that being sent for, he should be commanded to give an account even there in the same place while they were present. *Cesar* consented to it. He being sent for came forthwith, nothing at all refusing. Then *Cesar* : Didst thou not, quoth he, promise an account ? He answered, yes I did promise *it*. Now, quoth he, there is need of it, see, they are here who will take it, nor is there any way to shift it off any longer. The Officers sat by, having their books ready for that purpose. Then the young man very cunningly ; I refuse not, quoth he, most mighty *Cesar* to give an account, but I am not very skilful in such kind of accounts, because I never gave any up : they who sit here by, are very well skill'd in such accounts. If I shall but once see them, how they order such like accounts, I shall easily imitate them. I intreat thee to command them but to shew me an example, and they shall see that I am easy to teach. *Cesar* perceived the man's meaning, which they against whom it was spoken understood not, and smiling, quoth he, thou sayest true, and requir'st that which is just. So he dismiss the young man. For he did hint how that they were wont to give an account to *Cesar*, even as he had done, to wit, so as that a good part of the money did remain in their own hands. [*Le.* Now it is time, that the tale should descend from *Horses*, as they say, to *asses*, from Kings to *Anthony* a Mass-Priest of *Leugin*, whom *Philip* surnamed the Good, took great delight in : There are reported many things of this man's either merrily spoken

ken, or jestingly done, but most of them base : For he was wont to season most of his pastimes with a certain ointment, which sounds not very handsomly, but smells worse, I will chuse one of the more cleanly ones. He had invited one or two merry boon blades which met him accidentally on the way. When he was come home, he found a cold Kitchen, and he had no money in his purse, which was no unusual thing with him. Here was need of speedy counsel. He withdrew himself not saying a word, and going into a Usurers kitchen, with whom he was familiarly acquainted, because he was often with him, when the maid was gone out oth' way, he conveyed privily one of the Brat pots, together with the meat in't being already boyld, and carried it home covered under his garment : He gives it to his Cook-maid, and bids her presently to pour out the meat and broth into another earthen pot, and withall that the Usurers pot should be scoured till it was bright. When that was done, he sends a boy to the Userer, to borrow two groats of the Usurer leaving the pawn, but to take a Bill under his hand, to testifie that such a pot was sent to him. The Usurer not knowing the pot, being scowred and bright, takes the pawn, gives him a Bill of his hand, and pays him the money, with that money the boy bought wine. Thus the feast was provided for. At length when the Usurers dinner was to be got ready, the pot was wanting. Here he begins to chide with the Cook-maid. She being vexed, constantly affirmed, that no man was in the kitchen that day beside *Antony*. It seemed to be a wicked thing to suspect this of the Mass Priest. At length they go to him, to search well whether the pot were at his house, there was not a jot of the pot found. To be short. He was stiffly importuned for the pot, because that he only had gone into the kitchen at that time when the pot was miss'd. He confest that he had borrowed a certain pot, but he had sent it back again to him of whom he had borrowed it. When they stiffly denied it, and the contention was grown hot, *Antony* taking some to witness, *Look you*, quoth he, *how dangerous a thing it is to have to do with the men of these times without a Bill of ones hand. I should almost have had an action of theft commenc'd against me, if I had not the Usurer's hand.* And he produced the Bill. The deceit was perceived, and the tale was spread abroad thorow all the Country with a great deal of laughter, that the pot was pawned to him whose it was. Men do more willingly fa-
vour

your such kind of cheats, if they be committed against persons that are hateful, especially those who use to cheat others.

Ed. Verily ! by naming *Antony* thou hast given an occasion of a great number of tales, but I will relate one only, and that a short one, which I heard very lately. Some merry fellows as they call them, kept a feast together, who were delighted with nothing more in their life, than to laugh, among those was *Antony*, and one other also, and he was a famous man in this kind of commendation, and as it were *Antony's* rival. Moreover as among Philosophers when they meet together at any time, *some* questions about the things of Nature are wont to be propounded, so here presently a question arose which was the most honourable part of a man ? One guess'd the Eyes, another the Heart, another the Brain, and another also another thing : and every one brought a reason for his conjecture. *Antony* being bidden to speak his opinion, said, that he thought that the mouth was the most honourable part of all, and he gave I know not what reason. Then that other, lest he should agree with *Antony* in any thing, answered that he thought that that part whereon we sit was the most graceful. When all thought that to be an absurd thing, he alledged this reason, because he was commonly said to be the most honourable man who sat down first : and that this honour did agree to that part, which he had named. They commended this opinion, and laughed heartily. The man applauded himself for this saying, and *Antony* seemed to be conquered in that conflict. *Antony* dissembled the matter, who for no other reason had given the chief praise of grace to the mouth, but that he knew that the other being as't were envious of his credit would name the contrary part. After some daies when both of them were invited again to the same feast, *Antony* coming in finds his rival with some others talking together, whiles the supper is a making ready ; and turning his back towards him, he lets a loud fart in the other's face. He being very angry, get thee gone, quoth he, thou sawcy fellow, where hast thou learned those manners ? Then *Antony*, Yea art thou angry, quoth he ? if I had saluted thee with my mouth, thou wouldest have saluted me again ; now I salute thee with that part of the body, which, even thou thy self being the Judge, is the most honourable, and I am call'd a sawcy fellow ? Thus *Antony* recovered the credit which he had lost before. We have told our tales,

NOW

now it remains that the Judge give sentence. *Ge.* I will do so, but not before that every one shall have drunk of his cup. See here! I begin, but *here's* the wolf in the fable. *Po. Levinus Panagathus* brings no bad luck. *Le.* What is there a doing among such pleasant merry companions? *Po.* What else? we contend in telling tales, till thou comest like the Wolf in the fable. *Le.* Therefore I am come hither to finish the fable. I desire you all to-morrow to take with me a Theological dinner. *Ge.* Thou promisest us a sad feast. *Le.* The thing it self will show that. Unless you shall confess that was more delightfom to you than your feast of tales, I refuse not to be amerced a supper. There is nothing more delightfom, than when trifles are handled seriously.

The Woman in Childbed.

Eutrapelus. Fabulla.

Eu. **S**AVE thee most honest *Fabulla*. *Fa.* Save thee heartily *Eutrapelus*. But pray thee what new thing hath fallen out, that thou who seldom visitest us art now come, whom none of us hath seen this whole three years space. *Eu.* I'll tell thee, coming by this house by accident, I saw the knocker of the door (called a crow) tied about with a white clowt, I much wondered what might be the reason. *Fa.* Art thou such a stranger in this Country, as not to know that this is a sign of the time of lying in child-bed in the house? *Eu.* Why! Is't not a strange thing to see a white Crow? But without jesting, I knew it very well, but I could not imagine, that thou being a young woman scarcely as yet entred into thy sixteenth year, hadst so timely learnt the most difficult art of begetting children, which some women hardly learn before thirty years of age. *Fa.* How thou art alwaies as thou art called, *Eutrapelus*! *Eu.* How *Fabulla* never wants a fable! Therefore *Polygamus* conveniently met me as I much wondred. *Fa.* What he who lately buried his tenth wife? *Eu.* The very same, but, which thing thou knowest not of, I think, he plays the suiter again with as much eagerness, as if he had lived a batchlor hitherto. As I enquired of him
what

what new thing had happened? A womans body, quoth he, in this house hath been divided in the middle into two. For what wickedness, quoth I? If it be true, quoth he, which is told by common report, here the good wife of the house hath found in her heart to circumcise her Husband, and forthwith he went away laughing. *Fa.* He is a gross-merry man. *Eu.* I presently made haste into the House, to congratulate thy happy delivery. *Fa.* Congratulate my safety, if thou wilt *Eutrapelus*, then thou shalt congratulate my happy delivery, when thou shalt see that which I have brought forth, give a proof of himself that he is an honest man. *Eu.* Thou speakest piously and truly, my *Fabulla*. I am no man's *Fabulla*, but *Petronius's*. *Eu.* Thou bearest children to *Petronius*, but thou livest not for him alone, now. But I rejoyce at this also, because thou hast born a boy. *Fa.* But for what reason dost thou judge it to be a happier thing to have born a male than a female? *Eu.* But thou rather, thou *Petronius* his *Fabulla* (for now I am afraid to call thee *mine*) resolve me of that thing, for what reasons you delight rather to bear males, than females? What others think I know not, but I am glad that now thou have born a boy, because it hath so pleased God; if he had rather have had it a girle, I had rather it had been so too. Dost thou think that God hath so much leisure, as to be also a Midwife to women in labour? *Fa.* What doth he do rather, *Eutrapelus*, than to preserve by propagation that he hath made? *Eu.* What should he do? O honest woman! Yea unless he were God, I do not think that he could be able to do so many businesses. *Christiern* King of the *Danes* a religious favourer of the Gospel is banished: the *French* King of *France* is a stranger in *Spain*; I know not how well agreeing to his mind, surely he is a man that deserves better fortune. *Charles* endeavours with might and main to enlarge the territories of his Monarchy. *Ferdinand* takes care of his affairs in *Germany*; an unsatiable hunger of money infecteth all Courts: The Husbandmen raise dangerous commotions, and are not affrighted from their purpose by so many slaughters: The people think of an Anarchy; the House of the Church goes to ruine with dangerous factions: That seamless coat of *Jesus* is rent asunder on all sides. The Lord's Vineyard is now laid waste, not by one Boar, and without the Priests authority with their Tithes, the dignity of Divines, and the majesty of Monks is endangered: Confession flatters, Vows

Vows are unconstant, the Pope's Laws go to decay, the Eucharist is called in question, Antichrist is looked for, the whole World is in travel of I cannot tell what great mischief. In the mean time the Turks overcome and are ready to invade us, who will destroy every thing, if it shall prosper which they are a doing, and dost thou ask *what he should do rather*? Yea I think it is time, that he should secure his own Kingdom too in time. *Fa.* That which men think to be the greatest matter, perhaps God thinks it of no moment; but if thou wilt, let us shut out God's person from this story. Tell me what reasons move thee, to think that it is more happy to have born a male than a female? *Eu.* It's the part of a pious mind, to judge that to be best, which God hath given, who without controversie is the best. But if God should give thee a Crystal cup, wouldest thou not thank him heartily? *Fa.* I would do so. *Eu.* What if he should give thee one of glass, wouldest thou give him the like thanks? But I am afraid lest instead of comforting thee, I may trouble thee, while I reason of these things with thee? *Fa.* Nay now *Fabulla* can take no hurt by fables. I am now a laying in the fourth week, and I am strong enough even to wrastle. *Eu.* Why then dost thou not quickly get out of thy bed? *Fa.* A King hath forbidden me. *Eu.* What King? *Fa.* Nay a Tyrant. *Eu.* Who pray thee? *Fa.* I'll tell thee in one syllable, Use. *Eu.* Alas! How many things doth that King exact besides equity? Let us go on then to reason concerning the Crystal and the glass. *Fa.* Thou judgest, as I guess, that a boy is more excellent and strong by nature than a girl. *Eu.* So I think. *Eu.* That is in mens judgment. Are men then longer liv'd than women? are they free from diseases? *Eu.* No, but generally they are stronger. *Fa.* But they themselves are excelled again by Camels. *Eu.* Yea but the male was first created. *Fa.* Adam was created before Christ. And Artists use to excel themselves in their later works. *Eu.* But God put the woman in subjection to the man. *Fa.* He is not presently the better that ruleth; and he subjected a wedded wife, not the woman: and again he so subjecteth the married wife, that seeing they both have power of each other, yet he would have the woman to obey the man, not as the more excellent but as the fiercer. Tell me *Eutrapelus*, whether is weaker, he that yields to another, or he that he yields to? *Eu.* Here I will yield to thee, if thou wilt explain to me, what *Paul* meant writing to the *Corinthians*, when

he saith that Christ is *the head of the man*, and the man is *the head of the woman*: again when he saith that a man is the image and glory of God, and the woman the glory of the man. *Eu.* I'll resolve thee that if thou wilt make it manifest to me, whether it be given to men alone to be Christ's members. *Eu.* God forbid! that is given to all men and women by Faith. *Eu.* How comes it to pass then, that seeing there is one Head, it should not be accounted common to all the members? Moreover seeing God made man after his own image, Whether did he express this image in the shape of the body, or in the endowments of the mind? *Eu.* In the endowments of the mind. *Eu.* And herein what, I pray, at length have men more excellent than we *have*? In both sexes here are many drunkennesses, brawlings, fightings, murders, wars, robberies, and adulteries. *Eu.* But we men lone war for our Country. *Eu.* But you the self same men stentimes forsaking your ground, run away cowardly, neither alwaies for your Country, but often for a base small pension, you do forsake wife and children, and worse than sword-players, of your own accord you yield your bodies into a slavish necessity, either of being kill'd, or killing. Now though thou braggest to me very much of your warlike valour, none of you if he had once had experience what is to bear a child, would not rather chuse to stand ten times in a battle, than once undergo what we must so often have experience of. They do not always come to handy blows in war, and if they do come, there is not danger every part of the Army; such as thou art are set in the middle of the army, another is in a Reserve, another is set safely after the second Ward, and lastly, yielding and flight saves very many; we must conflict with death hand to hand. *Eu.* This is not the first time that I hear of these things, but are these things true which are said? *Eu.* They are but too true. *Eu.* art thou willing then *Fabulla*, that I should perswade thy husband, not to touch thee hereafter? for by that means thou shalt be safe from that danger. *Eu.* Truly I would desire nothing more willingly, if so be thou canst do it. *Eu.* What reward shall the Oratour have if he shall prevail in his thing? *Eu.* I will give him ten Neats tongues dried in the smoak. *Eu.* I had rather have these than ten Nightingales tongues. I do not refuse the condition, but I will not have this bargain to be confirmed, before there be a covenant passed between us. *Eu.* Yes, and if there be any other

other Proviso, if thou hast a mind, let it be added too. *Eu.* It shall be done according to thy mind after the month is out. *Fa.* But why is it not rather done now according to my mind? *Eu.* I'll tell thee because I am afraid lest after the month thou maist not be of the same mind. Therefore both thou shouldest be forced to pay a double reward, and I should be forced to take double pains, *viz.* to perswade, and dissuade. *Fa.* Well then, let it be as thou wilt, but in the mean time go on to make it out, why the male is more excellent than the female sex. *Eu.* I perceive that thou hast studied a sing combat, wherefore for the present I think it is better to yield to thee, I will encounter thee at another time, but when I am provided, and not without a soldier to second me. For where the business is managed by the tongue, seven men are not able to encounter with one woman. *Fa.* Indeed Nature hath armed us with this weapon, although many men are not altogether without tongues. *Eu.* It may be so, but where is thy little Boy? *Fa.* In the next Parlor. *Eu.* What doth he there, is he dressing pot-herbs? *Fa.* The wagg! he is with his Nurse. *Eu.* What Nurse dost thou think me of? Is there any other Nurse than she who is the best of the other? *Fa.* Why not? It's a thing commonly done. *Eu.* *Fabulla* thou namest to me a bad Author to do a thing well, the common people. They commonly sin, they commonly play at dice, they commonly haunt Brothel houses, they commonly cheat, drink and are mad. *Fa.* Thus it seemed good to my friends, I they thought it meet, that I should favour this so tender a child of mine. *Eu.* Why but if Nature hath given strength to conceive, it hath also given strength to give suck. *Fa.* It is a thing likely indeed. *Eu.* Tell me, dost thou not think that the term of *mother* is a very sweet one? *Fa.* I think it is. *Eu.* Therefore if it could be done, wouldst thou endure that another woman should be the mother of thy child? *Fa.* In no means. *Eu.* Why then dost thou voluntarily put more than half the name of a mother upon another woman? *Fa.* So I pray! *Eutrapelus*, I do not divide my son, I am alone and wholly the Mother. *Eu.* Nay in this thing, *Fabulla*, Nature itself gainsays thee to thy face. Why is the *Earth* called the *mother* of all things? because it brings them forth only? Nay but much more because it nourisheth those things which it hath brought forth. That which the water breeds, is brought up in the waters. No kind of living creature or plant is bred in the earth, which the same earth doth not nourish.

with its moisture. Neither is there any kind of living creature which doth not nourish its own young. The Owles, Lions, and Vipers bring up their own brood, and do women cast off their children? I beseech thee, what is more cruel than they, who, because of the tediousness of their education, are said to expose their children? *Fa.* Thou speakest of abominable things. *Eu.* Why but men do not so abhor the deed. Is't not a kind of exposing, to entrust a tender little Infant, being as yet red from its mother, and smelling of its mother, lamentably beseeching the aid and help of its mother, with such a voice, as is said to move pity even in wild beasts, with a woman it may be neither of an healthful body, nor of honest manners, and lastly, who values a little money more than all thy Infant. *Fa.* There is a woman chosen of an healthful temperature of body. *Eu.* The Physicians can better judge of that than thou canst. But suppose that herein she were equal to thee, or if thou wilt, did somewhat excel thee; Dost thou think that there is no difference whether the tender infant suck that connatural and familiar juice, and be cherished with the heat whereto it is already accustomed, or be forced to be accustomed to a strangers *milk and warmth*. Wheat that is sown in another soyl, degenerates into wild Oates, or winter Wheat: a Vine transplanted to another hill, changeth its nature. A little Plant pull'd up out of the earth which bred it, withers and quite dies as't were, and therefore as much as they can, they remove it with the earth wherein it grew. *Fa.* Yea but they say that plants being removed, and ingrafted, do put off their wild nature, and bring forth more gallant fruit. *Eu.* But not presently, so soon as they are sprung up, O honest woman! That time too, if God shall please, will come hereafter, that thou maist send away thy young youth from home, to be instructed in learning, and severe arts, which is the fathers charge, rather than the mothers. Now his tender age is to be cherished. Moreover, seeing it is of very great concernment for the health and strength of body, of what kind the food is; then surely especially with what juice that tender and delicate little body should be seasoned; for here also that saying of *Horace* takes place:

*A Pot doth keep the savour still;
Of that at first which did it fill.*

Fa. I do not so much pass for the body, if so be the mind be such as we desire it should be. *Eu.* Thou speakest piously indeed, but no way Philosophically. *Fa.* V. hy so? *Eu.* Why then, as often as thou choppest pothearbs, complainest thou that the edge of the knife is blunt, and commandest it to be whetted? Why dost thou throw away a needle with a blunt point, seeing that that thing doth not take away thy art? *Fa.* I want not art, but an unfit tool hinders me. *Eu.* Why do those, who have need to be quick-sighted, avoid Darnel, and Onyons? *Fa.* Because they offend the eyes. *Eu.* Is it not the mind which seeth? *Fa.* Yes, it is, for those that are dead see nothing. But what can a Carpenter do with an axe that's spoiled? *Eu.* Then thou dost acknowledge that the body is the soul's instrument. *Fa.* It seemeth so. *Eu.* And thou grantest that the mind doth not act, or acteth less fitly when the body is distempered. *Fa.* It's likely which thou sayest. *Eu.* Well, methinks I have to deal with a Philosophical wit. Suppose then that a man's soul should pass into the body of a Cock, whether or no would he speak as we do now? *Fa.* By no means. *Eu.* What should hinder? *Fa.* Because he wants lips, teeth, and such a tongue as we have, nor has he a weevil, nor three gristles moved by three muscles, whereunto belong the nerves coming down from the Brain, neither jaws, nor a mouth like us. *Eu.* What if into the body of a Sow? *Fa.* It would grunt like a swine. *Eu.* What if into the body of a Camel? *Fa.* It would cry as a Camel cries. *Eu.* What if it should remove into the body of an Ass, which befel *Apuleius*? *Fa.* It would bray, I think, like an Ass. *Eu.* Indeed he confesseth so much, when he desired to call upon *Cesar*, when he drew his lips together as much as he could, he hardly pronounced O, he could by no means pronounce *Cesar*. The same man when he did desire to write down a tale which he had heard lest he should forget it, condemned such an Ass-like conceit, when he looked upon his hard hoofs. *Fa.* And worthily too. *Eu.* When therefore the eyes are poreblind, the mind seeth less; when the ears are filled with filth, it hears less; when flegm possesseth the brain, it smells less: when a member is benumbed, it feels less; when the tongue is vitiated with bad humours, it tasteth less. *Fa.* It cannot be denied. *Eu.* And for no other reason, but because the Instrument is distemper'd. *Fa.* I think so. *Eu.* And thou dost not deny, that it is vitiated for the most part with meat and drink. *Fa.* I confess it, but what is that to

good

good mind? *Eu.* Therefore what is Darnel to quick-sighted eyes? *Fa.* Because it spoils the organ of the mind. *Eu.* Thou answerest rightly. But resolve me this, Whence comes it, that one man hath a quicker understanding than another, and remembers better than another; that one man is sooner angry than another, or hateth more moderately? *Fa.* His mind is so tempered. *Eu.* Thou shalt not escape so. How comes it to pass, that he who before was of a quick wit, and strong memory, afterwards becomes forgetful and dull witted, whether by a blow, or by a fall, or by a disease, or with old age? *Fa.* Now methinks thou playest the Sophister. *Eu.* Then on the other side do thou play the Sophistress. *Fa.* I think that thou wouldest say thus much, that the soul, even as it sees and hears by the eyes and ears, so by certain organs it understandeth, remembreth, loveth, hateth, is angry and appeased. *Eu.* Thou guessest aright. *Fa.* Pray thee, what organs are those, and where are they? *Eu.* Thou seest where the eyes are. *Fa.* And where the ears, and nostrils, and the palate are I know, and I see that the sense of feeling is in the whole body, unless when a benumbedness seiseth on a member. *Eu.* When the foot is cut off, yet the mind understandeth. *Fa.* It understandeth likewise when the hand is cut off. *Eu.* But he who receiveth a great blow upon the temple of his head, or on the hinder part of his head, falls down like one dead, and is destitute of all his senses. *Fa.* I have seen that divers times. *Eu.* Thou gatherest from this, that the organs of the understanding, will, & memory are within the skull, being indeed less gross, than the ears, and eyes are, but yet they are made of matter. Seeing that the spirits are so, which are the most subtil in the body, are corporeal. *Fa.* Are these things vitiated also by meat and drink? *Eu.* *Fa.* The brain is a great way off from the stomach. *Eu.* So is the top of the chimney from the hearth, yet if thou t upon it thou wilt perceive the steam. *Fa.* I will not try. *Eu.* But if thou believest not me, enquire of the Storks. Therefore it is of concernment, what spirits, what vapours, fly up from the stomach into the brain, and into the organs of the mind. For if they be raw and cold they fall back into the stomach. *Fa.* Verily! Thou describest unto me the channel of a limbeck wherewith we receive the water that exhales out from flowers and herbs. *Eu.* Thou guessest not far amiss. For the Liver to which the Gall cleaveth, is instead of the fire, the stomach is the Skillet, the Skull is the very

top of the *limbeck*, and so, if thou wilt let the nose be in the stead of the leaden pipe. Therefore from this mutual flowing and ebbing of the humours, ariseth whatsoever disease commonly there is, as a diverse humour falls down after a diverse manner, sometimes into the eyes, other sometimes into the stomach, at another time into the shoulder-blades, some otherwhiles into the neck, or to another place. And that thou maist the better understand; Why are those that drink wine excessively, of bad memories? and they who are fed with meats of more subtil spirits, not so dull witted? Why doth Coriander seed strengthen the memory? Hellebore clear the understanding? Why doth too great fulness bring the Falling-sickness, which causeth insensibleness to all the senses at once, even as a dead sleep also doth? Lastly, as immoderate thirst, or hunger weakens the force of the wit and memory in children, so too much meat begets a dullness of wit in children, if we believe *Aristotle*, to wit, when a little spark of reason is as't were smother'd with matter thrown upon it. *Eu.* Is the mind then corporeal, as that it can be affected with corporeal things? *Eu.* The very nature of rational Soul is not hurt, but when the Organs are spoiled its efficacy and acting is hindred, even as an Artist can do nothing with his Art, if he want fitting instruments. *Eu.* how great, or what kind of shape is the Soul? *Eu.* Thou foolishly enquire of its greatness or shape, seeing thou grantest that it is an incorporeal thing. *Eu.* I understand a body to be that which is felt. *Eu.* Yea but the things which are not felt are the most perfect, even as God, and Angels. *Eu.* I hear that God and Angels, are called Spirits, but I feel a spirit. *Eu.* By this word the holy Scriptures do signify either by reason of mens ignorance, signifying a mind that is pure from all commerce with sensible things. *Eu.* What difference is there then betwixt an Angel and a Soul? *Eu.* The very same that is betwixt a Snail, and a Snail, or if thou hadst rather a Periwinkle. *Eu.* Then the body is rather the house of the soul, than the instrument. *Eu.* There is nothing hindred, but that the instrument that is joyned to it may be called its house. And the opinions of Philosophers do differ about this matter. There are some that call the body a garment of the soul; some call it the house; some call it the instrument; and some the harmony: whichsoever of these thou shalt call it, it follows, That the actions of the mind are hindred by the affections of the body. First of all, if what is a garment

garment is to the body, the body be the same to the soul, how much the garment conduceth to the health of the body, *Hercules* shewed plainly, to speak nothing of the colours, or the kinds of hairs and skins. But whether the same soul be able to wear out many bodies, as a body weareth out many garments, let *Pythagoras* look to it. *Fa.* It would be no inconvenience, if according to *Pythagoras*, one might use as he doth garments, so also change of bodies. So as in winter time one might take a fat, and gross body, in summer time one that is thinner, and leaner. *Eu.* Why but I think it would not be convenient, if as when we have worn out many garments, we wear at length the body out also, so after that we have worn out many bodies, at length the soul should also wax old and feeble. *Fa.* No truly. *Eu.* Now as it is of concernment to the healthfulness and activeness of the body, with what garment it is clothed, so it matters what body the soul carries about with it. *Fa.* Truly if the body be the garment of the soul, I see many men very diversly arrayed. *Eu.* It is even so, and yet something of this matter lieth in our power, how conveniently the soul may be clothed, *Fa.* Speak no more then of a garment, speak something concerning an house. *Eu.* Why but lest what I say may seem a fiction to thee *Fa.* *Paula*, the Lord Jesus himself calleth his body a Temple, and the Apostle *Peter* calleth his body a tabernacle, and there have not been wanting some who have called it the soul's sepulcher, judging it to be called *σῆμα* as who should say *σῆμα*; others call it the soul's prison, some the Castle, as it were a fortified Tower. They who have their mind every way undefiled, it dwells in a Temple; they who are not intangled with the love of corporeal things, their souls live in a tabernacle, being ready to taste out of it willingly, if the General call. They who are wholly blinded with most filthy vices, so as never to breathe after the air of Gospell liberty, their soul lieth buried in a sepulchre. But they who painfully struggle with their vices, and as yet cannot do what they would, their soul dwells in a prison; ever and anon crying out unto the deliverer of all men, *Bring my soul out of prison, that I may give praise unto thy name, O Lord.* They who fight stoutly against Satan, watching and keeping guard against his treacheries, who goeth about as a Lion, seeking whom he may devour, their soul remains in a Castle, from whence without the General's bidding, it may not depart. *Fa.* If the body be the soul's dwelling house, I see very many whose souls dwell but badly. *Eu.* It's even so,

so, that is to say, in houses that leak thorow, in dark ones, subject to all winds, smoaky ones, flegmatick ones, torn, and ruinous ones, lastly in rotten infected ones. And yet *Cato* judged it a chief part of happiness, *to have a convenient dwelling.* *Fa.* It were a tollerable thing if one might remove to another dwelling house. *Eu.* It is not lawful to remove out, but when the Landlord calls one out. Nevertheless, though we may not remove, yet we may by our art and care, make the soul's dwelling more convenient, even as in an house the windows are altered, the floor is raised, the walls are plaistered, or done with wainscot, the mustiness is purged away with a fire and perfume. That is very hard *to be done*, in a body that is aged, and which doth already threaten ruine. But it doth very much avail, if a child's body be from its very birth taken care of as it ought. *Fa.* Thou then, *it seemeth*, chargest that the mother, or the Nurse should be a Physician. *Eu.* Indeed I do command so, as concerning the choice and moderation of meat and drink, of exercise, sleep, baths, anointings, rubbings, and clothing. How many dost thou think there are, which are subject to very grievous diseases, and vices, to the falling sickness, leanness, weakness, deafness, burstness, crooked members, a weak brain, stupidity of mind, for no other cause, but because they were carelessly looked to by their Nurses? *Fa.* I much wonder that instead of a Painter, thou wast not made a Franciscan, who preacheest so gallantly. *Eu.* When I shall see thee to be one of *Clare* her Order, then I'll turn Franciscan and preach to thee. *Fa.* Indeed I would gladly know what thing the soul is, concerning which we hear and speak so much, seeing no man hath seen it. *Eu.* Yea every one seeth it who hath eyes. *Fa.* I see souls painted in the shape of a little Infant, but why are there not wings put to them, as there are to Angels? *Eu.* Because when as they fall from Heaven their wings are broken, if there be any credit to be given to Socratical tales. *Fa.* How then are they said to fly up to Heaven? *Eu.* Because faith and charity make their wings to grow again. He desired those wings, who was weary of the dwelling house of his body, when he cries out, *Who will give me wings like a Dove, and I will fly and be at rest?* For the soul hath no other wings, seeing it is incorporeal, neither hath it any shape, which can be seen with bodily eyes, but these things are more certainly discerned which we see with the mind. Dost thou believe that there

there is a God? *Fa.* Yes. *Eu.* Why but there is nothing that can less be seen than God. *Fa.* He is seen in things which are made. *Eu.* In like manner the soul is seen in its action. If thou askest what it doth in a living body, look upon a body without a soul. When thou seest that a man doth feel, see, hear, move, understand, remember, reason, thou seest the soul to be there more certainly, than thou now seest this great pot, for one sense may be deceived, but so many arguments of the senses do not deceive one. *Fa.* Therefore if thou canst not shew the soul, do thou paint it out by some marks, as if thou wouldest describe *Cæsar* to me, whom I have not as yet seen. *Eu.* I have *Aristotle's* definition at hand. *Fa.* What is't? for they say that he is an honest describer of all things. *Eu.* The soul is the act of an organical, natural body, having life in its power. *Fa.* Why loth he call it an *act*, rather than a *journey*, or a way? *Eu.* It is not here provided for Waggoners, or Horsemen, but the state of the soul is defined. And he calls the *form*, an *act*, whose nature it is to *act*, whenas it is the condition of the matter to *suffer*. And every natural motion of the body comes from the soul. But there is a diverse motion of the body. *Fa.* I understand thee. But why doth he add, of an Organical body? *Eu.* Because the soul doth act nothing but by Organs, that is to say, the instruments of the body. *Fa.* Why doth he add, of a Natural body? *Eu.* Because a *Dædalus* should in vain undertake to make such a body. And therefore he adds, having life in its power. The form doth not act upon any thing, but upon capable matter. *Fa.* What if an Angel should enter into a man's body? *Eu.* It would act, 'tis true, but not by natural Organs, neither could it give life to the body, if the soul were wanting. *Fa.* Have I now the whole state of the soul? *Eu.* Thou hast, as *Aristotle* defineth it. *Fa.* Truly I have heard that he is a famous Philosopher, and I am afraid lest the bands of wise men should write against me a Process of heresie, if I gainsay him in any thing. Otherwise whatever he hath said hitherto concerning the soul of a man, agreeth to an Ass and an Oxe. *Eu.* Yea, to a Beetle and a Snail too. *Fa.* What difference is there then between the soul of an Oxe, and of a man? *Eu.* They who say that the soul is nothing else but the harmony of the qualities of the body, would be bold to say, that there is not much difference, that is to say, when the Harmony is dissolved, both their souls perish. And

And the soul of an ox is not distinguished from a man's soul so much as by reason, but that the soul of oxen is not so wise as the soul of men, even as we may see men also, who are not so wise as an ox. *Fa.* In good truth these men have an oxen's mind. *Eu.* But that concerns thee, because according to the quality of the Lute, the harmony is sweeter. *Fa.* I grant it. *Eu.* And it is not of a little concernment of what wood, or of what shape the Lute be made. *Fa.* Thou speakest a likely thing. *Eu.* Neither are the loud-sounding strings made of the guts of any living creatures. *Fa.* I have heard it. *Eu.* And these too are slackened or heightened, and sometimes broken also by the moistness or dryness of the air. *Fa.* I have often seen that. *Eu.* Here then thou art able to afford no ordinary help to thy little infant, that its soul may have an instrument well tempered, and not at all vitiated; Let it not be slack with sloth, nor jarring with anger, nor hoarse with drunkenness. For sometimes breeding and diet ingrafts these affections in us. *Fa.* I accept of thy counsel, but I expect to hear, after what manner thou canst defend *Aristotle*. *Eu.* He indeed in general hath described the animal, vegetative, and sensitive soul. The soul giveth life, but it's not presently a living creature which liveth. For trees do live, and grow old and die, but they have not sense. Although some attribute even to them a dull sense. In the things cleaved unto there is scarcely perceived sense, sense is perceived in a sponge by those that pull it off; The hewers down of timber do find a sense in trees, if we do at all believe them; for they say, if thou strike the trunk of a tree which thou hast a mind to cut down, with thy hand, as commonly Carpenters use to do, the tree is more hardly cut, as if it shrunk itself up for fear; And that which liveth and is sensible, is a living creature. But there is nothing that hinders that to be a vegetable, that hath not sense, as Mushrooms, Beets, and Coleworts. *Fa.* If these things live after a sort, if they be sensible after a sort, if they move when they grow up, what hinders the same should not be thought worthy of the name of a living creature? *Eu.* It did not so seem good to our ancestors, and it is not lawful for us to dissent from their opinions, neither is it of any moment unto this thing which we have now in hand. *Fa.* Why but I will not suffer that the soul of a beetle, and of a man should be the same. *Eu.* O honest woman! it is not the same, but the reason is after a sort

Fort common. Thy soul animateth, vegetateth, and maketh thy body sensible. The Beetles soul doth the same thing in its body. I or that a man's soul acteth somethings otherwise, or another thing than the soul of a beetle, the matter is partly the reason. The beetle doth not sing, nor speak, because it wants organs that are fit for these things. *Fa.* Then this is thy meaning, if a beetle's soul should remove into a man's body, it would do the same thing which an humane soul doth. *Eu.* No that it would not neither, if an Angel's soul should, as I have said. And there is no difference between an Angel and a man's soul, but that a man's soul was made for this end, to act an humane body furnished with natural organs, even as a bee-le's soul doth not move any but a beetle's body; an Angel was not made for this end, to animate a body, but to understand without bodily organs. *Fa.* Can the soul do the same? *Eu.* Yes it can when it is separated from the body *Fa.* Then it is not in its own power while it is in the body. *Eu.* No truly, unless something fall out contrary to the common course of nature. *Fa.* But in stead of one soul, thou hast plentifully told me of many souls, viz. a soul animal, vegetative, sensitive, understanding, remembring, that willeth, is angry and desireth. One was sufficient for me. *Eu.* There are divers actions of the same soul, and from these it obtaineth divers names. *Fa.* I do not well understand what thou sayest. *Eu.* But I will make thee to understand. In the Bedchamber thou art a wife, in the Work-house thou art a weaver of Tapestry, in the Shop thou art a seller of Tapestry, in the Kitchen thou art a Cook, among the men and maid servants thou art a Mistress, among thy children thou art a Mother, and yet thou art all the'e things in the same house. *Fa.* Truly thou philosophisest rudely enough. Is the soul then after that manner in the body, as I am in the house? *Eu.* Just so. *Fa.* But while I weave in the Work-house, I do not play the Cook in the Kitchen. *Eu.* Well, neither art thou a soul only, but a soul carrying about a body: and the body cannot be in many places at once; the soul because it is a simple form, is so in the whole body, as that it is all of it in every particular part of the body, although it acteth not the same thing in all the parts, nor in the same manner in those parts, howsoever affected. For it understands and remembers in the Brain, it is angry in the heart, it earnestly covets in the liver, it heareth in the ears, it seeth in the eyes, it smells in the nostrils;

nostrils, it tasteth in the palate and tongue, it feeleth in all the parts of the body, which have any nervous part joynd with them. For it neither feeleth in the hairs, nor in the tops of the nails, nor also indeed do the lungs nor the liver, nor perhaps the spleen. *Fa.* Therefore in some parts it animates only, and vegetates. *Eu.* So it seemeth. *Fa.* If the same soul doth all the'e things in the same man, it followeth that the young one in the mothers womb, forthwith as soon as it groweth, which is a sign of life, can also be sensible, and understand, unless perhaps at the first the same man hath more souls, afterwards, the other giving place, one performeth all things. So that at first a man shall be a plant; shortly after a living creature, and lastly a man. *Eu.* That which thou say'st it may be may not seem unreasonable to *Aristotle*. We think it more probable that the rational soul is infused together with the life, but which like a spark, being plunged in matter which is exceeding moist, is not as yet able to exercise its powers. *Fa.* Is the soul then tyed to the body, which it acteth and moveth? *Eu.* No otherwise than the snail is to the house which she carrieth about with her. *Fa.* She moveth that indeed, but so as that she is moved together with it, even as the Pilot turneth the ship whither he will, but in the mean time he himself is moved with the ship. *Eu.* Yea even as a squirril turneth a cage that runs round, himself also moving in the mean while. *Fa.* Doth the soul also so affect the body, and is affected likewise? *Eu.* Yes indeed in respect of its operations. *Fa.* As to it's nature then, a fool's soul is equal to *Solomon's* soul. *Eu.* It's no unreasonable thing. *Fa.* Then the Angels are also alike, seeing they want matter, which as thou sayest, causeth inequality. *Eu.* We have now had Philosophy enough. But let these things rather puzzle Divines, let us mind the thing which we began with. If thou wilt be a whole mother, take care of the tender body of thy little Infant, that after the little spark of it's understanding hath freed it self from the vapours, it may make use of good and fit organs. As often as thou hearest thy child cry, believe that he doth earnestly desire this of thee. When thou seest those two as't were swelling little fountains upon thy breast, and flowing with milk even of their own accord, think that nature puts thee in mind of thy duty. Otherwise when the Infant shall now assay to speak, and with pleasant stammering shall call thee *mam*, with what face wilt thou hear this from him, to whom

whom thou hast denied thy duggs, and hast sent it away to an hireling dugg, as if thou hadst turned it over to a she-goat, or to a sheep? when it shall hereafter be able to speak, what if it shall call thee *half mother* in stead of a mother? I suppose, thou wilt make ready a rod for't. Why, but she is scarcely an half mother, who refuseth to nourish what she hath brought into the world. The nourishing of a young child is the better part of geniture, for it is nourished not only with milk, but with the fragrancy of it's mothers body: requireth the same juice which is already known and familiar to it, which it received in the body, and wherewith it grew. And I am of this mind to think, that even the tenderness in children is spoiled by the nature of the milk, just as in fruits and plants of the earth, the sap alters the nature of that which it nourisheth. Dost thou think that is foolishly said by the common people, that *base fellows* *asked in wickedness with his nurses milk*: nor do I think that that, which the *Grecians* use to say, *like the nurses*, when they intimate that any one is ill fed; for they put but a very little of the meat which they chew into the infants mouth, they themselves swallow down the greatest part. Besides she hath not so much as born a child, which forthwith renounceth that which she hath brought forth. For that is to *miser*, and not to *bring forth*. Me thinks the etymology of the *Greeks* agreeth to such like women, who think that the word *μητηρ* (i. e. a mother) is derived of, *μη μητις*, that is I say, from not keeping: For it is a kind of exposing, to nurse for a little infant, while he is yet even reeking from his mother, a nurse that is altogether hired. *Fa.* I would agree to thee, if there were not a woman chosen, in whom thou canst find no fault. *Eu.* Suppose that were no matter at all, what milk the young infant sucks, or what spittle it swallows down with the meat chewed before for it; suppose there shall fall out to be such a nurse, as I know not whether any can be found out, dost thou think that there is any one which can away with all that irksomness of nursing a child, like as the mother, the excrements, attendances, the cryings, diseases, and the never sufficiently diligent care to look to it? If there be any who can love it as well as the mother doth, there will be some that may take as much care of it. Moreover this besides will fall out, that thy son may love thee the less, when that natural love is divided as't were between two mothers: Neither wilt thou be carried with the like natural affection towards

towards thy son, because being afterward grown bigger, he will less willingly obey thy commands; and thou wilt take the less care of him, in whose behaviour it may be thou wilt see his nurse. And the chief furtherance of learning is a mutual love betwixt the Teacher and the Schollar. Therefore if he shall lose nothing of the fragrancy of his natural affection, thou wilt more easily insil into him precepts how to live well. For herein the mother hath no small power even for this reason, because she hath to deal with very yielding matter, and pliable to all things. *Fa.* As far as perceive, it's not such an easie thing to bear children; the common people think it. *Eu.* If thou givest little credit to me, loe *Paul* speaking plainly of the woman; *she shall saved*, quoth he, *by bearing children.* *Fa.* Is she safe the which hath born children? *Eu.* No such matter, but adds, *if the children shall abide in the faith.* Thou hast fully performed the duty of a mother, unless thou shalt forsake the tender little body of thy son, and afterward leave no less tender mind with good education. *Fa.* Why, but that is not in the mothers power, that her children should persevere in godliness. *Eu.* It may be so, but careful instruction is of so great moment, as that *Paul* thinks that it is to be charged upon the mothers, if the children take other courses. To conclude, if thou wilt do what lieth in thee, God will give his assistance to thy diligence. *Fa.* True. *Entrapelus* thy words have perswaded me, if thou canst in this manner perswade my parents and my husband. *Eu.* I'll endeavour upon me to do it, if so be thou wilt assist me with thy consent. *Fa.* I promise it. *Eu.* But may I see the little boy? *Fa.* Yes with a very good will. Dost thou hear *Syrisca*? Go hither the nurse with the child. *Eu.* It's a very pretty boy. It's a common saying, that a young beginner ought to be born with; but thou hast even at the first trial shown the perfection of art. *Fa.* It is not a graven image, that thou needs any art. *Eu.* It's true, but it is a molten image. However the matter is, it hath fallen out very well. I will that the pictures which thou workest in the tapestry may be expressed as lively. *Fa.* But thou on the other side dost paint better than thou dost beget. *Eu.* Thus it hath pleased me with hands to make things equal to nature. How careful nature, lest any thing be lost? she hath represented two in one, the nose and the eyes resemble the father, the forehead and chin express the mother. Couldst thou commit

dear a child as this to a strangers trust ? Me thinks *those women* are very cruel who can endure to do it. Seeing that they do it not only to the hazzard of the infant which they put from them, but also to their own, because that their milk being corrupted by being turned another way, begetteth oftentimes dangerous diseases. Therefore it falls out, that while they are careful to preserve the feature of one body, they neglect the life of two bodies ; and while they are heedful lest *old age* should come too soon, they bring themselves to an untimely death. What is the childs name ? *Fa. Cornelius.*
Eu. That was it's grandfathers name by the fathers side. I wish that he may resemble that very upright man to us in his manners also. *Fa.* We will take care of that, as much as we can. But do'st hear *Eutrapelus* ! I would earnestly intreat one thing of thee. *Eu.* Yea, take me for thy slave, command me, and thou shalt obtain what things thou wilt. *Fa.* Therefore I will not make thee a freeman before thou hast fully done this courtesie for me which thou hast begun. *Eu.* What courtesie ?
Fa. To prescribe to me first, by what means I may provide for the infants health, afterward when he shall be stronger, with what principles his ignorant mind is to be furnished beforehand for piety. *Eu.* I will willingly do it according to my skill, but at our next talking together ; I now go to persuade thy husband and parents. *Fa.* I wish that thou may'st speed.

The Pilgrimage for Religions sake.

Menedemus. Ogygius.

ME. What News is this ? Do not I see my Neighbour *Ogygius*, who hath not been seen by any one now for six whole months. It was reported that he was dead. It's the very same, unless I be quite mistaken. I'll go to him, and salute him. Save thee *Ogygius* ! *Og.* Save thee also *Menedemus* ! *Me.* What Country hath returned thee to us in safety ? for here a sad report went abroad, that thou wast dead. *Og.* Yea I thank the Saints, I have been in the mean while so well in health, as I was scarce ever better heretofore. *Me.* I wish that thou may'st alwayes prove such reports to be false ! But what

what kind of apparel is that which thou hast on? thou art beset with half round shells, art full on every side of Images, of Tinn and Lead, art trimmed with Straw chains, thy arm hath a bracelet of Beads. *Og.* I visited Saint *James* of *Compostella*, and returning hence I visited the Virgin beyond the sea, who is very famous among the *English*. But I rather visited her again, for I had visited her three years before. *Me.* For thy minds sake, as I suppose. *Og.* Yea for Religions sake. *Me.* I suppose that the Greek letters taught thee that Religion. *Og.* My wives mother had bound herself with a Vow, that if her daughter brought forth a male child that was like to live, I should salute Saint *James* face to face, and give him thanks. *Me.* Didst thou salute the Saint in thine own and thy mothers in laws name only? *Og.* Nay but in the name of my whole family. *Me.* Truly I think that there would have been no less health in thy family, although thou hadst left *James* unsaluted. But pray, what did he answer thee when thou gavest him thanks? *Og.* Nothing, but he seemed to smile upon me when I offer'd him a gift, and to nod a little with the head, and withal he reached out to me this half round shell. *Me.* Why doth he bestow these things rather than others? *Og.* Because he hath great store of these, the sea which is hard by yielding them. *Me.* O bountiful Saint! who both helps women in labour, and is serviceable to strangers. But what new kind of vowing is that, that one who will not be at the pains, should lay the task on others? If thou shouldest bind thy self by a vow, that, if what thou diddest should prosper, I should fast twice in a week, dost thou think that I would do that which thou hadst vowed? *Og.* I do not believe thou wouldst, although thou thy self hadst vowed in thy own name. For it's a sport to thee to play upon the Saints. But it was my mother in law, and I must humour her. Thou knowest womens dispositions, and it concerned me too. *Me.* If thou hadst not performed the vow, what danger was there? *Og.* The Saint could not make me answer for it, I confess, but he could have turn'd the deaf ear to my prayers for the future, or secretly send some affliction into my family. Thou knowest the dispositions of great men. *Me.* Tell me, how is that good man *James* in health, and how doth he? *Og.* In low condition to what he was wont to be in. *Me.* What's the reason? old age? *Og.* Thou wagg! thou knowest that the Saints do not grow old. But this new belief, which goeth up and down the world far and near, causeth him to be saluted less frequently than

than he was usually ; and if there come any, they only salute him, they bestow nothing, or very little upon him, pleading that that money is better bestowed upon the poor. *Me.* O wicked belief ! *Og.* Therefore so great an Apostle, who useth to be all over full of Jewels, and to glister with gold, standeth arrayed in linnen, scarcely having a tallow candle. *Me.* If it be true which I hear, there is danger, lest the same come to be done to the rest of the Saints. *Og.* Nay there is an Epistle carried about, which the Virgin *Mary* her self hath written of this matter. *Me.* What *Mary* is it ? *Og.* She which hath her surname from a stone. *Me.* Among the *Belians*, if I be not mistaken. *Og.* Yea, it is she. *Me.* Then thou tellest me of a Saint made of stone. But to whom did he write it ? *Og.* The Epistle it self sheweth the name. *Me.* By whom was it sent ? *Og.* There is no doubt but by an Angel which had laid the writing on the pulpit, out of which he preacheth to whom it was written. And lest thou maist suspect any deceit, thou shalt see the very letter that was writ. *Me.* Yea, dost thou know the Angel's hand, who is the *Virgin* Secretary ? *Og.* Why not ? *Me.* Pray thee by what token ? *Og.* I have read *Bede's* Epitaph, which was ingraven by an Angel : the shapes of the letters do agree in all points. I have read also the Quittance which was sent to Saint *Aegidius* : and they are like one another. Do not these things sufficiently prove the thing ? *Me.* May I look on it ? *Og.* Thou maist, if thou wilt take a deep oath that thou wilt say nothing. *Me.* O ! Thou shalt speak to a stone. *Og.* There are now a days even stones that are infamous in this respect, because they can keep nothing secret. *Me.* Then speak it to one that is dumb, if thou trustest not a stone. *Og.* On this condition I will rehearse it to thee. See that thou be very attentive. *Me.* I am so. *Og.* *Mary* the mother of *Jesus* sendeth greeting to *Glauoplutus*. *Holy Doctor*, Seeing that thou following *Luther*, dost persuade men with might and main, that it is in vain to pray to the Saints ; know, that in that respect, thou hast got my loving and high favour ; For heretofore I was almost quite kill'd with men's importunate cravings : They asked all things of me alone : as if my Son was alwaies an infant, because he is shaped and painted so in my lap, as though he were as yet at his mothers beck, and durst deny his mother nothing, as being afraid, lest if he should deny me any thing, I again would deny him my dug when he is thirsty. And sometimes they ask those things of a Virgin, which a modest young man durst scarcely ask of a Bawd, and which I am ashamed

to commit to writing. A Merchant being to sail into Spain for his gain's sake, commits to me in the mean time the chastity of his Concubine. And a Nun preparing her self to run away after she hath cast off her veil, intrusts me with the good name of her honesty, which she purposeth to set to sail. The ungodly Soldier, who is hired for slaughter, cries out to me, Blessed Virgin, give me a rich booty! The Dice-player cries out to me, O Saint, send me good luck, and thou shalt have part of my winning. And if the dice favour them not, they sadly revile and curse me, who did not assist their villany. He who addicteth himself to get dishonest gain crieth out, Grant me a plentiful profit. If I deny them any thing, presently they cry out against me, Then be not thou the mother of mercy. The prayers of others are not so much wicked as they are foolish. She that is unmarried crieth, O Mary, send me an handsome and rich husband. The married woman crieth, Send me beautiful children. The woman with child crieth, Send me an easie travel. The old wife cries, Grant me a long life, without a cough and thist. The doting old man cries, Grant that I may grow young again. The Philosopher cries, Grant me to invent difficulties that cannot be solved. The Priest cries, Send me a fat benefice. The Bishop cries, Preserve my Church. The Mariner cries, Send me a prosperous voyage. The Governour crieth, Shew me thy son before I die. The Courtier cries, Grant me to confess my sin truly at the point of death. The Country man cries, Send me a seasonable rain. The Country woman cries, Keep my flock, and herd safe. If I refuse them in any thing, I am presently hard hearted. If I turn them off to my son, they tell me, he will do whatever thou wilt. Shall I alone, being both a woman and a virgin, attend upon Mariners, Souldiers, Merchants, players at dice, people that marry, women travelling in childbirth, Peers, Kings, and Husbandmen? Why but what I have said is but very little, in comparison of those things which I endure. But I am a great deal less burthened with these busineses at this time, in which respect I would give thee very great thanks, if this courtesie brought not a greater discourtesie with it; I have more leisure, but less honours and less riches: Heretofore I was saluted Queen of Heaven, Lady of the world, now I scarcely hear from a few, Hail Mary. I was heretofore deckt with jewels, and gold; I had great plenty of changes of garments, there were brought to me offerings of Gold and Jewels: I am now scarcely covered with an half poor Gown and that eaten by the mice. I have hardly so much yearly revenue as to maintain a poor Sexton, to light a little lamp or a tallow candle. And yet these things might be endured, if they were not reported to unprofitable matters beside.

Thy

Thy drift, as they say, is to this purpose, every where to take out of the Churches whatsoever is the Saints, be very well advised what thou dost. Other Saints do not want means to revenge the injury done them. Peter being thrown out oth' Church, is able on the other side to shut the gate of the Kingdom of heaven against thee; Paul hath a sword. Bartholomew is armed with a knife. William under a Monk's coat, is all over armed, and that not without a great javelin. And how canst thou deal with George, who is both an horseman, and armed from top to toe, being terrible with a sword too? Neither is Antony unarmed, he hath holy fire. The rest likewise have either weapons or mischiefs which they do inflict on whom they will. And although I be without weapons, yet for all that thou shalt not throw me out, unless thou throw my son out too, whom I hold in mine arms. I will not suffer my self to be parted from him, thou shalt either thrust out him and me together, or else leave both of us, unless thou wouldst rather have the Church to be without Christ. It was my mind that thou shouldst have notice of these things, do thou consider what answer thou canst think of to give me. For truly I take the matter to heart. From my stone house in the Calends of August, in the 1524 year of my Son's passion.

I who am a Virgin made of stone have subscribed it with my own hand.

Me. Indeed it's a threatening and terrible letter. I think Glau-
plutus will take heed of it. Og. If he be wise. Me. Why
did not that most good man James write to him of the same
matter? Og. I know not, unless it be because he is a greater
way off, and in these times all letters are intercepted. Me. But
that God brought thee into England again? Og. A very pro-
perous gale of wind invited me thither, and I had almost
promised that to the Saint beyond sea, that after two years
pace I would see her again. Me. What didst thou go to pe-
tition her for? Og. No new thing, except these common
things, as, my family's safety, more plentiful means, a long
and comfortable life in this world, and everlasting happiness
in the world to come. Me. Could not the Virgin Mother that
among us perform the same things? She hath a far more
sumptuous Church at Antwerp, than she hath beyond sea. Og.
I deny not but that she can, but she bestows divers things in
divers places, whether it be that she is so minded, or whether,
as she is bountiful, she applieth herself in this thing to our de-
sires. Me. I have oftentimes heard of James, but I intreat
thee, describe to me the Kingdom of that Virgin bordering
upon the sea. Og. Truly I will declare it in as few words as I

can. Her name is very renowned thorowout all *England*, and thou canst not lightly find one in that Island, who can hope that his goods will be safe, unless he shall salute her every year with some small gift according to the measure of his estate. *Me.* Where is she? *Og.* At the furthest coast of *England* between the *West* and North, not far from the sea, about three miles. The Village lives scarcely upon any thing else, but by the great company of people that resort thither. It is a Colledge of Canons, but who have a surname of Regulars given them besides by the Latins, a middle kind between Monks and Canons, which they call *Seculars*. *Me.* Thou tellest me of those that live by land and water, of which kind is the *Bever*. *Og.* Yea and the *Crocodile*. But to let pass scoffs, will dispatch all in three words. They are Canons when hated Monks when favoured. *Me.* As yet thou speakest a riddle to me. *Og.* But I will give thee moreover a plain demonstration. If the Pope of *Rome* strike with his thunderbolt all the Monks, then they are Regulars, and not Monks; but if suffer all the Monks to marry, then they will be Monks. *Me.* Strange favours! I wish they would carry away my wife. *Og.* But to come to the matter: This Colledge hath scarcely any other revenues, than from the Virgins liberality. For the greater offerings are kept; but if there be any moneys, or anything of less value, it goeth to the maintenance of the Company and of the Governour, whom they call the *Priour*. *Me.* Are they of an honest life? *Og.* They are of a life not to be dispraised, being richer in piety, than yearly revenue. The Church is neat and handsom, but the Virgin dwells not in it but she hath yielded it up to her son for honours sake. She hath her Church, that she may be on her Son's right hand. *Me.* On the right hand? which way looks her son then? *Og.* Thou puttest me well in mind. When he looks toward the west, he hath his Mother on his right hand, when he turneth himself to the sun-rising, she is on the left hand. And yet she dwells not here, for the building is not finished, and it is a place open to the wind on every side, the doors and windows being both wide open, and the sea, which is the father of the winds, is hard by it. *Me.* That is hard, where dwells she then? *Og.* In that Church which I said is unfurnished, it is a sumptuous Chappel, built with wooden boards, letting the Visitors in on both sides by a narrow little door. There is little light, neither is there for the most part any smell, but from wax candles, which is very pleasant to the nostrils. *Me.*

All these things are agreeable to Religion. *Og.* Yea if thou look within it *Mendamus*, thou wouldst say that it is the dwelling place of the Saints, all places shine so with Jewels, Gold, and Silver. *Me.* Thou enflamest my mind to go thither. *Og.* Thou wilt not repent thee of thy journey. *Me.* Is there no holy Oile there? *Og.* Thou foolish man! that oyl is not burnt but in the Saints Tomb, as of *Andrew*, and *Catharine*. *Mary* was not buried. *Me.* I confesse I was mistaken. But make an end of thy story. *Og.* That Religion may spread it self the further, other things are shown in other places. *Me.* And perhaps that the largests may be the greater, according to that, *the booty which is sought for by many hands is quickly acquired.* *Og.* And the shewers of Reliques are ready at hand every where. *Me.* Of the Regulars? *Og.* No such matter, they are not admitted to do it, lest by occasion of Religion, they should be estranged from Religion, and while they wait upon the Virgin, they should take but little care of their own virginity. Only in the innermost Chappel, which I called the Virgins Parlour, there stands a certain Regular at the Altar. *Me.* For what purpose? *Og.* To receive and keep that which is given. *Me.* Do they give who have no mind? *Og.* By some means, but a kind of Religious shamefastness drives some to it, to give while others stand by, who would not give if there were no witness there; or they give a little more larger than they would have given. *Me.* Thou speakest of an humane disposition, and which I have found to be in my self. *Og.* Nay indeed there are some so devoted to the most holy Virgin, as that while they make as though they did lay a gift upon the Altar, they do with a wonderful sleight of hand, privily steal away that which another had laid there. *Me.* Suppose that none stood by, would not the Virgin presently rage against such persons? *Og.* Why should the Virgin do that rather than God himself, whom they are not afraid to rob of his ornaments, even digging thorow the Church wall. *Me.* I cannot very well tell, whether I should more wonder at their wicked boldness, or at God's mildness. *Og.* Therefore at the North side there is a certain gate, not of the Church (that thou may not mistake me) but of the fence wherewithal the plot of ground that lieth next the Church is inclosed. That gate hath a very little door in it, such as we see in Noble mens folding doors, that he that will go in, must first be forced to expose his leg to danger, and afterward must duck down his head too. *Me.* Truly it would not be safe for

an enemy to go in at such a wicket. *Og.* Thou art in the right. He that shews the Reliques told us, that once a Knight on horseback got in at this door from his enemies hands, who followed him hard at his heels flying away. There the wretched man, being out of hope of himself, by a sudden ejaculation commended his safety to the Virgin Saint, who was hard by. For he was resolved to fly unto her Altar, if the gate had been open. And behold a thing not heard of! On a sudden the Knight and horse were within the Church fence, while the other, but all in vain, was raging without. *Mr.* And did he make thee believe such an admirable relation? *Og.* Yes that he did. *Mr.* That was no very easie matter with thee who art a Philosopher. *Of.* He showed a Copper plate which was nailed on the door, which hath the Picture of the Knight that was saved, and in that habit which the English Nation used at that time, which we see also in the more ancient Pictures, which if they do not lie, Barbers, and they that dye and weave cloth, had a course trade of it in that age. *Mr.* How so? *Og.* Because he had a beard just like a Goat, and there was no plait in all his garment, and it was so far from being greater than his body, as that by girding it made his body it self narrower. There was also another plate representing the shape and bigness of the Chancel. *Mr.* Now it was not lawful to doubt of it. *Og.* Under the wicket there was an iron grate, which would only let one that is on foot pass thorow. It was not meet that any horse should tread on that place after him, which the forementioned Knight had consecrated to the Virgin. *Mr.* And not without good cause. *Og.* From hence towards the East there is a Chappel full of wonders: thither I went. Another shower of Reliques entertains me. There we prayed a little while. There was shewed to us a joint of a man's finger, the greatest of the three. I kist it, afterward I asked whose Relique it was? He said Saint Peter's. Quoth I, the Apostle? Yes said he. Then I viewing the greatness of the joint, which might seem to be a Gyant's. *Peter,* quoth I, must needs have been a man of a very vast body. At this word one of my companions fell on laughing: indeed I took that out ill. For if he had held his peace, the Sexton had concealed nothing of the rest from us. Yet however we appeased him by giving some money. Before the little Chappel there was an house which he said in winter time, when the snow had covered all places, was brought from a far Country on a sudden. Under that house are two Wells

Wells full to the top, they say that the vein of the spring is consecrated to the Virgin Saint, the water is very cold, of great vertue to cure the pains of the head and stomach. *Me.* If cold water cure the pains of the head and stomach, hereafter also oyle will quench a great fire. *Og.* O honest man, it's a miracle which thou hearest! otherwise what miracle were it, if cold water should quench ones thirst? *Me.* And truly that's one part of the tale. *Og.* They did ascertain it, that that spring sprung out of the earth at the command of the most holy Virgin: I looking carefully about me upon all things, asked how many years it was since that little house had been brought thither; he told me it was some Ages ago: Otherwise, quoth I, the walls do not make shew of any antiquity. He did not gainsay me. Nor yet these woden pillars. He did not deny that they were lately set there, and the thing it self shewed it plainly. Moreover, quoth I, the thatching of the house of straw and reeds seemeth to be newer; he granted it. And these beams neither, quoth I, which are laid a thwart, nor the very rafters themselves which bear up the thatching seem to be laid many years ago. He consented to it. And seeing that now no part of the cottage was left, how then is it manifest, quoth I, that this is that little cottage that was brought from a far Country? *Me.* Pray thee how did the Sexton free himself from this difficulty? *Og.* He forthwith showed us a very old bears-skin, fastened to the rafters, and he almost jeered at our dullness, who could not discern so manifest a proof. Being therefore perswaded, and craving pardon for our dullness, we turned our selves to the heavenly milk of the blessed Virgin. *Me.* A mother very like her son! he left us so much of his blood on earth, and she so much of her milk, as it is scarcely to be believed that a woman who had but one child could have, although her infant had suckt none. *Og.* They alledge the same thing concerning the cross of our Lord, which is shown in so many places privately and publicly, that if the pieces of it were gathered together, they might seem to be a sufficient burden for a ship to carry, and yet our Lord carried all his own cross. *Me.* Doth it not seem even a wonder to thee also? *Og.* Perhaps it may be said to be a strange thing, but not a wonder, seeing that the Lord, who increaseth these things according to his pleasure, is Omnipotent. *Me.* Thou dost interpret it piously, but I am afraid lest many such things are feigned to get gain. *Og.* I do not think that God would suffer

suffer it ; if any one should mock him after that manner. *Me.* Yea though both the mother , and the son , and the father , and the spirit be spoiled by Church robbers , they do not so much as move themselves a very little sometimes , to affright ungratious villains , either with a beck , or a noise , so great is God's lenity. *Og.* It is even so ; but hear the rest. That milk is kept on the high altar , in the midst of which is Christ , at his right hand is his mother for honours sake : For the milk represents the mother. *Me.* It's plain to be seen then. *Og.* Yes , for it's inclosed in a crystal. *Me.* It's liquid then. *Og.* What dost thou tell me of liquid , seeing it was poured out above a thousand five hundred years ago ? it is grown thick , thou wouldest say that it were chalk beaten and mixed with the white of an egge. *Me.* But why do not they shew it bare then ? *Og.* lest the Virgins Milk should be defiled with mens kissing of it. *Me.* Thou sayst well. For I think there are some , who put neither a clean nor a Virgins mouth to it. *Og.* So soon as the shower of the reliques saw us , he hastened towards us , put on a linnen garment , and put moreover an holy robe about his neck , fell down devoutly , and worshipped , by and by he held out the most holy milk to be kissed by us. Here on the furthest step of the altar we also our selves devoutly fell down prostrate , and when we had first saluted Christ , we spake to the Virgin in such a short prayer , as this , which I had provided for that very purpose. *O Virgin mother , who hast deserved to give suck with thy virgin dugs to thy son Jesus , who is Lord of heaven and earth , we pray , that being cleansed by his blood , we also may go forward to that happy infancy of dove-like simplicity , which being void of malice , deceit , and guile , daily covets after the milk of gospel doctrine , until it proceed unto a perfect man , unto the measure of the fulness of Christ , whose blessed society thou enjoyest for evermore , with the father and the holy spirit. Amen.* *Me.* Truly it's a pious prayer. What did she ? *Og.* Both of them seemed to nod to us , unless my eyes deceived me. For the holy milk seemed to leap a little , and the Eucharist did shine somewhat whiter. In the mean time the shower of the reliques , came to us , speaking not a word , but reaching out a little board , such an one as they hold out to one among the Germans , who take toll on the bridges. *Me.* Truly I have oftentimes wished these craying tables far enough when I journeyed thorow Germany. *Og.* We gave him some money , which he offered to the Virgin. Shortly after by an Interpreter,

preter, who was very well skill'd in that tongue, and was a young man of a winning kind of eloquence, his name, if I be not mistaken, was *Robert Aldridge*, I inquired as civilly as I could, by what proofs he knew, that it was the Virgins milk. I did indeed desire to know it with a religious intention, that I might stop the mouths of some ungodly fellows, who are wont to laugh at all those things. At first the shewer of the reliques was silent, with a frowning countenance, bad the Interpreter to urge him, but mildly also, and he did it very mildly, so that if he had spoken to his mother herself, being lately brought a bed of a child, she would not have taken it ill. But the shewer of the reliques, as if he had been inspired with some Deity, looking upon us with stonied eyes, and as it were detesting with horror the blasphemous speech, What need, quoth he, is there to inquire after these things, seeing ye have an authentick table? and altogether seemed as if he would have rejected us as Heretics, but that the money had appeased the man's fierceness.

Me. What did you in the meantime? *Og.* What dost thou think we did? Just as if we had been beaten with a cudgel, & struck with lightning, we withdrew our selves from thence, intreating for pardon for our boldness. For so it is meet to do in holy things. Thence we went to the little Chapel, which is the lodging of the Virgin Saint. As we came thither, one of the showers of the reliques presents himself to us, being one of those inferiour ones, and looks upon us as if he desired to know us. As we went a little forward there meets us another, viewing us in like manner; after that a third also. *Me.* It may be they had a mind to draw thy picture. *Og.* But I suspected quite another thing. *Me.* What was that? *Og.* That some Church-robber had cunningly filched something of the Virgins ornaments, and that they suspected me. Going therefore into the Chappel, I salute the Virgin with such a short prayer as this. *O thou of all women, only a mother, and a Virgin! O most blessed mother! O most pure Virgin! we who are unclean do now visit and salute thee, who art undefiled, we worship thee as well as we can with our small gifts; we pray that thy son would grant unto us, that imitating thy most holy life, we may merit to conceive by the grace of the holy Ghost, the Lord Jesus spiritually in the bottom of our hearts, and when he is once conceived never to lose him. Amen.* And with that kissing the Altar, I layd down some money and went away.

Me. What did the Virgin here? Did she by no beck give a sign

sign that thy short prayer was heard? *Og.* The light, as I told thee, was little, and she stood in the dark, at the right side of the Altar. Lastly, the speech of the former Reliquesher had so dejected me, that I durst not lift up my eyes. *Me.* The conclusion of that journey, was not very comfortable. *Og.* Yes it was very comfortable. *Me.* Thou hast revived my courage, for my heart was even also fallen into my knees, as thy *Homer* says. *Og.* After dinner we go to the Church again. *Me.* Durst thou go who wast suspected of sacrilege? *Og.* Perhaps so, but I did not suspect my self, an innocent mind cannot tell how to be afraid. An earnest desire to see the table unto which the Shower of the reliques had refer'd us, drew me thither. Being sought for a long time, at last we found it, but fastned up aloft, that it could not be read by every mans eyes. I have such eyes, as I can neither be called a *Lyncus*, nor altogether dim-sighted. Therefore by the by with my eyes I read along with *Aldridge*, hardly trusting to him in so great a matter. *Me.* Wast thou freed from all doubting? *Og.* I was ashamed of my self, who had doubted but a little. The whole business was set in such a manner before mine eyes, the name, the place, the thing in order as it was done, to be short, there was nothing omitted. There was one called *William* born at *Paris*, who though otherwise a pious man, yet was he religious in an especial manner in enquiring after the Saints reliques all the world over: He, after he had travelled thorow very many Countries, and had viewed the Monasteries and Churches in every place, at length came to *Constantinople*. For this *William's* brother was a Bishop there. He told him, being now preparing for his return, that there was a certain Nun, who had the Virgin mothers milk, and that he should be very happy, if either by intreaty, or for money, or by craft he could obtain some part of it. For that all the other reliques which he had got together hitherto, were as nothing in comparison of so holy milk. Then *William* was not at rest, untill by intreaty he gets half of that milk. He thought himself more than a *Craesus* by reason of that treasure. *Me.* Why not, having got it too unexpectedly? *Og.* He makes hast directly home, a disease takes him in his journey. *Me.* How there is nothing among humane things, either lastingly, or in every respect prosperous! *Og.* When he sees there was danger, he sends secretly for a French man, who was a very trusty companion in his pilgrimage; and religiously bargains with

wit' him to keep (lence, and intrusts him with the milk on this condition, that, if he return safely home, he should deposite that Treasure upon the Virgin *Maries* Altar, which is worshipped in *Paris*, in the stately Church, looking towards the River *Seine* that runs on both sides and the river it self seems to give place to the Virgins deity to do her honour. To comprize the matter in few words, *William* was buried, the other makes haste, and a disease catcheth him also. He having no hope of himself, delivers the milk to an English man his companion, but bound with many solemn promises to do what he himself would have done. This man dies, the other receives it, and layeth down the milk upon the Altar, while the Canons of that place were present, who at that time as yet were called *Regulars*, such as are with the Saint at *Genova* at this day. From these he obtained half of the milk, that was carried into *England*, at length he brought it to this same place by the inspiration of the Spirit calling his mind this way. *Me.* Truly this narration agrees gallantly with it self. *Og.* Yea lest there might be any doubting left, the Bishops names were set to it after their approbation, who gave so much releasing, to those that visit that milk, not without a small gift, as their power would reach to bestow. *Me.* How much is that? *Og.* Forty daies. *Me.* Is their day in Hell too? *Og.* Surely there is time. *Me.* When they shall have once freely bestowed all this their allowance, there is nothing left for them to bestow. *Og.* No such matter. For there ariseth now and then something which they may give, and truly there is something falls out here that is contrary to that which is in the Tub of *Danaus* his daughters. For that though it be continually filled, yet it is alwaies empty; if thou draw out hence continually, yet there is never the less in the Tub. *Me.* If they bestow forty days on an hundred thousand men, hath every one as much? *Og.* Yes as much. *Me.* And if they who before dinner have received forty, should again require forty before supper, would there be at hand any thing to be given them? *Og.* Yes if they should ask ten times in the same hour. *Me.* I wish that I had such a little casket at home, I would wish but three groats, if so be they arise in this manner. *Og.* Moreover if thou desirest thou shouldest be turn'd all into gold, thou shouldst receive as much according to thy desire. But I'll return to my tale. There was moreover added this proof of a pious kind of uprightness. That the Virgins milk which was shown in many other places, was indeed very much to be revered, yet that this

this was more honourable than the rest, because those were scraped off from stones, *but* this had flowed from the very Virgins breasts. *Me.* How was that manifest? *Og.* O! The Nun of Constantinople told him this, who had given him the milk. *Me.* And it may be Saint Bernard had imparted it to her, *Og.* So I think. *Me.* Who when he was ancient happened to taste of the milk, out of the same dug, which the child Jesus sucked. Therefore I wonder, that he should rather be called honey-mouthed, than milky-mouthed Bernard. But how is that said to be the Virgins milk which flowed not out of her dugs? *Og.* That flowed out too, but falling upon a stone, on which by chance she sat while she gave suck, it grew hard, afterward, as God would have it, it was thus multiplied. *Me.* Thou sayest true: go on. *Og.* When these things therefore were done, while we prepare to go away, walking about in the mean while, and looking about us to see if there were any thing presented to us that was worthy to be seen, the shewers of the Reliques come to us again, they look askint on us, privily point with the finger, they come to us, go away, come back again, nod, & seemed as if they would have spoken to us, if they had had boldness enough. *Me.* Wast thou not afraid then? *Og.* Nay I turned my face towards them, smiling and looking on them in such a manner, as if I did invite them to speak to us. At length one coming to me, asketh what was my name? I tell it him: Whether I was the man who two years before had nailed up a little table with prayers in Hebrew letters. I confess I was the man. *Me.* Dost thou write Hebrew? *Og.* No, but whatsoever these fellows understand not, they call it Hebrew. By and by comes the *ἐπίσκοπος* (Sub-priour) of that Colledge, being sent for as I think. *Me.* What name of honour is that? Have they not an Abbot? *Og.* No. *Me.* Why so? *Og.* Because they are not skill'd in Hebrew. *Me.* Have they not a Bishop? *Og.* No. *Me.* How so? *Og.* Because as yet the Virgin is poorer, than that she can buy a Shepherd's Crook, and a Miter which is too dear. *Me.* Have they not a President at least? *Og.* No, nor that neither. *Me.* What hinders it? *Og.* Because a President is a name of honour, not of holiness. And therefore the Colledges of the Canons refuse the name of an Abbot, but willingly embrace the name of a President. *Me.* But I never heretofore heard of *ἐπίσκοπος*. *Og.* verily thou art very unskilful in the Grammar. *Me.* I know *ἐπίσκοπος* in the Tropes. *Og.* Thou art ith' right. He that is the next man to the Priour, is the latter or Sub-priour.

SUR. Me. Thou meanest an Elder. **Og.** He saluted me very courteously. He tells me what a deal of pains many had taken to read these Verses, how many had wiped their spectacles to no purpose. As often as any ancient Doctour of Divinity, or of Law had come thither, he was brought to the Table, one said that they were Arabick letters, another ~~but they were feigned~~; at length there was one found out who could read the title. It was written down in Latin letters, but Capital ones. The Greek verses were written down in Greek Capital letters, which at first sight seemed to resemble Latin Capital letters. Being intreated, I writ down the meaning of the verses in Latin, rendring word for word. Whenas I constantly refused a small reward offered me for this little pains, affirming that there was nothing so painful which I would not very willingly do for the most holy Virgins sake, although she should command me to carry letters from hence to *Jerusalem*, Me. What need was there of thee to be a letter-carrier, seeing that she hath so many Angels, to wait upon and run for her? **Og.** He took out of his purse, a piece of wood cut off from the beam whereon the Virgin Mother was wont to stand. The wonderful sweet scent, did prove that it was a very holy thing. And I bowing *my body*, and with my hat off, and kissing it three or four times with very great reverence, put up so excellent a gift into my purse. Me. May I see it? **Og.** Thou maist with all my heart. But if thou be not fasting, or if thou hast had to do with thy wife the last night, I would not advise thee to see it. Me. Shew it, there is no danger. **Og.** See thee. Me. O thou art an happy man by reason of that gift! **Og.** I would have thee know that I would not change this so small a little piece for all the gold of *Targus*; I will enclose it in gold, but in such a manner, that it may be plainly seen thorow Crystal. Then the Sub-priour when he sees me so devoutly rejoicing at that small gift, judging me not unworthy to have greater things also committed to me, asketh me, if at any time I had seen the Virgins *secrets*. That word did somewhat startle me. But yet I durst not enquire what things he called the Virgins *secrets*. For truly in such holy things the tripping of the tongue is not without danger. I told him that I had not seen them, but I said that I was very desirous to see them. I am now led along as one divinely inspired. One or two wax torches were lighted up, there was showed me a little Image, surpassing neither in greatness, nor matter, nor workmanship, but

but of very great verue. Me. The bulk of a thing doth not much avail for the doing of miracles. I have seen *Christophe* at *Paris*, not only a cartload or like a Coloss, but as big as a mountain, and yet famous for no miracles done there, that I have heard of. Og. There is a jewel at the Virgins feet, which as yet hath no name given to it by the Latines, or Grecians. The French gave it a name from a Toad, because it so resembleth the shape of a Toad, as that no art is able to do the same. And which is a greater miracle, it is a very little stone, and the image of the Toad doth not stick out, but it is transparent in the jewel it self, as if it were inclosed in it. Me. Perhaps they fancy it to be the likeness of a Toad, even as they fancy an Eagle in the root of a fern when it's cut. And as children, what do not they see in the Clouds? Dragons spitting out fire, mountains on a flame, armed men encountering one another. Og. Nay but I would have thee know no live Toad doth express it self more evidently, than it was expressed there. Me. I have hitherto born with thy tales, hereafter look out another, to make him believe thee concerning the Toad. Og. It's no wonder *Menedemus*, that thou art of that humour. Neither could any man have made me believe it, although the whole Order of Divines had avouched it, unless I had seen it with these eyes, I say with these my eyes, and had looked upon it, and found it to be so. But me thinks in the mean time thou art very regardless of natural things. Me. Wherefore, because I do not believe that *Asses* fly? Og. Dost thou not see how skilful Nature sports her self in expressing the colours and shapes of all things, though in other things indeed, yet chiefly in pretious Stones? Moreover what wonderful and altogether incredible vertues hath she put into these pretious Stones, if experience did not apparently make us believe it? Tell me, wouldest thou believe that Steel untouched, should be drawn by the Load-stone, and again should be driven away by the same without touching it, unless thou hadst seen it with thine eyes? Me. Truly never, although ten *Aristotles* had deeply sworn it to me. Og. Then do not presently cry out it is fabulous, if thou hearest something which thou hast not as yet found out by experience. In the white Pearl we see the form of a Thunderbolt, in a Carbuncle burning fire, in the Stone *Chalazias*, both the shape and chilness of hail, although thou cast it into the midst of the fire. In an *Emerald* the deep and transparent waves of the sea: The Stone *Carcinias* represents the shape of a Crab-fish; The

Stone

Stone *Echites* of a Viper : the Stone *Scarites* of the fish call'd
 Silthead : the Stone *Hieracites* of an Hawk : the Stone *Gerani-*
is, sheweth the neck of a Crane as 'tis expressed. : the Stone
Egophthalmus, sheweth a Goats eye : there is one that
 sheweth a swines eye : there is one that represents three mens
 eyes together : The Stone *Lycophthalmus* paints out a Wolfs eye
 of four colours, in a fiery red and blood colour, in the midst
 of the black is encompassed with white : If thou open the black
 Stone *Gyanea*, thou shalt find a bean in the midst : the Stone
Myrites resembles the trunk of a tree, and it also burneth like
 wood : The pretious Stone *Cissites*, and the Stone *Narcissites* re-
 sents the Ivy. The pretious Stone *Asiapias* darts out beams of
 lightning, the midst of it being white or azure colour : *Phe-*
nitites sheweth a great fire within it, which cannot go out
 it : Thou mayst see certain sparkles of fire fly up and down
 the Stone *Anthraxis*. The Stone *Crocias* giveth the colour
 Saffron : *Rhodites* of a Rose ; *Chalcites* of Brasse : *Ætites* re-
 sents an Eagle with a white taile : *Tuas* hath the picture of
 Peacock : *Chelidonia* of an Aspe : *Myrmecites* hath the shape
 of a creeping Pismire growing in it : *Cantharias* expresseth
 a whole Beetle : *Scorpites* wonderfully paints out a Scorpion :
 why do I proceed to speak of these things, which are
 without number, seeing there is no part of nature, either
 the Elements, or in living Creatures, or in Plants,
 which she, as't were playing the wanton, hath not expressed
 in pretious stones ? Dost thou wonder that a Toad is lively
 presented in this pretious stone ? *Me.* I wonder that Nature
 hath so much leisure, as to sport her self in this manner in
 the imitation of all things. *Og.* She hath had a mind to
 exercise the curiosity of mans wit, and even in this manner
 to drive us away from idleness ; and yet as if we had nothing
 to put away the time, we dote upon fools, on dice, and
 on Juglers tricks. *Me.* Thou speakest those things that are
 very true. *Og.* Some men of no small credit say moreover
 that this kind of pretious stones, if thou put them in vinegar,
 will swim in it, even with the members moving. *Me.* Why
 do they put a Toad to the Virgin ? *Og.* Because she hath
 overcome, troden underfoot and abolished all filthiness,
 without, pride, covetousness, and every earthly lust. *Me.*
 To be to us who carry so great a Toad in our breast. *Og.* We
 shall be undefiled, if we carefully worship the Virgin. *Me.*
 How doth she delight to be worshipped ? *Og.* Thou shalt
 perform most acceptable worship to her, if thou shalt imitate
 her

her. *Me.* Thou hast quickly said it, but that is a very hard thing to do. *Og.* It is so indeed, but it is a very excellent thing. *Me.* Well, go on to speak of that thou hadst begun. *Og.* Afterward he shews us golden and silver statutes, these things, quoth he, are all of gold, and these things are of silver gilt over with gold, he tells us moreover how much every one weighed, the worth, and the Author of the gift. When I, wondring at every thing, was glad that the Virgin was so very rich, quoth the shower of the reliques, because I perceive that thou art a devout spectator of these things, I think it not meet to conceal any thing from thee, thou shalt see the things which are the Virgins greatest secrets, and with that he brings out from the Altar it self a great many admirable things, the several parts whereof if I should proceed to reckon up, this day would not be long enough to relate them. Thus truly that pilgrimage fell out very prosperously to me. I was abundantly satisfied with sights, and I bring away this unvaluable gift with me, being a token given me by the Virgin her self. *Me.* Hast thou made no tryal, what thy piece of wood can do? *Og.* Yes I have made tryal; in a certain Inne, above three days ago, I found one that was mad, for whom chains were already provided, this piece of wood was put under his pillow, without his knowledge, he slept very soundly, and also long: and in the morning he awaked in his right mind. *Me.* It may be it was not madness, but a fit of drunkenness, and sleep useth to cure that malady. *Og.* When thou wilt take liberty to jest *Menedemus*, see that thou look thee out another subject, to make jests upon the Saints is neither a religious thing nor safe. Yea the man himself told it that a woman appeared to him in his sleep, in a wonderful feature, who reached out a cup to him. *Me.* I suppose it was Hellebore. *Og.* That is uncertain, this is most certain, that the man is in his right wits. *Me.* Didst thou omit to visit *Thomas* Arch-bishop of *Canterbury*. *Og.* By no means, there is no pilgrimage more religious. *Me.* I must desire to hear it, if it be not a trouble to thee. *Og.* Yea I intreat thee to hear it. That part of *England* is called *Kent*, which looks toward *France* and *Flanders*. It's chief City is *Canterbury*. There are two Monasteries in it, almost close together, both of them hath in them Monks of *Benner's* order. That which hath the title of *Saint Austine*, seems the more ancient, that which is now called *Saint Thomas* his, seems to have been the Arch-bishop's Seat, where he lead his life with a few choice Monks,
even

ven as also at this day Prelates have houses joyning to the
 Church, but separated from the Houses of the rest of the Ca-
 nons. For heretofore commonly both the Bishops, and also
 the Canons were Monks. The manifest signs of things prove
 that. But the Church which is dedicated to Saint *Thomas*,
 hath advance it self towards Heaven with so great a ma-
 jesty, as that it strikes a devotion even into those that be-
 hold it afar off. Therefore now it stops up the lights of the
 neighbouring Church, with its stateliness, and as it were
 shews a place that was anciently very religious. There
 are two huge Steeples, which do as't were salute strangers
 to off, and fill the adjoining Country far and wide with a
 wonderful roaring of brazen Bells. In the Church porch,
 which is toward the South, do stand three armed men en-
 graven in stone, who cruelly murdered the most holy man
 with their wicked hands; the names of their Country are
 so set down. Of a *Tuscan*, a *Fuscan*, and a *Berran*. Me.
 Why is so much honour given to these wicked fellows? Og.
 When the same honour is given to them, which is given to
Herod, *Pilate*, *Caiaphas*, and the band of the wicked soldiers,
 which thou seeest curiously engraven upon gilded Altars.
 Their surnames are put down also, lest hereafter any one
 should use them for honours sake. They are set before mens
 eyes, lest any Courtier should hereafter lay hands, either
 on the Bishops, or the Churches possessions. For these
 Life-guard-men, after they had done the villany, be-
 came mad, neither were they restored to their wits, until
 they had humbly begged the favour of most holy *Thomas*. Me.
 The continual clemency of the Martyrs! Og. When we were
 in, we see a certain spacious majesty of the building,
 by one may come into that part. Me. Is there nothing to
 be seen there? Og. Nothing besides the hugeness of the
 building, and some Books fastened to pillars, in which there
 is the Gospel of *Nicodemus*, and the sepulcher of I know not
 whom. Me. What afterward? Og. The Iron lattices do so hinder
 one's going in, as that they give one lieve, to view that space
 which is between the furthest part of the house, and the place of
 the Quire, as they call it. They go up to this by many stairs,
 under which a certain Vault gives an entrance towards the
 north side. There is shewed a wooden Altar, dedicated to
 the Virgin Saint. It's a very little one, and not deserving
 to be seen for any thing else, unless for a monument of anti-
 quity, upbraiding the luxury of these times. There the
 pious

pious man is said to have taken his last farewell of the Virgin, when he was near to his death. On the Altar is the point of the sword, wherewith the crown of the most honest Prelate's head was cleft asunder, and his brains struck out, to wit, that his death might be more speedy. Wedevourly kiss the holy rust of this sword for the love of the Martyr. Turning aside from hence we went into a secret Vault under ground : that hath its Shewers of Reliques : there first of all is shewed the Martyr's Skull run thorow, the rest are covered with silver, the top of the skull lies bare to be kiss. There is also shewn a leaden plate, having the title of *Thomas of Acrida*, engraven in it. In the same place in the dark do hang shirts, girdles, and breeches made of hair, wherewith that Prelate did subdue his flesh, striking terrour into one with the very sight, and upbraiding our effeminateness and delicacy. *Me*. Perhaps the Monks themselves too. *Og*. For that mater, I can neither affirm nor deny it, neither doth it concern me. *Me*. Thou sayest true. *Og*. From hence we returned to the place of the Quire : at the North side the secrets are disclosed, it is a wonderful thing to be told, what a great number of bones is brought forth from thence, skulls, teeth, hands, fingers, whole arms, to all which when we had done reverence, we kissed them, neither would there have been any end of it, but that he who at that time accompanied me, being very unfit for that Pilgrimage, had hindered their desire of shewing. *Me*. Who was he? *Og*. He was an English man called *Gratian Pull*, a man learned and pious, but less affected towards this part of Religion, than I did wish. *Me*. Some of *Wickliff's* Sect, I suppose. *Og*. I think not, although he had read his books, it's uncertain whence he had gotten them. *Me*. Did he offend the shewer of the Reliques? *Og*. There was an arm brought forth having the flesh as yet bloody, he abhorred to kiss this, and he showed a kind of loathing too in his countenance, by and by the Relique shewer puts up his *trinkets* again. After this we saw the table and ornaments of the Altar, and presently after those things which were laid up under the Altar, all things were rich : thou wouldest say that *Midas* and *Cresus* had been beggars, if thou should see the abundance of the gold and silver. *Me*. Did you not kiss here? *Gg*. No, but another kind of wisdom affected my mind, *Me*. What? *Og*. I was sorry that there was no such Reliques at my house. *Me*. A sacrilegious wish! *Og*. I confess it, and I humbly craved pardon of

of the Saint, before I set foot out oth' Church. Afterward we are brought into the Vestry: O good God? what sumptuous silken garments were there, what a power of golden Candlesticks? In the same place we saw Saint *Thomas* his foot; we saw his Cane covered over with a silver plate, it weighed very little, had no workman's lip, neither did it reach higher than to one's girdle. Mr. Was there no Cross? Og. I saw none; there was shewed his Gown, it's true it was of silk, but coarse, adorned with no gold, or precious stones. There was his handkerchief, retaining in it the apparent signs of sweat and blood wiped from his neck: we willingly kissed these monuments of ancient thristiness. Mr. Are not these things shewed to every one? Og. No such matter, honest man! Mr. How camest thou to be trusted so much, that no secret was concealed from thee. Og. I had some acquaintance with the reverend Father *William Warham* the Archbishop; he commended me to them in a few words. Mr. I hear of many that he is a very courteous man. Og. But thou wouldst rather say that he is courtesie it self, if thou knew him. Moreover he is so learned, of such sincere behaviour, and of so pious a life, as that thou canst find no enowment of a complete Prelate wanting in him. Then from these things we are carried to the rooms above. For behind the high Altar, they go up again as't were into a new Church. In a certain little Chappel there, the whole face of the most blessed man is shewn gilded over, and beset with many pretious stones. Here a certain unthought of chance almost spoiled all that happiness. Mr. I expect to hear what mischief thou speakest of. Og. Here my companion *Gratian* got himself but little thanks. He after a short prayer, asked the Relique shewer being an Assistant. Dost thou hear honest father, quoth he, is it true which I hear, that *Thomas* was very bountiful towards the poor while he lived? It's very true, quoth he; and he began to rehearse many things concerning his liberality towards the needy: then quoth *Gratian*: I do not think that that disposition is changed in him, unless perhaps for the better. The Relique shewer consented. Quoth he again. Seeing then that the most holy man was so liberal towards the poor, when as yet he was poor, and did himself want the help of money, by reason of the necessity of his weak body, dost thou not think that he would now take it well, seeing he is very wealthy, and needs not any thing, if any poor woman,

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having

having at home children like to starve, or daughters, that are in danger to lose their chastity for want of a portion, or an husband lying sick of a disease, and without any help, asking lieve, should take some little part away from these so great riches, to relieve her family, as't were taking from one that is willing, either by way of gift, or loan? When the Assistant of the golden head answered nothing to these things, *Gratian*, as he is earnest, says, truly I am perswaded that that mo't holy man would even be glad, that even when he is dead he should relieve the want of the poor with his riches. Then the shewer of the Reliques frowned, and powted out his lips, and look'd terribly upon us, and I do not doubt but he would have been ready to have thrust us out oth' Church with spitting at us, and reviling us, but that he knew we were commended by the Archbishop. Yet truly however, I appeased the man's anger with good words, denying that *Gratian* spake any of these things from his heart, but jested as his custom was, and withal I laid down some money. Mr. Truly I very much commend thy piety. But I do sometimes seriously consider, with what pretence they can be excused from blame, who lay out so great riches in building, adorning, and enriching Churches, as that they keep no measure at all. I confess that in the holy Garments, and in Church Vessels, the solemn worship ought to have its comeliness, and I would have the building to have such stateliness as belongs to it. But to what end are there so many Fonts, so many Candlesticks, so many golden Statues? To what end is there so vast cost bestowed upon Organs as they call them? Neither in the mean time will they serve alone. To what purpose is that musical noise which we must hire with a great deal of charge; whenas in the mean time our brethren and sisters, and the living temples of Christ do pine away with thirst and hunger? Og. Truly there is no pious and wise man but desireth a measure in these things: but seeing that this fault proceedeth from a certain excessive piety, it deserveth indulgence, especially as often as one thinks of the contrary fault of those men, who rob the Churches of their goods. Those things for the most part are bestowed by great men and Monarchs, which would be worse wasted upon dice, and wars. And if thou turn any thing of these to another use, first it is accounted sacrilege, moreover they are close-fisted who are wont to give something more, and besides they are invited

to

to robbery. Therefore they are rather the keepers than the owners of these things. To conclude, I had rather see the Church abounding with holy furniture, than naked, nasty, and more like stables of horses than Churches, as some are. *Me.* But we read that the Bishops heretofore were commended, because they sold the holy vessels, and relieved the poor with that mony. *Og.* They are commended also at this day, but they are only commended, they neither may, nor I think have any mind to imitate them. *Me.* I hinder thy relation, I look now for an end of thy story. *Og.* Take it, I will dispatch it in few words. While these things were a doing, he that was the chief shower of the Reliques came forth. *Me.* Who was that? The Abbot of the Place? *Og.* He wears a Miter, and hath an Abbot's Revenues, only he wants the name, and he is call'd a Prior, for that reason, because the Arch-bishop is in stead of an Abbot: For in ancient time, whosoever was the Arch-bishop of that Diocess, the same man was a Monk also. *Me.* Truly I would indure to be called a Camel, if the Revenue were fit for an Abbot. *Og.* Me thought he was a pious and prudent man and not unskillful in the Scottish Divinity. He opened a box to us wherein the rest of the holy mans body is said to rest. *Me.* Didst thou see the bones? *Og.* That was not lawful to do, neither would I, unless ladders had been set. But a wooden box covered the golden box, that being removed with ropes doth discover inestimable riches. *Me.* What sayst thou? *Og.* The vilest part was gold, all things did glister, shine and sparkled with rare and very great pretious stones. Some of them were bigger than a goose's egge. Some Monks stood about there with great reverence; when the cover was taken off, we all worshipped. The Priour shewed us every several pretious stone, by touching them with a white rod, telling moreover the French name of it, the worth of it, and the Authour of the gift. For great Princes had sent the chief of them for a gift. *Me.* He must needs have an excellent memory. *Og.* Thou guessest right, although exercise helps him too, for he doth this often. He carried us back from this place into the secret vault under ground. There the Virgin Mary hath a dwelling house, but somewhat dark, fenced about once or twice with iron bars. *Me.* What doth she fear? *Og.* Nothing I think but theeves. For I never saw any place fuller of riches. *Me.* Thou tellest me of riches in the dark. *Og.* When candles were brought we

saw more than a Kingly sight. *Me.* Doth she exceed the Virgin mother by the Sea in riches? *Og.* Here she exceeds her self there far in shew; she her self knows the secret things. Here she is not shewed unless it be to great men or special friends. Lastly, we are brought into the Vestry, there was drawn out a casket, covered with black leather, it was laid upon the table, and was opened, presently all worshipped upon their knees. *Me.* What was in it? *Og.* Some torn pieces of linnen cloths, many of them keeping the print of the excrement of his nose. The holy man wiped the sweat from off his face or his neck with these, as they said, and the excrement from his nose, or if there were any such like filth, which mens bodies are not without. There again my friend *Gratian* got himself but little thanks. The bountifull *Priour* offered him, being both an *English* man, and known and a man of no ordinary authority, one of the linnen cloth for a gift, believing that he did offer him a very acceptable Gift. But here *Gratian* being but little thankful, not without a sign of loathing, took up one with his fingers, and laid it down again in scorn, with his lips powting out, smacking as't were. For this was his custom, if he found any thing, which yet he judged worthy to be dispised. My mind was troubled both with shame and fear. Notwithstanding the *Priour*, as he is no sottish man, winked at this deed and after he had offer'd us a cup of wine, he courteously dismissed us. At which time we returned to *London*. *Me.* What shouldest thou do so, seeing now thou was not far from thine own shore? *Og.* Thus it is. But I very willingly avoided that shore, being worse reported of for couzenage and robberies, than any Promontories of *Laconia* are for shipwracks. I will tell thee what I saw at the last sailing over. Many were carried in a boat to a greater ship from *Calice* shore. Among these there was a young *French* man, poor and ragged; they require two pence of him, for they force every man to pay so much for a very short passage. He alledged his poverty for an excuse, they search him, as who should say in jest, and when they had pulled off his shoes they find ten or twelve groats between the joyning together of his shoe soles, they take away these openly, laughing, and revilingly scoffing at the villanous *French* man. *Me.* What did the young man? *Og.* What should he do else? he wept. *Me.* Do they these things by Authority? *Og.* Altogether by the same whereby they steal strangers fardels, and where-

by

by they take away *mens* purses, if at any time there be offer'd an opportunity. *Me.* It's a wonder, that they dare do so great a villany, when so many witnesses know it. *Og.* They are so accustomed to it, that they think it well done. Many did behold it out of the greater ship, there were some *English* Merchants there in the boat, who murmured against them to no purpose. They did glory as't were at a merry matter, that the villanous *French* man was catcht. *Me.* I would have driven these theeves who dwell at the sea side to the gallows in sport and jest. *Og.* But both the shores is full of such. Tell me thy mind herein, *What may the Masters do, seeing slaves dare do such things*? Therefore hereafter I had rather go any way about than go that short way. Moreover as the way down to hell is easie, but the way back is very hard, even so the entrance in by this shore is not very easie, but the going out is very hard. Some Mariners of *Antwerp* stayed at *London*, I was resolved to go to sea with them. *Me.* Hath that Country such holy seamen? *Og.* As an Ape is alwayes an Ape, I confesse, so a Seaman is alwayes a Seaman: But thou compare them to those who have learnt to live by robbery, they are Angels. *Me.* I will remember it, if at any time I shall have also a mind to see that Island. But return to the way again, out of which I have carried thee. *Og.* Therefore as we went to *London*, not far from *Canterbury* which we had left, we meet with a very hollow way, and so narrow, and moreover down the hill, with such a steep bank on both sides, that thou canst not avoid it, neither can it be shunned, but that thou must go this way. At the left side of that way there is a begging place of some silly old men, from these some one runs out, as soon as they perceive an horseman coming towards them, he sprinkles them with holy water, and presently offers the upper part of a shoe, bound about with a brass ring, in which there is a glass in the shape of a pretious stone. When they have kiss't it they give a small piece of money. *Me.* In such a way I had rather have the begging of poor old men, than a company of strong robbers. *Og.* *Gratian* rode on my left hand, nearer to the begging place, he was sprinkled with water, he endured it as well as he could. When the shoe was reached out, he asked what he meant. He said it was *Saint Thomas* his shoe. The man began to be angry, and turning to me: What, quoth he, do these beasts mean, that we should kiss the shoes of all good men? But they as well reach out their

their spittle to be kissed, and other excrements of the body? I pitied the poor old man, and comforted him being sad, giving him a little piece of money. *Mr.* In my opinion, *Gratian* was angry not altogether without cause. If shoes and slippers were kept as a proof of a sober life, I should not dislike it. But methinks it's an impudent thing, that pantafies, and shoes, and breeches should be prest upon any one to be kist. For if any one do that of his own accord, from a certain great love of piety, I think he deserves pardon. *Og.* It were better that these things were not done, to speak the truth, but as to those things which cannot suddenly be reformed, if there be any good in them, I use to chuse out that. In the mean time, that meditation pleased my mind, that a good man is like a sheep, and an evil man is like an hurtful beast. After a Viper is dead, it's true he cannot bite, yet he poisons with his smell and filthy matter: When a sheep is alive, she nourisheth with her milk, clothes us with wool, enricheth us with her breeding, when she is dead she yields a skin good for something, and all of her is good to be eaten. In like manner men that are cruel and given to this world, while they live, they are hurtful to all, and being dead they are a trouble to the living by the noise of bells, and a pompous burial, and sometimes by the instalments of their successours, that is to say, by new exactions. But honest men in every respect yield great profit of themselves to all; even as this Saint, while he was alive, did allure men to piety, by his example, doctrine, and exhortations: he comforted the destitute, relieved the needy, and he is almost more profitable when he is dead. He hath built this most rich Church, he hath procured very great dignity for the Order of Priests thorowout all *England*. Lastly, this piece of his shoe maintains a small company of poor people. *Mr.* That is indeed a pious contemplation, but I much wonder that thou, seeing thou art of that mind, didst never go to see Saint *Patrick's Cave*, concerning which they commonly brag of certain wonderful strange things, and to me not very likely. *Og.* Yea in this thing there can be no relation so strange, but the thing it self doth exceed it. *Mr.* Then didst thou go thither too? *Og.* I sailed thorow a very *Strygian lake*; I went down into the mouth of *Hell*, and saw whatever is done among the infernal ghosts. *Mr.* Thou wilt do me a great pleasure, if thou wilt not think much to relate it. *Og.* Let this be the preface of our discourse, which I suppose is long enough. I go home to bid them
make

make ready supper, for I have not as yet dined. *Me.* Why not dined? *Is it for Religion's sake?* *Og.* No, but for envy's sake. *Me.* Dost thou envy thy belly? *Og.* Nay but the covetous Victuallers, who, when they will not set upon the table that which is fitting, yet are so impudent as to require of their guests more than their due. I use to revenge myself of them on this fashion. If I have hope of a dainty supper, either at an acquaintance his house, or at an Inn-keepers, being a little less base, my stomach must be doing as for dinner. And if I light on a dinner, such as I desire, my stomach must be doing as for supper. *Me.* Art thou not ashamed to seem niggardly and pitiful? *Og.* *Menedemus*, they that in such things put themselves to the charges of shamefastness, believe me, do ill bestow their cost. I have learned to keep my shamefastness for other uses. *Me.* I now much desire to hear the rest of thee, therefore look for me to be thy guest at supper; then thou wilt relate it more conveniently. *Og.* Truly I thank thee, that thou offerest thyself to be my guest of thine own accord, seeing that many stiffly deny it when they are earnestly intreated: But I will give thee double thanks if thou wilt sup at home at this time; or I shall spend this time in saluting my family. But I have counsel that is more convenient for us both. Do thou prepare a dinner to morrow for me and my wife at thy house, when stories shall be continued even until supper, until thou confess thou art cloyed; and if thou wilt, we will not forsake thee neither at supper; Why dost thou scratch thy head? Do thou provide, we will come in good earnest. *Me.* I had rather have unbought tales. But go to, I'll give thee a short dinner, but an unfavoury one, unless thou season it with good stories. *Og.* But dost thou hear! hast thou not an itching desire to go these pilgrimages? *Me.* It may be I shall have an itching mind when thou hast finished thy discourse, as my mind now stands, I suppose it enough to go over the Roman stations. *Og.* The Roman stations, who hast never seen *Rome*? *Me.* I'll tell thee. Thus I walk about at home, I go into the Parlour, and take care that the chastity of my daughters be safe; from hence again into the Shop, and look what my men and maid-servants do; from thence into the Kitchen, looking about, if there be need to advertise them of anything; afterward from one place to another, marking what my children are doing, and what my wife is doing, being careful that all things be as they should be. These are my

Roman

Roman stations. Cg. But Saint *James* would take care of these things in thy stead. *M.* The holy Scriptures command that I should take care of these things, I have nowhere read a command, that I should commit them to Saints.

*The Fish-eating.**Lanio. Salsamentarius.**The Butcher, and the Fishmonger.*

La. **T**ell me thou nasty Fishmonger, hast thou not yet bought an halter? *Sa.* An halter Butcher? *La.* Yes a halter. *Sa.* For what use pray thee? *La.* For what, but to hang thy self? *Sa.* Let others buy one, I am not yet so weary of this life. *La.* But thou wilt be weary of it shortly. *Sa.* I wish that some god may rather bring these things upon the Prophet himself. But what mischief is there? *La.* If thou canst not tell, I'll tell thee. There is even a *Saguntine* famine, as they say, very near both thee and thine, so that you will be altogether in a desperate case. *Sa.* Good words Butcher! I wish these things may befall our enemies. How comes it that of a Butcher thou art on a sudden come to be a kind of Oracle to us, as to foretell so great calamity? *La.* It's not a conjecture, do not flatter thy self, the thing itself is hard at hand. *Sa.* Thou troublest me much, speak it, if thou hast any thing to say. *La.* I will tell it to thy great mischief; there is coming out an Edict from the Roman Senate, That it may be free for every man to eat what he will. What then is there left for thee, and the men of thy profession, but an unsatiable hunger with your stinking salt-fish? *Sa.* Truly for all me, let him eat snails, or nettles, that hath a mind. But is't forbidden any one, that he should eat fish? *La.* No, but there is given a liberty to eat flesh, to those who shall have a mind to it. *Sa.* Whether thou tellest lies, thou deservest hanging, or truth, thou should rather provide a rope for thee: for I hope to get more gain hereafter. *La.* Yes a very plentiful increase, but of hunger, even thy belly full: or if thou had rather hear better news, thou wilt live hereafter a great deal more cleanly,

cleanly, neither wilt thou wipe thy snotty and scabby nose with thy sleeve, as thou usest to do. *Sa.* Ho brave! we are come to the height of impudence, a blind man revileth him that can see but a little; as if any thing were more cleanly among the Butchers, than that part of the body, which is said to be always uppermost in washing. I wish that it were true which thou tellest me; but I am afraid lest thou bring me into a fools Paradise. *La.* Indeed I tell thee those things which are but too true. But whence dost thou promise thyself a greater gain? *Sa.* Because I see that mens humours are come to that pass, that they more passionately covet that which is forbidden. *La.* What of that? *Sa.* Because more will forbear to eat flesh, when they have liberty given them to eat it; nor will there be any costly feast without fish, even as it was wont to be among the ancients. Therefore I am glad that the eating of flesh is permitted, I wish that the eating of fish were forbidden too, then men would eat them more greedily. *La.* Truly it is a pious wish. *Sa.* I could wish this, if, as thou dost, I should look at nothing else but the gain of money, for the love of which thou hast given that blockish and flesh-devouring soul of thine to the Devil. *La.* Thou art all over brinish, though thy words be unflattering. *Sa.* What reason hath stirr'd up the Romans, to take off the Law about eating of flesh, which hath been observed for so many ages? *La.* Doubtless the thing it self hath now a long time perswaded them to it. They consider, as the thing is, that the City is made filthy, that the earth, rivers, air, fire, and every other element is corrupted by Fishmongers: that mens bodies are corrupted by eating fish; the body is filled full of putrid humours; from whence arise feavers, consumptions, gouts, the falling sicknesses, leprosies, and what diseases not? *Sa.* Tell me then *Hippocrates*, why it is forbidden in well governed Cities to kill oxen and swine within the walls? Yea the Citizens health would be better provided for, if there were no cattle killed. Why is there a certain place appointed for Butchers, lest if they should live every where, they should infect the whole City? Is there any kind of stink more infectious than the corrupt blood, and filthy matter of Creatures. *La.* They are pure spices, if thou compare them to the stinking savour of fishes. *Sa.* I think indeed they are pure sweet spices to thee, but the Magistrates think not so, who make you avoid the City. Moreover how sweetly these

these your slaughter-houses smell, they plainly shew, who stop their noses as they pass by them ; they plainly shew it every where, who had rather have ten Bawds to be their neighbours, than one Butcher. *La.* But neither the ponds, nor whole rivers are sufficient for you to wash your stinking salt-fish clean, and indeed, as they use to say, you waste water to no purpose For a fish smells like a fish, although thou shouldst anoint it over with ointments. And what wonder is it, that they smell so when they are dead, when most of them being alive, presently smell as soon as they are caught ? Flesh being seasoned in brine is kept for many years, so far from stinking, as that it smells like some odoriferous thing. Again being seasoned with common salt, it lasts without a stinking smell. Being dried in the smoke, or wind it gets nothing of an ill savour. Although thou shouldst use all these things to a fish, it will smell of nothing else but fish. Guess even from hence, that there is no ill savour to be compared with the stinking savour of fishes, because even the salt it self is corrupted by them, which Nature hath given to this purpose to keep things from putrifying, while by its proper virtue it closeth up and binds, moreover also keeping out that which may bring harm without, and driving up the humours within, whence putrefaction might proceed. In fishes only salt is not salt. It may be some one, that is delicate, stops his nose as he goes by our houses, but no man is able to sit in the boat, wherein your salt-fish are. If at any time a traveller meet the waggons that are loaded with salt fish, what running away is there ? what stopping of noses ? what spitting, and cursing is there ? And if by any means it could possibly be, that salt-fish could be brought sweet into the City, even as we bring beef, the Law would not sleep ; now what canst thou do to those, which stink even when they are eaten ? and yet how often do we see your wares being disallowed by the Clerks of the Market to be thrown into th' River, and a fine set upon your heads ? And that would be done oftener too, if they being bribed by you, did not more look at their private gain, than the publick safety. Neither are you hurtful to the common wealth in this respect only, but by a wicked combination you forbid fresher fish to be brought toth' City from another place. *Sa.* As though indeed no man ever saw a Butcher punished with a fine, because he sold pork that was meazled,

and

and shewing the disease of the Leprosie, by the spots of the
 tongue; or because, when a sheep has been drowned in the water
 or mud, or when shoulders of *mutton* have been full of maggots,
 you have hid the fault with washing them, or else with be-
 nearing them over with fresh blood. *La.* Why but there
 is no such example of us, as was lately of you: Nine men
 fed by one only Eel that was baked in a Pye. You fur-
 nish the Citizens tables with such dainties. *Sa.* Thou re-
 fect a chance which no man can avoid, if fortune will have
 so. But it's almost a common thing for you to sell fatted
 rats for Rabbits, and Dogs instead of Hairs, if you might
 cut it for their ears, and hairy feet. And what shall I speak
 of pasties made of man's flesh? *La.* Thou hittest me ith'
 truth with chances and mens vices, which thing thou didst
 condemn in me, let them that do them, defend these things:
 compare one trade with another. Otherwise sellers of pot-
 herbs may also be condemned, because sometimes unwit-
 tingly, they may sell Hemlock, or Wolfs-bane instead of
 Newort; Apothecaries also may be condemned, because
 they sometimes give poisons instead of remedies. There is
 no trade so unblameable, but these mischiefs may fall out.
 When you have done your duty completely, that which you
 sell is poison. If you should sell a Cramp-fish, a water Snake,
 or a Sea-hair, being *caught* in your nets together with the
 good, it would be a chance, and not a crime; and could no
 more be imputed to you for a fault, than it is to the Physician,
 who sometimes kills the sick man, whom he seeks to cure.
 This Mischiefe might be born, if ye did put off your stinking
 clothes in Winter time only, the coldness of the season would
 lessen the infection. Now in the scorching heat of summer
 it increase corrupt matter, and make the harvest time worse,
 being bad of it self. And now when the year begins again,
 and the humours which were hid shew themselves again,
 not without the danger of mens bodies, then you domineer
 two whole months, and spoil the infancy of the new begin-
 ning year, with hastening old age. And whenas Nature studieth
 this, that *mens* bodies being purged from unwholsom hu-
 mours, should grow young again with new humours, you
 put into them mere rotten favours, and mere corrupt matter,
 and if there be any disease in bodies, you adding one ma-
 lady to another, increase it, and moreover corrupt the good
 humours of the body. This likewise might be endured, if
 you did marr the bodies only, now seeing that the organs
 of

of *mens* minds are hurt by the differences of meats, it comes to pass that their minds themselves are vitiated. Thou mayst commonly see those fish eating men *to be* such as the fillies themselves are, they look pale, do sink, are stupid and dumb. *Sa.* O thou new *Thales*! What knowledge then have they, who live upon beets? even as much as the beets themselves. What wit have they, who devour oxen, sheep and goats? even as much as the oxen, sheep and goats have. You sell kids for delicate meat, and yet this living creature, as it is subject to the falling sicknels, so it breeds the same disease in those who delight to eat it's flesh. Were it not better to satisfy the hungry stomach with salt fish? *La.* As if the writers of natural things did lie in this thing only: But if it be altogether true, which they relate, those things which of themselves are very good are oftentimes the worst for bodies which are subject to a disease; we sell kids to those who have the Rectick fever, and the phthisick, not to those who have the Vertigo. *Sa.* If the eating of fish causes so great mischief to mens affairs, why is it lawful for us, with the consent of Prelates and Princes, to sell our wares all the year long, you are commanded to keep holy day a great part of the year. *La.* What doth that belong to me? It may be that was procured by wicked Physicians, that their gain might be the greater. *Sa.* What wicked Physicians dost thou speak to me of, seeing there are no such deadly enemies to fish as they are? *La.* Do not mistake me honest man, they do not this to benefit you, nor for the love of fishes, seeing that none abstain from these more scrupulously, they promote their own trade. The more do cough, pine away, are sick, so much plentifulter is their store. *Sa.* I will not defend the Physicians in this, they will answer in their own behalf, if at any time thou shalt chance to fall into their snares; the holiness of the Antients, the authority of men most approved in their lives, the honourable dignity of Bishops, the common custom of Christian Nations sufficeth me for my cause, all which if thou shalt condemn for their madness, I had rather be mad with them, than be in my wits with Butchers. *La.* thou refusest to take Physicians parts, I will not blame nor controule the Antients or common custom. I use to reverence these things, not to revile them. *Sa.* In that respect, Butcher, thou art wary, rather than pious, unless I do not thorowly know thee. *La.* They are wise in my judgment, who are wary, lest they have any thing to do with those who have a thunderbolt

thunderbolt in their hands. Notwithstanding I will not keep silent, what I understand out of my Bible, which being translated in the Vulgar Tongue I read sometimes. *Sa.* How thou wilt now of a Butcher become a Divine! *La.* I think that those first men so soon as ever they were made of the moist clay, were of an healthful and plump body, their long life plainly sheweth that: Moreover that Paradise was a place very conveniently seated, and of very wholesom aire: That such bodies, in such a place, could by breathing in of the aire, and by the sweet scent of herbs, trees and flowers on every side, live without meat, especially seeing the earth did plentifully yield all things without mans labour, and there was no disease, nor old age, for the dressing of such a garden was rather a pleasure than a labour. *Sa.* As yet thou speakest things that are likely. *La.* Of so various provision of that most fruitful garden, nothing was forbidden, except one only tree. *Sa.* It's very true. *La.* And that for no other reason, but that they might acknowledge their Lord and Creatour by *their* obedience. *Sa.* Thou sayst well. *La.* Moreover, I think this also, that the new earth did produce all things better, and of better juice than now it doth bring them forth, being grown old, and almost past bearing. *Sa.* True. *La.* And that especially in Paradise. *Sa.* It's not unlikely. *La.* Then there it was a pleasure to eat, and not necessity. *Sa.* I have heard so. *La.* And it was humanity, that holiness to forbear from butchering the living creatures. *Sa.* I know not *that*. I read that the eating of living creatures was permitted after the flood; I do not read that it was forbidden before. But to what end was it to permit it, if it had been already permitted? *La.* Why do we not eat frogs? not because they are forbidden, but because we loath them. How knowest thou, whether God told them there what meat mans frailty did require, not what meat he did suffer them to eat? *Sa.* I am no diviner. *La.* Why but we read presently in the very beginning when man was made: *Rule ye over the fish of the sea, and the fowles of the air, and over every living creature, which moveth upon the earth.* What use was there of Lordship over them, if he might not eat them? *Sa.* O cruel Lord! Dost thou so devour thy men-servants and thy hand-maids, thy children and thy wife? Why dost thou not as well eat thy chamber pot, whereof thou art the Master? *La.* But hear again thou foolish Fishmonger. There is the use of other things, and the name of Lordship is not for

for nought. My horse carries me on his back, a Camel bears burdens: But what use is there of fishes unless thou eat them? *Sa.* As if indeed there were not abundance of medicines from fishes. Moreover there are many things made only for this end, to delight a man while he meditates on them, and to make him to admire his Creatour. Perhaps thou wilt not believe that the Dolphins do carry a man on their backs. Lastly, there are fishes that tell us that a storm is near at hand, as the sea-Urchine. Wouldst thou not wish for such a servant at thine house? *La.* But suppose we grant this, that before the flood it was not lawful to eat *any* meat, except the fruits of the earth, it was no great matter to forbear those things which the necessity of the body did not require, and which had the cruelty of butchering, thou grantest this, that the eating of living creatures was permitted at first by reason of the weakness of mens bodies. The deluge had brought in cold, and we see at this day that in cold Countries there are born men greater eaters than others are: and the flood had either destroyed or spoyled the encrease of the earth. *Sa.* Be it so. *La.* And yet after the flood, they lived longer than two hundred years. *Sa.* I believe it. *La.* Why then did God limit that which he permitted to those strong bodies without exception, afterward to those who were weak, and of a shorter age, unto certain kinds of living creatures, as *Moses* commanded? *Sa.* As though it belongs to me to give a reason of those things which God doth. Notwithstanding, I think that God did the same then, which Masters use to do, who lessen their indulgence toward their servants, when they see them abuse their Masters lenity. Thus we withhold beans and oats from a horse that is unruly, and feed him sparingly with hay, and bring him under with a bridle and sharp spurs. Mankind had thrown off all reverence, and had wholly given themselves unto so great licentiousness, as if there were no God at all. From hence the laces of the Law were invented, the bars of ceremonies, the bridles of threatenings and precepts, that even by these means they may repent. *La.* But why then do not the bars of that Law remain at this day? *Sa.* Because the severity of the carnal bondage was taken away, after that by the Gospel we were adopted the children of God. Something was taken away from the commandments when we obtained more plentiful grace. *La.* Seeing that God calls his an everlasting testament, and seeing that Christ denied that he doth abrogate, but fulfill the Law: With

with what confidence durst posterity abrogate a great part of the Law? *Sa.* That Law was not given to the Gentiles, and therefore the Apostles thought it meet, not to burden them with the trouble of Circumcision, lest as the Jews do even now, they should place the hope of salvation in Observations, rather than in their faith and love towards God. *La.* I say nothing of the Gentiles. What Scripture doth clearly teach, that the Jews, if they shall embrace the profession of the Gospel, are freed from the bondage of the Law of *Moses*? *Sa.* Because it was foretold by the Prophets that that should come to pass, who promise a new Testament, and a new heart, and do bring in God abhorring the Jewish feast-days, hating their Sacrifices, detesting their Fasts, rejecting their Offerings, desiring a people of a circumcised heart. The Lord himself made good the promises of these things, who giving his body and blood to his Disciples, calls it a *new Testament*. If there be nothing abolished of the old, why is this called a *new one*? The Lord abrogated the Jewish choice of meats not by his example, but by his doctrine, when he denieth that a man is defiled by meats, which are sent to the stomach, and purged out again by seige. *Peter* teacheth the same thing when he saw the vision, yea *Peter* himself with *Paul*, and others eating unclean meats, from which the Law had commanded them to abstain. *Paul* drives this every where in his Epistles, and 'tis not question'd at that which Christian people follow at this day, came to us at last from the Apostles, being as it were handed to us: therefore the Jews are not so much made free, as they are freed from the superstition of the Law, as it were from their common and familiar milk, but now unseasonable. Neither was the Law abrogated, but that part of it was commanded to give place; which was now void. The leaves and blossoms promise that the fruit will arise, when the tree is laden with that; no man desires the blossoms. Neither doth any man lament that his son's childhood is past, when it is now come to ripe age. Neither doth any man require candles and torches, when once the Sun hath discovered it self to the earth. Neither hath the School-master any thing to complain of, if the son, who is fully grown up, maintains his own liberty, and hath the Schoolmaster likewise in his power. A pledge ceaseth to be a pledge, when the promises are performed. Before the Bride be brought to the Bridegroom, she comforts her self with the Letters

which are sent from him, kisses the small gifts that come from him, and the pictures that resemble him: but when he now enjoyeth the company of her husband himself, in comparison of his love she sleights those things which she loved dearly before. But the Jews at first were hardly drawn off from what they had been accustomed to, as if a child being accustomed to milk, being now grown great should cry after the dug, loathing solid meats. Therefore they were weaned almost by force, from those, whether figures, or shadows, or temperary comforts, that they may now turn themselves wholly unto him, whom that Law had promised, and shadowed forth. *La.* Who could expect so much Divinity from a Fishmonger? *Sa.* I use to serve the *Dominican* Colledge of our City with provision of fish: therefore it often falls out that they dine at my house, and I sometime with them. I gathered these things from their bickerings. *La.* Truly, thou deservest of a Salt-Fishmonger to be made a feller of fresh fish: But resolve me this: If thou wert a Jew, and I cannot well tell whether or no thou be *one*, and thou wert in certain danger of thy life by famine, wouldest thou eat Swine flesh, or wouldest thou rather chuse to die? *Sa.* I know what I would do, what I ought to do, I do not as yet understand. *La.* God hath forbidden both, thou shalt not kill, and thou shalt not eat swines flesh. In such a case whether command is it meet should give place to the other? *Sa.* First it doth not appear, whether God forbade to eat swines flesh with this intent, that he would have one rather to die, than to save his life by eating it. For the Lord himself excuseth *David*, who eat holy bread, contrary to the command of the Law. And in the Babylonish captivity, many things were not observed by the Jews, which the Law had commanded. Therefore I should think that that Law, which even Nature her self made, and therefore is perpetual and not to be broken, ought to be preferred before that, which was not always, and was afterward to be abrogated. *La.* Why then are the Brethren of *Machabæus* commended, who chose rather to be put to death by cruel torments, than to taste swines flesh? *Sa.* I think, because this eating being commanded by the King, comprehended the renouncing the whole Law of their Country, even as Circumcision, which the Jews endeavoured to force upon the Gentiles, did contain an open profession of the whole Law, just as an earnest given binds a man to perform the whole bargain. *La.* If therefore that

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runder part of the Law, after the light of the Gospel arose, was well taken away, with what intent do we now see either the same things, or things more burthenfom than theſe to be brought in again, eſpecially ſeeing the Lord calleth his yoke eatie, and *Peter* in the *Acts of the Apoſtles*, calls the Law of the Jews an heavy one, which neither themſelves, nor their fathers were able to bear? Circumciſion is taken away, but Baptiſm is come in the place of it, I had almoſt ſaid upon harder terms. It was put off until the eighth day, and if in the mean time any miſfortune prevented the child, the vow of Circumciſion was reckoned for Circumciſion; we plunge children which are ſcarce yet come out of the lurking place of their mothers womb, over head and ears into cold water, and which hath ſtood a long time in a Font (for I will not ſay which ſtinks :) And if even the firſt day, and in the very entrance of its birth, the child ſhall die, by no fault of the parents or friends, the miſerable infant is given up to everlaſting damnation. *Sa.* So they ſay. *La.* The Sabbath is taken away, no it is not taken away, but removed to the Lord's day. What ſkilleteh it? *Moses* his Law appointed the Faſts of a few days, how great a number have we added to them? How much more at liberty were the Jews than we are in the choice of meats, who even all the year long might eat Sheep, Capons, Partridges, and Kids? They were forbidden no kind of garment, beſides that which was made of wool and flax together. Now a days beſides ſo many faſhions and colours of Garments commanded and forbidden, the ſhaving of the head is added over and above, and that of a divers faſhion: that I mention not in the mean time the burden of *Confessions*, and the loads of humane inſtitutions, not ſingle tythings; Matrimony bound with ſtraiter bonds; the new laws of affinity; and very many other things, which cauſe that in this reſpect the Jews condition may ſeem to have been ſomewhat more pleaſing than ours is? *Sa.* Thou art quite miſtaken, *Butcher*, Chriſt's yoke is not conſidered by that Rule which thou imagineſt. A Chriſtian is bound to more things, and he is bound to harder things, and laſtly to a more heavy puniſhment, but a greater ſtrength of faith and charity joyned with theſe makes thoſe things pleaſing, which by nature are very burdenſom. *La.* Why but when heretofore the Spirit deſcending from Heaven in the ſhape of fiery tongues, enriched Believers hearts with a very plentiful gift of faith and charity, why was the burden

Of the Law taken away as't were from those that were weak and distressed under an heavy burden? Why doth *Peter* being now inspired by the Spirit call it *an intollerable burden*. *Sa.* It was in part taken away, lest *Judaism*, as it had begun, should quite obscure the glory of the Gospel, and lest through hatred of the Law the Gentiles should be estranged from Christ, among whom there were very many weak ones, who were under a twofold danger, one lest they should believe that none could attain salvation without keeping of the Law; another, lest they should account it to be better to abide in Paganism, than to take upon them the yoke of *Moses's* Law. It was expedient to allure the weak minds of these, as't were with a certain bait of liberty. Again that they might cure them, who denied that there was hope of salvation, by the profession of the Gospel, without the keeping of the Law, they either wholly took away Circumcision, keeping of Sabbaths, the choice of meats, and other things of that kind, or they turned them into another thing. Furthermore in that *Peter* denieth, that he was able to bear the burden of the Law, it is not to be referred to that person which he then carried with him, seeing that now nothing was intollerable to him, but to those rude and weak Jews, who not without irksomness did gnaw upon the husk of the grain, having not yet tasted of the kernel of the Spirit. *La.* Thou reasonest but ignorantly. Why but methinks even at this day there are no fewer reasons, why those carnal observances ought to be taken away, supposing they may be changed at pleasure, and are not binding. *Sa.* Why so? *La.* I lately saw the whole World painted out in a certain large linnen cloth. There I learned, how very little a part of the World it is, which professeth Christian Religion purely and sincerely; to wit, a little part of *Europe* lying towards the West, again another lying towards the North, the third tending, but far off, towards the South; of the fourth which lieth towards the East *Polonia* seemed to be the furthest. The rest of the World either hath Barbarians,, which differ but a little from bruit beasts, or Schismaticks, or Hereticks, or both of them. *Sa.* But didst thou not see all that Southern coast, and the Islands scattered *here and there*, famous for excellent Christians. *La.* I have seen, and have been informed that booties have been carried away from thence, *but* I have not heard that the profession of Christianity hath been brought in. Seeing therefore there is so large an harvest, methinks
this

this is the best expedient for the propagating the Christian Religion; even as the Apostles took away the burden of *Moses* his Law, lest the Gentiles should fall back again, so now for the drawing on of the weak, that the obligation of some things be taken away, without which the World was saved in the beginning, and might now be saved, if so be there were faith, and Gospel charity. Again I hear and see, that there are very many, who place the chief point of godliness, in places, garments, meats, fastings, gestures, and singings, and they judge their neighbours by these things, contrary to the command of the Gospel. Hence it comes to pass, that whereas all things may be referred to faith and charity, both of them is destroyed by the superstition of these things. For he is far from a Gospel faith, who puts confidence in doing of such things, and he is far from Christian charity, who vexeth his brother, for whose liberty Christ died, by reason of drink, or meat, which any one may rightly use. How bitter contentions do we see among Christians, what unfriendly slanders, by reason of a garment girt about one, or dyed after another fashion, and from meat which the waters afford, and which the pastures afford? If this mischief had reft in among a few, it might have been slighted. Now we see the whole World to be shaken with deadly discords by reason of these things. If these and such like things were taken away, we might both live in greater quietness, Ceremonies being laid aside, making after those things only which Christ hath taught, and the rest of the Nations would sooner embrace Religion being joyned with liberty. *Sa.* Out of the house of the Church there is no salvation. *La.* I grant it. *Sa.* He is without the Church, whosoever doth not acknowledge the Pope of Rome. *La.* I do not gainsay it. *Sa.* But he doth not acknowledge him, who doth not obey his institutions. *La.* And therefore I hope it will come to pass, that this Pope, whose name is *Clement*, being very gentle in mind and godliness, to the intent that he may allure all Nations unto the fellowship of the Church, may mitigate all things which have seemed hitherto to estrange some Countreys from coming to an agreement with the Roman seat, and that he may think it better to promote the Gospel, than to prosecute his own right in all things. I daily hear the old complaints concerning annates, concerning pardons, dispensations, and concerning other exactions, concerning burdened Churches: but I suppose that he will so order all things, that hereafter

he may be shameless, that continues to complain. *Sa.* I wish that all Monarchs would do the same! I do not at all doubt, but that Christianity, which is now shut up in a narrow compass, may very happily be enlarged, if the barbarous Nations shall perceive that they are not call'd to humane bondage, but unto a Gospel liberty, and that they are not earnestly sought after to be made a prey of, but to partake of happiness, and holiness. When they are united *so us*, and have found behaviour that is truly Christian in us, they will offer more of their own accord, than any violence can be able to wrest from them. *La.* I suppose that that would come to pass in a short time, if mischievous Revenge, which hath set together by the ears two most potent Monarchs of the World in a deadly war, should go and be hang'd. *Sa.* And I much wonder that it was not done long ago, seeing that nothing can be imagined more courteous than *Francis*, and I suppose that it hath been instilled into *Charles Cæsar* by his Schoolmasters, that how much the more the borders of his Empire are enlarged by fortune, by so much he himself should be more mild and merciful. Moreover, that age also useth to have a peculiar gift of compliance and gentleness. *La.* There is nothing wanting in either of them. *Sa.* What then doth hinder the publick desire of the World? *La.* As yet the Lawyers are at variance about the *orders*, and thou knowest that the hurly burles of Comedies do alwaies conclude in a marriage, in like manner do Princes conclude their Tragedies. But in Comedies the marriage is suddenly made up, here between great men, the business is managed with great difficulty. And it is better to be the longer asking over an ulcer, than that it should by and by break out again. *Sa.* Dost thou think that those marriages are firmities of concord? *La.* I wish they were, but I see that the greatest part of wars doth commonly arise from these, and if any war shall arise, while one Kinsman afflicts another, the contention spreads it self further, and is more hardly made up. *Sa.* I grant it, and I acknowledge it to be very true which thou sayest. *La.* But dost thou think it a just thing, that the whole world should suffer so great mischief, by reason of the wranglings of Lawyers, and delays of contracts? For now there is nothing safe any where, and the worst men have very much liberty, while there is neither war nor peace. *Sa.* It belongs not to me to speak of Princes counsels, But if any one would make me *Cæsar*, I know

know what I would do. *La.* Very well! We suppose thee to be *Cesar*, and Pope of *Rome* too, if thou hast a mind. What dost thou do? *Sa.* Suppose me *Cesar* rather, and the King of *France*. *La.* Go to, be both. *Sa.* I would forthwith, having purposed peace, proclaim a truce thorowout all my dominion, disbanding my forces, and denouncing death to any one that should but touch anothers hen. When things were thus appeased for mine own, or to speak more truely, for the publick good, I would fall to a debate about the borders of my dominion, or about the conditions of a Marriage. *La.* Hast thou any stronger engagements of a League, than Matrimony? *Sa.* I think I have. *La.* Let's hear them. *Sa.* If I were *Cesar*, thus I would I come to a point with the King of *France*. Brother, some kind of evil Spirit hath raised this war betwixt us, and yet the contention between us hath not been for life, but concerning dominion. Thou, as much as hath lyen in thee, hast blessed thy self a valiant and stout Warriour. Fortune hath been on my side, and hath made thee of a King a captive. What hath happened to thee, might have fallen out to me, and thy misery puts us all in mind of mans condition. We have found by experience how hurtful this kind of contention hath been to us both. Well, let us contend in a contrary kind one with another. I freely give thee thy life, and liberty, and instead of an enemy, I entertain thee for a friend. Let all by-past mischiefs be forgotten, return to thy Subjects frank and free; take those things that are thine to thy self; be a good neighbour, and hereafter let this be the only contention between us, whether of us should overcome the other in faithfulness, courtesies, and good will, and let us not strive who should have larger dominions than the other, but whether should govern his dominions the more holily. In the former conflict I got the praise of a fortunate Prince, he that shall overcome in this shall purchase a far more noble renown. This fame of my clemency shall obtain me more true praise, than if I had joyned all *France* to my dominion. And the opinion of gratitude will procure thee more honour, than if thou hadst driven me out of all *Italy*. Do not thou envyme the praise, which I earnestly desire: I, on the other hand, will so favour thine, as that thou shalt willingly be indebted to him who is thy friend. *La.* Truly *France*, yea the whole World might be obliged in this manner. For if this sore should be skinned over, rather than healed, by unjust conditions, I am afraid, lest the skar being shortly broken upon occasion, the old corruption may break out with a greater mischief. *Sa.* What a stately and plausible renown, would this humanity procure to *Charles* thorowout the whole World? What Nation would not willingly sub-

it self to so courteous and so mild a Prince? *La.* Thou hast acted the Emperour very well, now act the Pope. *Sa.* It would be very tedious to speak of every thing, I will tell thee in brief. I would act in that manner, that all the world should understand that there is a chief head of the Church, who earnestly desired nothing else, but the glory of Christ and the salvation of all men. That thing would truly cure the envy of the name of Pope, and would procure him solid and perpetual glory. But in the meantime *we are besides the cushion*, as they say, and are wandered much from our purpose. *La.* I will presently bring thee into the way again. Dost thou say then that all the laws of the Popes which are in the Church do bind? *Sa.* I do say it. *La.* To the punishment of Hell? *Sa.* They say so. *La.* And the laws of the Bishops too? *Sa.* I think so in every ones own Jurisdiction. *La.* And of the Abbats too? *Sa.* I doubt of that; for these receive their administration upon certain conditions, neither can they burden their people with Ordinances, save by the authority of the whole Order. *La.* What if a Bishop should receive his function on the same conditions? *Sa.* I doubt little. *La.* Can the Pope abolish what the Bishop hath ordained? *Sa.* I think so. *La.* Can no man abrogate that which the Pope hath decreed? *Sa.* No man. *La.* Whence then do we hear that the sentences of Popes have been made null, with this pretence, because they have not been well informed, and that the ordinances of former Popes have been abrogated by the later, because they deviated from piety? *Sa.* The things themselves were done by stealth, and for a time. For even the Pope as a man is subject to ignorance of the person, or fact. But that which proceeds from the authority of a general Council, is a divine Oracle, and hath weight in it, equal to the Gospels, or certainly the next to them. *La.* Is it lawful to doubt of the Gospels? *Sa.* Talk not of that! no nor so much as of Councils which are in the holy Spirit rightly gathered, finished, published, and received. *La.* What if a man should doubt, whether these things pertain to a Council, which thing is objected, even as I hear that the Council of *Basil* is rejected by some, and that the Council of *Constance* is not approved by all, I speak of those who are now counted Orthodox, to say nothing of the last *Lateran* Council. *Sa.* Let them doubt who will at their own peril, I will not doubt. *La.* Had *Peter* then authority to make new Laws? *Sa.* Yes, he had. *La.* Had *Paul* also and the rest of the Apostles? *Sa.* Yes, they had every one in their own

own Churches, which were committed to them by *Peter*, as from Christ. *La.* And have *Peter's* successors the like power that *Peter* himself had? *Sa.* Why not? *La.* Then is there as much honour due to the Pope of *Rome's* Letter, as to *Peter's* Epistles, and as much to the Constitutions of Bishops, as there is to *Paul's* Epistles? *Sa.* Truly I think that there's even more due, if they do command, and make a Law with authority. *La.* But is it lawful to doubt, whether *Peter* and *Paul* wrote by the inspiration of the holy Spirit? *Sa.* Nay, let him be an Heretick, who doubteth it. *La.* Hast thou the same opinion of the Letters and Ordinances of the Popes, and Bishops? *Sa.* Concerning the Pope I judge so, concerning the Bishops I am in doubt, but that it is a pious thing to suspect hardly of none, if the thing it self doth not openly proclaim it. *La.* Why doth the Spirit sooner suffer a Bishop to err, than the Pope? *Sa.* Because there is more danger from the Head. *La.* If the Constitutions of Prelates have so much force, what meaneth that which the Lord so severely threatens in *Deuteronomy*, that none should add, or diminish any thing from the Law? *Sa.* He addeth not to the Law, who explaineth more at large that which was obscure, and who beweth those things which belong to the keeping of the Law; neither doth he take away from it, who dispenceth the Law according to the strength of the hearers, publishing some things, and concealing others, with respect to the time. *La.* And the Institutions of the Scribes and Pharisees bind men? *Sa.* I think not. *La.* Why so? *Sa.* Because they had authority to teach, but not to make laws. *La.* Whether seemeth to be the greater power, to make humane Laws, or to interpret divine Laws? *Sa.* To make humane Laws. *La.* I think otherwise, for he who hath power to interpret, his opinion hath the force of a divine Law. *Sa.* I do not well understand what thou meanest. *La.* I will speak more plainly. The Law of God commands *one* to relieve his Parent. The Pharisee interprets it, that that is given to one's father which is cast into the Treasury; for that reason because God is the father of all men. Doth not God's Law give place to this interpretation? *Sa.* But that is a false interpretation. *La.* But after that they have once authority given them to interpret, how shall it appear to me whose is the true interpretation, especially if they differ among themselves? *Sa.* If thou be not satisfied with the common sense, follow the Prelate's authority, that's the safest way. *La.* Is the authority then of the Pharisees

risees and Scribes translated to Divines and Preachers. *Sa.* It is. *La.* But I hear no men oftener inculcating *these words*, *Hear ye, I say unto you*, than those that have never been in the Divinity Schools. *Sa.* Hear all men candidly, but with judgment, if so be they do not plainly dote, for then the people ought to arise and hiss at them, that they may acknowledge their madness: But as for those who have got the title of Doctor, men must believe them. *La.* But even among those I find some far more ignorant and foolish, than they who are altogether unlearned: and I perceive very great contrivance among the most learned. *Sa.* Chuse those things which are best, leave those things which are not explained to others, embracing alwaies those things which the consent of the chief men and of the multitude doth approve of. *La.* I know that that is more safe. Are there then unjust Ordinances also, even as there are false interpretations? *Sa.* Whether there be or no, let others look to it, I think there may be such. *La.* Had *Annas* and *Caiaphas* power to make law? *Sa.* Yes, they had. *La.* Did their Ordinances concerning every thing bind men to the punishment of Hell? *Sa.* I cannot tell that. *La.* Suppose that *Annas* had ordained that a man returning from the market should eat meat unless he washed his body? Did he commit a fault deserving Hell? Should he eat meat without washing? *Sa.* I think not, unless the contempt of publick Authority did heighten his offence. *La.* Do all the commands of God bind one over to the punishment of Hell? *Sa.* I think not. For God hath forbidden every sin, though it be Venial, if Divines be to be believed. *La.* It may be that a venial sin too would carry one to Hell, unless God were merciful to our weakness. *Sa.* It is not absurd to say it, but I dare not affirm it. *La.* When the Israelites were in Captivity in *Babylon*, besides many other things which the Law commanded, many were not circumcised; did all these perish? *Sa.* God knoweth. *La.* If a Jew being like to famish, should privily eat swines flesh, would he commit an offence? *Sa.* Truly in my opinion, the necessity might excuse the fact: Seeing that *David* was defended by the word of the Lord, in that contrary to the command of the Law, he did eat the holy loaves, which they call the *Shew bread*: neither did he eat only, but he fed with the same also his companions in banishment who were prophane men. *La.* If any one should be driven to that necessity, that he must either die with hunger, or commit theft,

theft, whether should he chuse, death, or theft? *Sa.* It may be in this case, theft would be no theft. *La.* How now! What's that thou sayest? an egg, may be, is not an Egg? *Sa.* Especially if he took it with a mind to restore it, and to satisfy the owner as soon as he could. *La.* What if a man must perish, unless he bear false witness against his neighbour, whether were to be chosen? *Sa.* Death. *La.* What if by committing Adultery he might save his life? *Sa.* Death were rather to be chosen. *La.* What if by single Fornication thou couldest avoid death? *Sa.* One should rather die, they say. *La.* Why in this thing doth not an egg cease to be an egg, especially if there be no force, or injury offered? *Sa.* There is injury done to the maids body. *La.* What if by perjury? *Sa.* One should die rather. *La.* What if by simple lye, and that which would do none hurt, *Sa.* They say that death is rather to be chosen. But I should think, when there is an extreme necessity, or a great profit propounded, that such a kind of lie, is either none, or a very small offence, unless that by an occasion given, there is danger that we should accustom *ourselves* to pernicious lies also. Suppose that a chance should happen, that one might save both the bodies and souls of his whole Country by an harmless lie, whether will a pious man chuse, will he avoid a lie? *La.* That others would do I know not, *but* I would not be afraid to tell even fifteen of *Homer's* lies, and I would wash off that small spot with holy water. *Sa.* I would do the same. *La.* Then whatsoever God commandeth, or forbiddeth, doth not stand to the punishment of Hell. *Sa.* It seemeth not. *La.* Then the manner of an obligation is not from the founder of the law only, but from the matter. For some give place to necessity, and some do not. *Sa.* So it seemeth. *La.* What if a Priest should be in danger of his life, and might be saved if he married a wife, whether shall he chuse? *Sa.* Death. *La.* Seeing that God's law gives place to necessity, why doth this law of man act the part of the God *Terminus*, vouchsafing to yield to none? *Sa.* The law doth not hinder, but the vow. *La.* What if one had vowed to go to see *Jerusalem*, and he could not do it without the certain loss of his life, shall he not go, or shall he die? *Sa.* He shall die, unless he obtain a release from his vow from the Pope of *Rome*. *La.* Why is one vow dispensed with and the other is not? *Sa.* Because the one is a solemn vow, the other a private one. *La.* What is a solemn one. *Sa.* That which is wont to be made. *La.* Is not then

then the other vow also solemn, which is made every day?
Sa. It is made, but privately. *La.* Then if a Monk should make a promise to an Abbot privately, were it not a solemn vow? *Sa.* Thou bablest, a private vow is therefore dispensed with the more easily, because it is broken with less scandal, and he that makes it, makes it with this intent, that if it be profitable for him, he may change his mind. *La.* Do they then make vows with this intent, who privately promise continual chastity? *Sa.* They ought to do it. *La.* Then is it perpetual and not perpetual? What if a Carthusian Monk should be bound to this case, that he should either eat flesh or die, whether shall he chuse? *Sa.* Physicians teach us, that there is no flesh so effectual, but that potable gold and jewels can do as much. *La.* Whether then is more profitable, to relieve one that is in danger with pretious stones and gold, or to preserve many that are in danger of their lives, with the price of these things, and to give the sick man a Chicken? *Sa.* I doubt of it. *La.* Why but the eating of fish or flesh, is not of the number of those things which they call Fundamentals. *Sa.* Let us leave the Carthusians to their own Judge. *La.* Let us speak in general. The celebration of the Sabbath day is carefully, often and in many words urged in the Law of *Moses*. *Sa.* It's true. *La.* Whether therefore may it relieve a City that is in danger, with breaking the Sabbath or not? *Sa.* But in the mean time wilt thou have me to be a Jew? *La.* Yes, that I will and circumcised too. *Sa.* The Lord himself hath resolved that doubt. For the Sabbath was made for man's sake, but not on the contrary. *La.* Shall that law then be in force in all humane Ordinances? *Sa.* Yes, it shall be in force, unless something hinder it. *La.* What if a law-maker make not the law with this intent, to oblige any one to the punishment of Hell, no nor so much as to any guilt, but would have the Ordinance to have but as much weight, as an exhortation? *Sa.* O honest man! it is not in the maker's power how much the Law shall bind. He hath made use of his authority in making the law, but unto what it shall bind, or not bind *one*, that is in God's power. *La.* Why then do we daily hear our Parish Priests crying out of the Pulpit, You must fast to morrow under pain of eternal damnation, if it be not clear to us, how an humane law can oblige? *Sa.* They do that, that they may affright the stubborn, for I suppose that these words belong unto them. *La.* But ith' meantime, whether they may affright the stubborn with these

these sayings or no, I know not, assuredly they cast the weak
 ther into doubt or into danger. *Sa.* It's an hard matter to
 provide for them both. *La.* But is there the same force of a
 custom and of a law? *Sa.* There is sometimes a greater force
 a custom. *La.* Therefore, although they that bring in a
 custom have not a mind to cast a snare upon any one, yet
 it bind them whether they will or no? *Sa.* I suppose
 both. *La.* Can one lay on a burden, and be not able to
 cast it off again? *Sa.* Yes one may. *La.* Therefore, I suppose,
 I now perceivest, how dangerous it is, that men should
 receive new laws, if no necessity urge it, or no great profit in-
 them to it. *Sa.* I confess it. *La.* When the Lord saith,
 I will not at all, doth he make any one that sweareth to be in
 danger of Hell? *Sa.* I think not. For it is a counsel, not a
 command. *La.* But how doth that appear to me, seeing
 he scarcely hath forbidden any other thing more exact-
 ly or with greater severity, than that we should not swear?
 The Doctors will inform thee. *La.* And *Paul*, when
 he giveth counsel, doth he not bind one over to Hell?
 I know no wise. *La.* Why so? *Sa.* Because he will not cast
 a burden upon those that are weak. *La.* Then it is in the law-
 maker's power to bind a man over to Hell, or not to bind him.
 It is an holy thing to take heed, that we insnare not those
 that are weak by what Ordinances we please. *Sa.* It is so.
 And if *Paul* used a caution in these things, much more
 should Priests do so, concerning whom it is uncertain, by what
 they are guided. *Sa.* I confess it. *La.* Why but thou
 deny but just now, that it was in the law-makers power,
 far forth the law should bind. *Sa.* Now it is a coun-
 sel, not a law. *La.* There is nothing more easie, than to
 change the terms. Is this a command, Thou shalt not steal?
 It is. *La.* Do not at all resist evil? *Sa.* It is a counsel.
 Why but this latter, hath the appearance of a command,
 rather than the former. At least is it in the Bishops power,
 whether they will have that to be a command, which they
 have laid, or a counsel? *Sa.* Yes it is. *La.* But thou didst
 only deny that a little while ago. For he that will not
 give his constitution to bind any one to any guilt, will in-
 stead have it to be a counsel, and not a precept. *Sa.* True,
 but it's not fitting the common people should know this, lest
 they presently cry out that that is a counsel, which they
 have no mind to keep. *La.* But what wilt thou do ith' mean-
 time, when so many weak consciences are so miserably con-
 founded

founded by thy silence? Well, but tell me, can learned men perceive by no signs, whether the institution have the force of a counsel, or of a precept? *Sr.* They may, as I have heard. *La.* Is't not lawful for me to know the mystery? *Sr.* It's lawful *for thee*, if thou wilt not blab it abroad. *La.* Ah! thou shalt speak to a Fish. When thou hearest nothing, but *these words*, we exhort, ordain, bid, it is a counsel: when thou hearest *these words*, we command, we strictly command especially if there be threatnings of excommunications added, it is a precept. *La.* What if I be indebted to my Baker and because I am not able to pay him, I chuse rather to flee, than to be cast into prison; Do I sin foully? *Sr.* do not think so, unless thou have not a mind to pay him. *La.* Why then am I excommunicated? *Sr.* That thunderbolt scareth wicked men, it scorcheth not those that are innocent. For thou knowest that the ancient *Romans* had a cruel and threatening Laws, but they were only made for the very purpose, such as that is said to be out of the twelve Tables, concerning cutting asunder of the Debtors body, whereof there is therefore no example extant, because it was recorded not to be used, but for terrour. So that now as lightning hath no power upon wax or flax, but upon brass, such excommunications do not shew their force against miserable men, but against the stubborn; and yet, to speak freely to use the thunderbolt which Christ hath committed to shew in such frivolous things almost seemeth to be, as the ancient said, an oyntment to Lentils. *La.* Hath the Master of a Family the same power in his own house, which the Bishop hath in his Diocese? *Sr.* I think so, proportionably. *La.* And do his precepts bind in like manner? *Sr.* Why not? *La.* I command that none eat Onions; how is he culpable before God, who shall not obey me? *Sr.* Let him look to that. *La.* Hereafter I will not say to my household, I do command, but I admonish you. *Sr.* Thou wilt be wise in doing it. *La.* But I plainly perceive my next Neighbour to be in danger, and I take him and admonish him to withdraw himself from having any thing to do with drunkards and dicers: He despising his counsellour begins to live more lewdly than he did before, doth my admonition lay a bond upon him in this? *Sr.* It seemeth it doth. *La.* Therefore we avoid a snare, neither in counselling, nor exhorting. *Sr.* Nay but the admonition doth not bring a snare, but the reason of the admonition. For if a brother being admonished to wear pantofles, should

should neglect it, he should be guilty of no offence. *La.* I will not enquire here, how much Physicians precepts do bind. Doth a vow make one lyable to the punishment of hell? *Sa.* Yes certainly. *La.* Every vow? *Sa.* Yea every one altogether, so that it be lawful, just and free. *La.* What dost thou call free? *Sa.* That which no necessity com-
pelled. *La.* What is necessity? *Sa.* It is a fear befalling a constant man. *La.* What even a Stoick, who if the world should fall down about his ears, would not be afraid of the fall of
? *Sa.* Shew me that Stoick, and I will answer thee. *La.* But without jesting; doth the fear of famine, or of an ill time befall a constant man? *Sa.* Why not? *La.* If ones daughter that is not as yet out of her Father's power, should privately married without her parents knowledge, who, they knew it, would not suffer it, shall it be a lawful vow? *Sa.* Yes it shall. *La.* Whether it be or no, I know not, certainly if there be any, this is one of the number of foolish things, which, although they be true, yet by reason scandal to the weak, are to be kept silent. What if a virgin, which by the authority of her parents hath married an husband, priuily and against her parents will should vowe her self by a vow to the Colledge of Saint Clare, will it be lawful and just? *Sa.* If it was a solemn vow. *La.* Is it a solemn vow, which is made in the field, in a private monastery? *Sa.* It is accounted so. *La.* If the same virgin come when there are few to witness it, should vow perpetual chastity, will it not be a lawful vow? *Sa.* No. *La.* Why so? *Sa.* Because a holier vow hinders it. *La.* If the same maid should sell a field, will the bargain hold? *Sa.* I think not. *La.* And will it be of force, if she shall give her self up into anothers power? *Sa.* Yes, if she shall dedicate her self to God. *La.* Doth not a private vow also dedicate a man or woman to God? And if any one take upon him the holy sacrament of wedlock, doth he not dedicate himself to God? And do those dedicate themselves to the devil, whom God hath joyned? The Lord hath said concerning married folk only, *those whom God hath joyned, let no man separate.* Moreover, when a young man who is scarce yet come to mans estate, or a simple maid, by parents threatnings, cruelty of tutors, by the wicked perswasions of Monks, by fair means and foul means is thrust into a Monastery, is it a free vow? *Sa.* If they be capable of deceit. *La.* That Age is very capable of being deceived, so that thou mayst very easily deceive

ceive it. What if I purpose in my mind to abstain from wine on Fridays, doth a purpose bind one as much as a vow? *Sa.* I suppose not. *La.* What difference then is there between a settled purpose, and a vow conceived in ones mind? *Sa.* The intent of obliging. *La.* Thou didst before deny that the intent was of force in this. Do I purpose *then* if I be able and vow whether I be able, or not able? *Sa.* Yes, ye. *La.* I have ~~got~~ clouds painted on the wall, that is to say, nothing. Is then the consideration of the matter to be looked unto in a purpose also? *Sa.* I suppose so. *La.* And as above we were to take heed of the name of a law, so here we take heed of the name of a vow? *Sa.* Yes, we must. *La.* The Pope of *Rome* should ordain, that none should marry with the seventh degree of kindred, should he commit an offence who should marry a kinswoman in the sixth degree? *Sa.* I think so, however he would be in danger. *La.* What if a Bishop should command his flock, that no man should have to do with his wife, but on Munday, Thursday, and the Sabbath, would one commit an offence, if he had to do with his wife in private upon other days? *Sa.* So I think. What if he should command, that none should eat scallions? *Sa.* What is that to piety? *La.* Because scallions stir up wrath. What I say concerning scallions, suppose I say the same concerning a Rocket. *Sa.* I doubt of it. *La.* Why dost thou doubt? Whence have humane Laws a power to bind? *Sa.* From *Paul's* words; *Obey your Governours.* *La.* Doth the institution of Bishops and Magistrates bind all then from hence? If so be it be equal, just, and lawfully made. *La.* But who shall be the Judge of that matter? *Sa.* He who made the law for it belongeth to him to interpret it, whose right it is to make a law. *La.* Then without choice must one obey all constitutions what eever? *Sa.* I think so. *La.* What if a foolish and wicked Ruler should make a wicked and unjust law, must one stand to his judgment; and shall the people, who have no power to judge, obey? *Sa.* To what purpose is it to dream of those things which are not done? *La.* He that relieveth his parent, and would not relieve him unless the law should compel him, hath he fulfilled the law? *Sa.* I think not. *La.* Why so? *Sa.* First he fulfilleth not his mind, who made the law, besides he adds hypocrisy to an ungodly will. *La.* He that fasteth, and would not fast, except the Church commanded him, doth he obey the law? *Sa.* Thou changeest both the Authour of the law and the matter.

ter. *La.* Therefore compare a Jew fasting on days that are commanded, so, as that except the law compel him, he would not fast, with a Christian keeping a fast which is appointed by men, and would in no wise keep it, if thou take the law away; or if thou had rather, a Jew forbearing swines flesh, and a Christian abstaining from flesh and white meats on a Friday. *Sa.* I suppose that there is pardon provided for a man's infirmity being contrary to the law; *but* for one that eats, and murmurs against the law with a resolute purpose, it is not so. *La.* Why but thou grantest that the laws of God do not alwaies oblige *one* to the punishment of hell. *Sa.* Why could I not grant it? *La.* And darcest thou not grant that there is an humane law which doth not bind a man to the same punishment, but dost leave a man in doubt? Then thou seemest to attribute somewhat more to mens laws than to God's. A lie, and backbiting are evil in their own nature, and forbidden by God, and yet thou grantest that there is some kind of lie and backbiting which may not oblige one to the punishment of hell; and thou darcest not free him from the punishment of hell, who upon what account soever eats upon a Friday. *Sa.* It is not my duty to acquit or condemn any man. *La.* If God's laws, and man's bind alike, what difference is there then between the one and the other? *There is this difference*, to wit, because he who breaks an humane law, sins immediately against man, (if thou give leave to use the elegancies of the Schoolmen) mediately against God, he that breaks God's laws contrarily. *La.* What matter is it, whether thou shalt mingle first, Vinegar or Formwood, seeing that I must drink both? Or what matter is it, whether a stone rebounding from me being wounded, hit a friend, or on the contrary? *Sa.* I have learned this. And if from the matter and circumstances, the manner of obliging in both laws be taken, what difference is there between the authority of God and men? *Sa.* It's a wicked question. *La.* Yet for all that many believe that there is a great deal of difference. God made a law by *Moses*, and it is not lawful to break it. The same maketh laws by the Popes; and however by a Council, what difference is there between the one and the other? The law of *Moses* by a man, our laws by men. And they seem to have less weight which God ordained by *Moses* being one, than those which the holy Spirit enacteth by a full Council of many Bishops, and learned men. *Sa.* We ought not to doubt of *Moses's* spirit. *La.* *Paul* is

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come

come into the Order of Bishops. What difference is there between *Paul's* precepts, and *the precepts* of every Bishop? *Sa.* Because without controversie *Paul* writ by the inspiration of the Spirit. *La.* How far doth this authority of his writings stretch it self? *Sa.* I suppose not beyond the Apostles, save that the authority of Councils is inviolable. *La.* Why is it not lawful to doubt of *Paul's* spirit? *Sa.* Because the consent of the Church hinders. *Sa.* May one doubt concerning Bishops? *Sa.* We must surmise nothing rashly of them, unless the thing it self openly cry out against their covetousness, or impiety. *La.* What concerning Councils? *Sa.* We may not do it, if they shall be orderly assembled and concluded by the holy Ghost. *La.* Is there some Council then to which the things do not belong? *Sa.* There may be, and if there were not, Divines would not add this exception. *La.* It seemeth then, that Councils also may be doubted of. *Sa.* I think not after that they have been received and approved of by the judgment and consent of Christian Nations. *La.* After that we are gone beyond the limits, wherewith God would have that sacred and inviolable authority of Scripture to be bounded, methinks, that there is also another difference of divine and humane laws. *Sa.* What's that? *La.* God's laws are unchangeable, except they be of that kind, as to seem to be given for a time, to typifie something or to restrain, which both the Prophets foretold should end, according to their carnal meaning, and the Apostles have taught are now to be omitted. Moreover, among humane laws, there are some sometimes unjust, foolish, and hurtful, whence also they are abrogated either by the authority of superiours, or by the joynt neglect of the people. There is no such thing in God's law. Again an humane law ceaseth of its own accord, when the cause ceaseth for which it was made; as if an Injunction should command every man, to bestow something every year towards the building of a Church, when the Church is finished the vigour of the law ceaseth. Besides, the law which men make is not a law, except it shall be approved by the consent of those that make use of it. God's law neither ought to be examined, nor can it be made void. Although even *Moses*, when he was about to make a law, gathered the peoples voices, not that this was needful, but to make them the more subject to it, for it is a shameful thing to despise that law, to which thou hast consented in the making of it. Lastly, seeing that mens laws, which for the most part

part command corporal things, do lead men to piety, they seem to cease, after a man hath attained to spiritual strength, as that now he needs not such restraints, if so be, as he is able, he avoid the scandal of the weak, not of the maliciously superstitious. As if a father command his daughter under age to drink no wine, that her Virginity may be the better preserved till her marriage; when she is grown up, and is now married, she is not bound by her father's command. Many laws are like medicines, and those are changed, and give place as occasion serves, even the Physicians themselves allowing it, who if they should alwaies use the same remedies, which are prescribed by the ancients, would kill more than they would cure. *Sa.* Thou heapest up many things, some of which do please me, some displease me, and some I understand not. *La.* If a Bishop's law should manifestly smell of lucre, that is to say, if he should ordain that every Parish-Priest should twice in a year buy, for a duckat of gold, power to absolve from the cases which they call Episcopal, that he might extort the more from those that are under him, dost thou judge that he ought to be obeyed? *Sa.* I judge so, but in the mean time they must cry out against the unjust law, but alwaies without sedition. But how comes a Butcher to ask me this question? Let every man meddle with his own tools. *La.* We are oftentimes puzzled with such questions at feasts, and sometimes the contest grows hot unto blows and blood. *Sa.* Let them fight that have a mind to it, I think that the laws of superiours, are reverently to be entertained, and conscientiously to be kept, even as coming from God, and that it is neither safe, nor pious, to conceive or spread abroad an evil suspicion of publick authority. And if there be any tyranny, which notwithstanding doth not constrain men to impiety, it is better to suffer, than seditiously to contend against it. *La.* By that means I confess their affairs are well provided for who are in great place, and I am also of thy mind, neither do I envy them. But I would gladly hear of a way whereby the peoples either liberty, or profit may also be taken care of. *Sa.* God will not forsake his people. *La.* But in the mean time where is that liberty of spirit which the Apostles promise by the Gospel, which Paul so often inculcated, crying out, *The Kingdom of God is not meat and drink*: and that we may not be children under a School-master, nor any longer be in subjection to the rudiments of this world, and very many other things, if Christians

lians be burthened with so many more ordinances than the Jews, and if men's laws do more strictly bind, than many precepts which God hath given? *Sa.* I will tell thee Butcher. Christian liberty doth not consist in this, that it may be lawful for them to do what they will, being free from humane constitutions, but that from fervency of spirit being ready unto all things, they willingly and cheerfully do those things which are commanded, being indeed rather sons than servants. *La.* It's readily answered, but there were likewise children under *Moses's Law*, and there are servants under the Gospel, and I am much afraid lest the greatest part of men be so, if indeed they are servants who do their duty by compulsion of the law. What's the difference then between the new law and the old? *Sa.* In my judgment there is a great deal of difference. What the old law taught under veils, the new one hath set them before our eyes; what that foretold under dark riddles, this sheweth more clearly; what that promised somewhat obscurely, this for the most part hath showed forth. That was delivered to one Nation, this teacheth salvation to all alike: that bestowed that notable and spiritual gift upon a few Prophets, and excellent men, this hath largely pour'd out every kind of gifts upon men of all ages, sexes and Nations, as Languages, Cures, Prophecies, and Miracles. *La.* Where then are these things now alaiies? *Sa.* They are ceased, they are not lost, either because there is no need of them now, where Christ's Gospel is published, or because most of us being Christians in name only, we want faith which is the worker of miracles. *La.* If there be need of miracles for unbelievers and such as do distrust, all places are full of such. *Sa.* There is an unbelief that simply erreth, such as that was of the Jew who murmured at *Peter*, because he had received *Cornelius's* his family unto the grace of the Gospel, such as was that of the Gentiles, who thought that Religion sound, which they had received from their ancestors, and that the Apostles doctrine was an uncouth superstition; these were converted when they beheld miracles. They who now believe not the Gospel, clearly shining with so great light thorowout the whole world, do not err simply, but being blinded with their wicked lusts, they will not understand, that they may do well, no miracles would reclaim these to a better mind. And now is the time to heal them, hereafter will be the time to punish. *La.* Although thou hast spoken many things very probably

yet I am resolv'd not to believe a Fish monger, but I will go to some excellent Divine; whatsoever he shall say concerning every thing, I will account it as an Oracle from heaven.

Sa. Who is that, *Pharetrius*? *La.* He plainly doats, and before his doating age deserves to preach to poor doating old women.

Sa. *Bliteus*? *La.* Should I believe such a talkative sophister.

Sa. *Amphicolus*? *La.* I will never believe him in resolving of questions, whom to my great dammage I trusted for my meat. Can he honestly resolve hard questions, who very perfidiously hath not as yet paid me my money?

Sa. *Lemnatus*? *La.* I make not use of blind men to slew me the way.

Sa. Who then? *La.* If thou desirest to know, it is *Cephalus*, being a man skill'd in three languages, and very well skilled in all exquisite learning, besides he hath been a long time and studiously vers'd in the holy Scriptures and the ancient Divines.

Sa. I will give thee better counsel. Go to hell, there thou shalt find *Rabinus Druius*, who will cut under all thy trifling questions with a sharp (or *Tenes* his)atchet.

La. Do thou go before to prepare the way for me. But without jesting. Is it true which thou sayest, that there is liberty given to eat flesh? *La.* I did but jest, to net thee. And if the Pope of *Rome* should be bent upon it, a Company of Fishmongers would raise sedition: Moreover the world is full of Pharisaical men, who can challenge fines to themselves in nothing else, but in such petty observations: these would neither suffer the praise which they have already gotten to be taken from them, nor would they suffer posterity to have more liberty, than they have had themselves. It would not at all be for the Butcher's profit neither, that it should be left to every man's liberty, to eat any thing; for then the success of our trading would be uncertain, now our gain is more certain, we have less hazard, and less labour.

Sa. Thou sayest very true, but the inconvenience would come upon us.

La. I am glad that something is found out at length, wherein the Fishmonger and the Butcher agree. Now, that I my self also may begin to speak in earnest, perhaps as it might be more expedient that Christian people were bound up to fewer petty constitutions, especially if they do not much, or nothing make of piety, that I say not hinder it; so I have no mind to be of their side, who reject all the constitutions of all men, and esteem them not worth a rush. Yea for this reason they do many things, because it is commanded that they should not

do them. Nevertheless I cannot but wonder at the inordinate judgments of men in most things. *Sa.* Neither can I sufficiently wonder at it. *La.* We set all in an hurly burly if we suspect any danger, lest the Priests constitutions, and authority should lose any of their esteem, and we are in a slumber when evident danger is at hand, lest we should attribute so much to men's authority, that less should be attributed to God's authority, than is meet. Thus we so avoid *Scylla*, as that we are not afraid of *Charybdis*, which is a more deadly mischief. There is an honour due to the Bishops, who denies it? especially if they act suitable to their name. But it is a wicked thing to translate unto men the honours which are due to God alone, and while we exceedingly reverence men, not to stand in awe of God. God is to be honoured in our Neighbour, and to be revered in our Neighbour, but in the mean time we must take heed, lest by this occasion God be deprived of his honour. *Sa.* In like manner we see many to trust so much in bodily Ceremonies, as that relying upon these, they neglect those things which belong to true piety, claiming that to their merits, which belongeth to God's bounty, and staying there, from whence they were to go to things of more perfection, and speaking ill of their neighbours for those things, which of themselves are neither good nor evil. *La.* But seeing there are two things in the same thing, the one of which is more excellent than the other, we alwaies take the greater care of that which is worse. The body, and the things of the body, are everywhere more esteemed, than those things which belong to the soul. And to kill a man, is accounted a grievous crime, as it is: but with viperous perswasions to corrupt a man's mind by poisonous doctrine, is a pastime. If a Priest wear long hair, or wear the garment of a lay-man, he is hurried to prison, and severely punished: if he drink in a Brothel house, if he play the whoremaster, if he play at dice, if he defile other mens wives, if he read not the Scriptures at all; yet for all that he is a pillar of the Church. I excuse him not for changing his garment, but I find fault with the inordinate judgment. *Sa.* Yea, if he perform not the task of horary prayers, they provide an Excommunication for him; if he be an usurer, or commit simony, he escapeth scot-free. *La.* If a man see a *Carthusian Fryar*, in another habit, or eating flesh, how doth he curse him, how doth he abhor him, how doth he fear, lest the earth should open her mouth and swallow up both the

the spectatour ; and him that he looketh upon ? If the same man see him drunk , railing against others good name with lies , overreaching his poor Neighbour with plain couzenage , no man abhors him so much. *Sa.* In like manner , if one see a *Franciscan* having a girdle on without knots , or an *Austine Fryar* girt not with leather , but with woollen , or a *Carmelite* ungirt , or a *Rhodian Fryar* girt. Again , if one see a *Franciscan* thorowly shod , or a cross-bearer half shod , would he not , as they use to say , raise *Tyrian* tumults ? *La.* Yea lately with us , of two women , either of which thou would have said was prudent , the one miscarried , the other fell into a swoond , because they saw a certain Regular , who was Governour of the Nuns , in a street hard by , but yet to walk about publickly , who had not a linnen garment covered with a black gown. Yet the same women had often seen such birds banqueting , singing , and dancing , I will not tell what besides , and did not at all loath them. *Sa.* It may be their sex ought to be pardoned. I suppose thou knowest *Polythrescus*. He was dangerously sick , it was a Consumption. The Physicians had a long time counselled him to eat eggs and white meats , but in vain : The Bishop perswaded to the same end ; He , though he was no unlearned man , and a Batchelour of Divinity , thought it good rather to die , than to follow the counsel of either Physician. So the Physicians and his friends thought good , that he should be couzened. A supping broth of eggs and goats milk was provided , they called it almond milk. He willingly eat it , and doing so for some days , he began to be a little better , until a certain girle discovered the deceit. Then he began to vomit up again what he had eaten. Yet the same man who was superstitious in the milk , made it no scruple of conscience , to forswear the money which he owed me. For he had privily torn with his nail a bill which was singly passed unto me. He was put to his oath , and I put it to him. And he took it so far from scruple , that he seemed to wish such cases every day. What is more perverse than this judgment ? He offended against the meaning of the Church , who herein obeyed not the Priest , nor the Physician ; and in manifest perjury he had a sound conscience , who was so weak in eating milk. *La.* Here a story cometh into my mind , which a *Dominican* lately told in a very great Assembly , that he might allay the sharpness of his Sermon (for he set forth the Lord's death on a Good Friday) with a

more pleasant relation. A young man had ravished a Nun, her great belly proved the fact, a company of Virgins was called together, the Abbess was the chief, the Virgin was accused. There was no opportunity for denying the point, the proof was inevitable. She betakes her self to the state of the quality, or if thou wilt rather, of translation. I was overborn by one that was stronger. But at least thou shouldst have cryed out. I had done so, quoth she, but it is an unlawful thing to cry out in a bed-chamber. Let there be a tale, only let us grant that very many things are done more foolish than this is. Now I'll thee what I say my self the name of the man, and of the place shall be kept silent. I had a Kinsman who was a Priour, the next man to the Abbot, of *Benner's* order, but of the number of them, who eat not flesh, unless it be without the place, which they call the great refectory. He was accounted, and desired to be accounted learned, being almost fifty years old. It was his daily custom to drink hard, and to wax merry with wine. He went to the publique baths every Twelfth day there he took care to purge his Reins. *Sa.* Had he means to do it? *La.* He was worth six hundred florens by the year. *Sa.* O desirable poverty! *La.* By wine and women he fell into a consumption; the Physicians being out of hope, the Abbot commanded him to eat flesh, adding that terrible word, *under the penalty of disobedience*: He could hardly be driven to it, to tast flesh being like to die; which for many years he had not scrupled to eat. *Sa.* A Priour deserving such an Abbot; Notwithstanding I guess whom thou meanest, for I remember that I have heard the same tale from others also. *La.* Guess. *Sa.* Is not the Abbot a man of a very vast and fat body, and somewhat stammering in his speech? The Priour of a lower stature, but streight, and of a thin face? *La.* Thou hast guessed. *Sa.* Take thee like for like. Thou shalt hear what I my self lately saw, and which I was not only present at, but even in a manner the chief actor in it. There were two Nuns, who visited their kindred, when they were come whither they desired, their servant had left behind a prayer book thorow forgetfulness, according to the custom of the order and the place where they lived. O strange! what a chafing there was! They durst not eat their supper untill they had said their evening prayers, neither could they endure to say them out of any other book, but their own. In the mean time the whole house

house had a mind to go to supper. To be short the servant makes haste back again in the Chariot, and late in the night brings the book that he had left, the prayers are said, and we hardly supped at ten a clock. *La.* I hear nothing hitherto that is greatly to be reprov'd. *Sa.* That is, because thou hast only heard the half of my tale. While we were at supper these virgins began to grow merry with wine, at length when they laugh'd outright, there was a great noise made at supper with immodest jests, but none acted more licentiously than they, who would not sup, unless they had first said their prayers according to the manner of their order. After the feast there were sports, dances and songs. I dare not rehearse other things, but I am much afraid, lest some unvirgin-like thing was committed that night, unless the preces, wanton sportings, nods and kisses did deceive me. I do not so much impute that perverseness to the Virgins, as to the Priests who take the oversight of them. Well, but I will requite one tale with another, nay rather thou shalt hear a story which I saw. Not many days since, some certain men were cast into prison, because they adventured to take bread on the Lord's day, when, as it fell out, they had none. Truly I do not condemn the fact, but I censure the punishment. A little while after, on a Lord's day, which is commonly called Palm Sunday, I had by chance an occasion to go to a neighbouring Village. There at almost four of the clock in the afternoon, I met with, shall I say a ridiculous, or a pitiful sight, I think no feasts of *Bacchus* had more beastliness. Some reeled to and fro with wine, just as a ship that wants a Pilot, is tossed with the winds and waves. There were some who taking hold of anothers arm, held him up that was ready to fall, but they themselves *not going* steadily: others fell now and then and were hardly able to rise: some were crowned with oaken leaves. *Sa.* It had been more suitable to have been crown'd with vine leaves, and *Bacchus* his Javelings should have been added. *La.* One who was more old acting *Silenus*, was carried aloft upon *mens* shoulders like a fardel, in that posture as dead corps used heretofore to be carried to burial with the feet stretched out towards that place whither they went, but that he was carried with his face downward, lest lying with his face upward he might have been choaked with spewing: he sadly bespewed the calfs of the legs and the heels of the hindermost bearers. Neither was there any one among the bearers sober,

ber, most of them laughed, but in such a manner as that thou wouldest easily say they were out of their wits. They were all mad-drunk. And in this pomp they went into the City, and that on the clear day light. *Sa.* How came they to be so mad? *La.* In a near village, wine is sold a little cheaper than in the City, some pot-companions had gonethither, and be mad at a cheaper rate, but more largely. For they spent not the less money, but they got the more madne's. If they had tasted an egg, they had been hurried to prison, as they had committed murther: whereas besides the omitting of the sermon, besides the neglect of evening prayers, much intemperance was publickly used upon so holy a day, no man punisht it, no man abhorr'd it. *Sa.* Why but they need not wonder so much at that, in the midst of the City in Taverns next the Church, though upon holy days, they drink, they sing, they dance, they fight with so great noise, and so great a tumult, as that neither divine service can be performed, nor the sermon can be well heard. If in like manner they had sowed a shoe at the same time, or they had tasted swines flesh on a friday, they should have been accused for their life. And yet the Lord's day is daily ordained for this purpose, that men might have time to hear the doctrine of the Gospel: and therefore they are forbidden to sow shoes, that they may have leisure to amend their souls. Is not this a strange perverseness of mens judgments? *La.* It's a monstrous perverseness. Now in the very command of a fast seeing there are two things, the one abstaining from meat, the other a choice of meat: every body knoweth that the former is of divine precept, or sure it is near a divine precept: and the other is not only human but even almost contrary to the Apostles doctrine, howsoever we excuse this, yet herein also with a preposterous judgment, to sup goeth commonly without punishment, to eat meat which is forbidden by man, but suffered by God, and also by the Apostles, is an heinous crime. Although it be not certainly manifest that the Apostles commanded to fast, yet it is commended by their examples and writings: But how many arguments need we, retaining *Paul's* judgment, to defend the forbidden eating of meats, which God hath created for us to eat with thanksgiving? And yet they sup plentifully all the world over, and none is offended: If a sickly man taste of a Chicken, Christian Religion is endangered. In England the common people in time of Lent provide

take a full supper every other day, and none wonders at it :
 one that is in danger by a Feaver assay to touch Chicken
 broth, he would seem to commit more than Sacrilege. Among
 the same People in Lent, than which Fast, as nothing
 hath been accounted more antient, so nothing more holy among
 Christians, they sup without punishment, as I have said :
 if thou attempt to do the same thing out of Lent upon a Fri-
 day no man will endure it. If thou ask wherefore, they al-
 lege the custom of the countrey. They curse him who doth
 not observe the custom of the countrey ; and they pardon
 themselves, who neglect the most antient custom of the
 whole Church. *Sa.* Nor is he to be approved of, who with-
 out cause neglecteth the custom of the Country in which he
 liveth. *La.* Neither do I blame them who divide Lent be-
 tween God and their belly : but I shew the preposterous judg-
 ment of men concerning things. *Sa.* Seeing that the Lord's
 Supper is read to be instituted especially, that the people might
 meet together to hear the Gospel read, he who heareth not
 is abominable, he who neglects the Sermon, and had
 rather play at Ball, is without fault. *La.* How great a vil-
 lany do they think is committed, if any one receive the Eu-
 charist without washing his mouth, whereas they are not at
 all afraid when they do the same thing with a soul, that is
 defiled, and filthy with perverse lusts ? *Sa.* How many
 vessels are there, who would rather die, than sacrifice with a
 Cup and Platter which is not as yet consecrated by a Bishop,
 rather than they would sacrifice in their ordinary garment. But
 among those who are thus affected, how many do we see,
 who are not afraid to come to the holy Table, when they
 are as yet drunken with the surfeit of the night before. What
 fearfulness is there, if by chance they shall touch the Lord's
 body with that part of their hand which hath not been touch-
 ed with holy Oil ? But do we not take care with the same
 conscience, lest a prophane mind offend the Lord ? *La.* We
 touch not the holy vessels, and we think that we have com-
 mitted a heinous offence, if that thing shall fall out by
 chance, and in the mean time how securely do we defile the
 living Temples of the holy Spirit ? *Sa.* An humane law for-
 bids a bastard, a lame man, or a man with one eye to be ad-
 mitted into the holy Ministry. How wayward are we in this
 thing ? and yet in the mean time we every where admit of un-
 learned men, dicers, drunkards, contentious persons, and
 murderers. They say, the vices of mens minds are unknown
 to

to us. I speak not of hidden things, I speak of those things which are more manifest than the imperfections of the body. *La.* There are Bishops also, who from their functions challenge nothing to themselves, besides their accounts, and other base matters; they put off the duty of preaching, which is the chief dignity of a Bishop, to any base fellows, which they would not do, if they were not possessed with a corrupt judgment. *Sa.* He that breaks an holy day which is ordained by any Bishop is haled unto punishment. And some Peers, who stoutly despising so many decrees of the Popes and Councils, and so many Bulls, do hinder Canonical Elections, oppress Church-mens priviledges, not so much as sparing the houses, which were founded with the alms of pious men, to maintain old men, the sick, and men in want, think themselves very good Christians, if they use severity against false dealers in very trivial things. *La.* Its better to let the Peers alone, and speak of salt fish and flesh. *Sa.* I agree to thee. Let us return then to fasting, and fishes. I have heard that the Popes laws do particularly except children, old men, the sick, the weak, those that undergo hard labour, women with child, such as give suck, and the consumptive. *La.* I have often heard the same also. *Sa.* Again, I have heard one who is a very excellent Divine, I think his name is *Gerson*, say that besides, if there shall be any thing of equal moment with those things which the Popes laws do particularly except, that the force of the command doth in like manner cease. For there are proper habits of bodies, which make fasting more hazzardous than an evident disease, and there are impediments or diseases which do not appear, whereas indeed they are the more dangerous. Therefore he that is known to himself, hath no need to advise with a Priest, even as infants do not ask the Priests counsel, because the case doth free them from the law, And those who constrain children, or very old men, or men otherwise weak, to fast, or eat fish, offend doubly, first against brotherly charity, and then against the meaning of the Popes, who would not have them to be brought within the compass of the law, whom, if they kept it, it would destroy. Whatsoever Christ ordained, he ordained for the health of the soul and body. Neither doth any Pope challenge to himself so great power, as by his decree to put any one into danger of his life. Even as, if one should bring upon himself want of sleep by fasting overnight, and by want of sleep should be in danger of a kind of phrensy, contrary both

both to the meaning of the Church, and contrary to God's will, he is his own murtherer. As often as it is convenient, Princes by publishing a law do threaten death to the transgressors. I do not define what they may do, this I will say, they would do more safely, if they did not punish with bodily death, except for the reasons which are set down in the Holy Scriptures. In things that are hateful the Lord restrains far from the extremity, as from perjury, forbidding us to swear at all; in murther, forbidding us to be angry; we be- lieve of an humane Ordinance force it to the utmost bound of murther, which we call necessity. Yea as often as there appears a probable cause, it is a point of charity freely to shew our Neighbour to those things which the weakness of his body requires. And if there appear no cause, yet is it the duty of Christian charity, favourably to interpret what may be done with an upright mind, unless he that eateth shew a manifest contempt of the Church. The secular Magistrate justly punisheth those that eat out of stubbornness, and contumaciousness, but it is the duty of Physicians, and not of Magistrates to take care what every one may eat in his own life for the health of his weak body. But if the malapertness of some doth from hence also raise a tumult, let them be punished for sedition, and not he who took care of his health, without the breach either of a divine or humane Law. Here- truly we do not in season pretend the authority of the Popes, whose courtesie is so great, as that when they shall know that the cause is not unreasonable, they of their own accord invite men to those things which their health requi- reth, and furnish them with their Letters Patents, against the slanders of wicked men. Lastly, they suffer flesh to be sold in some shambles thorowout all Italy, doubtless taking care for their health, whom the Law doth not bind. More- over, I have heard Divines that have been but a little Phari- sical, say in their Sermons, there is no cause why you should starve at supper time to take one loaf of bread, and three quarters of a pint of wine or ale, for the weakness of your hu- mane body. If they take to themselves so great authority, as for a supper to allow those that are strong a short supper, and that contrary to the Churches precept, which hath enjoined a fast, not a short supper; why dare they not allow a full sup- per to those, whose weakness requires it, and the Popes, for causes that are expressed, have declared that it pleaseth them? Let it be called zeal, if any one deal severely with his

his body, for every man is known to himself; but where is the piety, where is the charity of those men, who contrary to the law of nature, contrary to God's law, contrary to the meaning of the Popes law, constrain a weak brother whose spirit is willing, *but* his body weak, to run upon his own death, or to incur a disease which is more cruel than death? *La.* Thy mentioning of *these things* brings a thing into my mind, which I saw more than two years since: Thou knowest *Eros*, who is now an antient man, to wit three or four years old, of a very brittle health of body; and besides afflicted with daily diseases, and those very sharp ones, and with very great pains in studies, that they might have done down even a *Milo*; Moreover by a kind of hidden property of nature, even from a child he hath been so averse from eating fish, and unable to endure fasting, as that he never attempted it without the danger of his life. Lastly, he hath been sufficiently protected by the Pope's Licences against Pharisaical tongues. He lately, his friends inviting him thither, went to see the City *Eleuthropolis*, which doth not altogether suit with it's name. And it was the time of Lent, he spent one or two days to humour his friends. In the mean time he eat fish lest he should offend any one, although besides his necessity he had the Pope's dispensation, whereby he had liberty to eat any meats. He now perceived before hand the disease approaching, which was usual to him, but more cruel than death, he prepares himself to go away, and the thing constrained him, except he had rather lie there sick. The some suspecting that he went the sooner away, because he could not endure to eat fish, they brought it about that *Glaucoplatas*, a very learned man, and of chief authority in the Commonwealth, should invite *Eros* to his house to a breakfast. *Eros* being already glutted with the multitude of people which he could not avoid in a publick Inn, yielded to it, but on this condition, that there should not be any provision made besides two eggs, which when he had eaten standing, he might get up on horseback. They promised him that it should be so. When he came thither, there was a chicken provided. *Eros* taking it ill, touched nothing besides the eggs, and breaking off the meal, got upon horseback, while some learned men conducted him along. The smell of that chicken came some way or other to the tale-bearers. So heinous a report was spread abroad by them, as if ten men had been poysoned. Neither was this tale noised about

about in that City only, but the same day almost, the report flew to other Cities which were three days journey distant. And as it falls out, the report had added something more than the truth. That *Eros*, unless he had speedily fled away, should have been sent for to come before the Magistrate. As this was most false, so it was true that *Glaucoplistus* would have satisfied the Magistrate, if he had examined him. Now *Eros*, being thus sickly, as I have said, if he had eaten flesh even in publick, who ought to have been offended at it? And yet in the same City, all the Lent long, but especially on holy days, they drink till they be mad, they roar, they bounce, they fight, they play at dice hard by the Church, that the Sermon cannot be well heard, and it is no offence. It's a strange perverseness of mens judgments. *La.* Hear a tale not unlike to this. It's now almost two years ago since the same *Eros* for his healths sake, went to see *Fervensia*. I shew my respect to him, accompanied him. He turned another way to an old friends house, who had called him by many letters. He is a very great man, and one of the Governours of that Church: We came to eat fish, *Eros* began to be in danger again, he had a troop of diseases, a fever, headach, vomiting, and the stone. His friend who entertained him, although he saw his friend in great danger, yet durst not give his friend a bit of flesh. And why? He saw so many reasons why he might have done it, he had seen the Pope's licence, but he was afraid of mens tongues. And now the disease was gone so far, that he could have given him some to no purpose. *Sa.* What didst thou? I know the man's disposition, he would have died rather, than have displeased his friend with any grudging. He shut himself up in his bedchamber, and dyeted himself after his usual custom for three days space. His dinner was one egge, his drink water boyld with sugar. As soon as the feaver abated it self, he gets on horseback, carrying away provision with him. *Sa.* What provision? *La.* Almond milk in a little bottle, and Raisins in a bagg. As soon as he was come home, then the stone discovered it self, and he layd sick in bed for one whole Month. And yet a cruel but false report of eating flesh followed him when he was gone hence to, and was carried as far as *Paris*: not without a great company of notable lies. What remedy dost thou think is meet for such scandals? *Sa.* That all men should pour out their chamber pots upon their heads, and if by chance they meet

meet with them, let them stop their noses when they go by them, that even so they may acknowledge their madness. *La.* Surely this Pharisaical impiety ought to be more sharply reprov'd by Divines. But what dost thou judge of that friend that entertained him? *Sa.* I think he is a wise man, who knew how great Tragedies the people sometimes raise upon frivolous causes. *La.* Suppose that this was indeed wisely done, and we interpret the good man's fear favourably; yet how many are there, who when they suffer a brother to die in the like case, do pretend the Churches custom, and the offence of the people, but in a life that is openly disgraceful, which they lead in notorious banquettings, and wicked loves, in luxury, in idleness, in the highest contempt of holy studies, in robberies, simonies, and couzenings, they nothing fear to offend the people. *Sa.* Some men are altogether such. That which these fellows call piety, is inhumane and wicked cruelty. But me thinks they are more cruel, who not occasionally leave a man in danger, but by invented dangers as't were with snares, do force many into manifest danger both of body and soul, especially not being impowered with any publick authority. *La.* I would fain know thy meaning. *Sa.* Above thirty years ago, I lived at *Paris*, in the Colledge which hath it's name from vinegar. *La.* I hear a word that notes wisdom, But what dost thou say? did a Fishmonger live in that Colledge that is so sower? It's no wonder then if he understand so many questions in Divinity. For there as I hear, the very walls have a theological mind. *Sa.* It's so as thou sayest, yet I brought away nothing from thence, besides a body infected with very bad humours, and a very great company of lice. But to go on with what I began. *John Standon* was Governour of that Colledge at that time, being a man in whom thou couldest not condemn his affection, but he was altogether without judgment. For in that he being mindful of his youth, which he had spent in very great poverty, considered the poor, it ought very much to be approved of. And if he had to this end relieved the want of the young men, that they might have all things needfull for their honest studies, and plenty might not abound to wantonness, he would deserve praise. But because he hath taken the matter in hand with such hard lodging, such rough and short commons, such sore watchings and pains, as that within a year at the first tryal, of many young men who were of good disposition, gave a very good

great hope of themselves; some he kill'd; some he made blind, others he made mad, and some he made catch the leprosie, some of whom I my self knew, surely not one of them all but was endangered; who doth not perceive this to be cruelty against ones neighbour? And not being content with these things, he besides gave them a Gown and a Cowl, and wholly took away the eating of flesh from them. And he hath removed plants of this kind into far Countries; But if every man doth humour his affections, as he hath followed his, will come to pass, that such as these will be spread over the world. For truly from such beginnings, Monasteries are founded at first, which at this day do sorely threaten the Popes and Monarchs. It is a pious thing to glory in the winning of ones neighbour unto piety, who repenteth; but to seek for glory in a garment or meat, is Pharisaical: to relieve the want of ones neighbours, is piety: to take care lest they abuse good mens liberality to luxury, is discipline. But to pre a brother into diseases, into madness, and unto his death by these things, is cruelty, is murder. It may be said it is not an intent to kill, but it is no less than murder: what pardon then do these deserve? Truly the same which a Physician deserves, who by his notorious unskillfulness kills his Patient. Some will say; none doth compel them to this kind of life, they come of their own accord, they insist to be admitted, and those that are weary of it have liberty to depart. O cruel answer! Do they indeed require that youths should better perceive, what may be fitting for themselves, than a learned man, who hath had long experience of things, and is grown old? He may on this manner compare himself to a Wolf, who by showing the Wolf the lamb hath enticed him being hunger-starved into his Nets. He, who sets unwholsom, or even deadly meat before that is very hungry, excuse himself thus to him who is ready to die? No man compelled thee to eat, thou hast willingly and gladly devoured what was set before thee. What is his not rightly answer? Thou gavest me no meat, but I ate. Necessity is a very forcible weapon; hunger is a very cruel torment. Therefore let them forbear those haughty words, It was a free choice. Yea he useth great violence, who ever maketh use of such torments. Neither hath that cruelty undone poor youths only; it hath kill'd many children of rich men, and spoiled their generous towardness. To restrain wanton youth by moderate means is a fatherly thing.

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thing. But in the middle of the vehement cold of winter a little bread is given to those that beg it, they are bidden to fetch drink out of a Well, which hath unwholsom water, otherwise deadly, although it had nothing else besides the chilness of the morning. I know many, who are not able to this day to get rid of the craziness which they got there. There were some bedchambers with a low floor, rotten plaster, and a stinking row of houses of office. None ever dwelt in these, but he incurr'd either death, or a deadly disease. I say nothing now of the strange cruelty of whippings, even against the faultless. They say their unruliness is left by this means. They call a more generous towardsness of disposition unruliness, which they tame with study to make them fit for Monasteries. What abundance of rotten eggs were eaten there? How much corrupt wine was drunk? It may be now these things are amended, but too late, namely for those that are dead, or carry an infected body about with them. But I do not rehearse these things, because I was ill to that Colledge, but I have thought it worth the pains to admonish *them*, lest under a show of Religion, mens cruelties may spoil unexperienced and tender youth. Now how much good manners or true piety may be learned there, I examine not for the present. But if I could see them leave their naughtiness whosoever put on a Cowl, I would exhort *them* to wear them. Now the matter is otherwise, therefore the spirits of growing youth are not to be brought down to this kind of life, but the mind is rather to be trained up unto piety. I scarcely happened to go into any Monastery of the *Orthusians*, but I found one or other there, either stark mad, or doating. But it is time a great while ago, to return from this long a digression to our purpose. *La.* Nay but our digression hath been no damage, we have been doing our purpose, unless perhaps something come into thy mind, which thou mayest think fit to add to those things which have been discoursed of concerning humane ordinances. *Sa.* It methinks neither doth he fulfil even man's command, who neglects to perform that, which he had an eye to, who gets the command. For he who abstains only on holy days from hand labours, and in the mean time is not employed in divine service, or in hearing sermons, breaks the holy day, neglecting that for the cause of which the holy day was instituted. For a good work is therefore forbidden that a better might be done. But now they that instead of their accustomed employment

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spend their time in Taverns, among whores, in drunkenness, quarrels, and at dice, do twice prophane the holy day. *La.* I think that the task of holy prayers is enjoined to Priests, and Monks to this end, that by this exercise they might accustom themselves to lift up their mind towards God : and yet he that performs not this task, is in danger. He, who utters the words with his mouth only, and takes no care to bring his soul to the things which he utters, may doth not so much as study to learn the letters, without which the things he utters cannot be understood, is accounted a good man, and he thinks himself also to be so. *Sa.* I know many Priests, who think it to be an heinous offence not to be pardoned, to omit some part of their prayers, or by a mistake have said concerning the holy Virgin, when they should have said concerning Saint *Paul*. Yet the same men made it no matter to play at dice, to whore, and be drunk, which things are forbidden both by God's, and man's laws. *La.* And I have found not a few, who would rather die, than fast, after they have tasted meat, although by accident, or whiles they wash their mouth, some drops of water have gone down into their stomach ; and yet these very men have confessed, that they had a privy hatred against some, whom they would kill, if they could find an opportunity, and they are not afraid to come to Christ's holy Table with this mind. *Sa.* And yet it is man's precept, that they should abstain from meat fasting ; that they should lay aside wrath before they approach the holy Table, is God's command. *La.* And now concerning Perjury, how preposterous are our judgments ? He is esteemed of no credit, who hath took it upon oath that he hath paid a debt, if he be convicted that he hath not paid it : and yet perjury is not laid to a Priest's charge, who openly liveth in uncleanness, whenas he hath publicly taken an oath to live in chastity. *Sa.* But why dost thou not sing that song to the Deputies of the Bishops, who swear deeply before the Altar, that they have found all those whom they present to be admitted, fit for age, knowledge, and manners, whenas oftentimes scarce two or three among them, are tolerable, very many of them are hardly fit for the plough ? *La.* He is called to be punished, who being moved by some cause, forswears himself ; and they are not punished, who forswear themselves at every third word. *Sa.* These fellows do not swear in earnest. *La.* With the same sentence thou maist defend him, who kills a man not with his

good will. It's lawful to forswear a mans self neither in jest, nor in earnest. And the case would be more cruel, if one should kill a man in jest, than if provoked with anger. *Sa.* What if a man should weigh the Oath of Princes, wherewith they are inaugurated, at the same ballance. *La.* Even these things, though they are most serious, yet seeing they are done as it were out of custom, are not accounted perjury. There is the same complaint concerning Vows. The Vow of Matrimony without controverſe is of divine right, and yet it is broken by the profession of a Monastick life, which is invented by men. *Sa.* Though there be no Vow more religious than that of Baptism, notwithstanding he that changes his garment, or place, just as if he had poisoned his father, diligently searched after, violently carried away, bound, sometime put to death, for the honour of the Order: those, whose whole life is quite contrary to their profession in Baptism, because they are wholly slaves to riches, to the belly, and the pomps of this World, are much esteemed; neither are these charged with the fault of breaking the Vow, nor are they upbraided with it, nor called Apostates, but are accounted Christians. *La.* The Common people have the like judgment concerning good deeds and bad deeds, and concerning the defences of happiness: What a disgrace doth attend upon a fallen maid? Yet a lying and a backbiting tongue, and a mind corrupted with hatred and envy, is a far more grievous crime. Where is not even a small theft more grievously punished than adultery? No man doth willingly keep company with him, who hath the disgrace of theft cast upon him; It is a graceful thing to be familiar with him who is over head and ears in adultery. No man doth vouchsafe to marry his daughter to a publick Hangman, who is hired for wages, to wait upon the laws, as well as the judge himself; and they abhor not the alliance of a soldier, who so often against his parents consent, and sometimes when the Magistrate forbid him, hath betook himself to go to war for hire, being defiled with so many whoredoms, so many thefts, so many sacrileges, so many murders, and other villanies which are wont to be committed either in the war it self, or in his going to the war, or in his returning back from the war; we take him to be our son in law; a maid is fond of him who is worse than any Hangman, and we judge also that Nobility is purchased by villany. He that robs us of our money, is hanged: They who rob so many by cheating the publick

publick stock, by Monopolies, Usuries, and by a thousand cunning tricks and deceits, are esteemed among the chief men. *Sa.* They who give poison to any one, are punished by the laws, as poisoners; they who infect the people with adulterated wines, or sophisticated oil, do it (not free *La.* I know some Monks, who are so superstitious, that they think themselves to be in the Devil's power, if, although by chance, they be without their holy garment; yet they are not afraid of the Devil's claws, if they lie, if they accuse one maliciously, if they be drunk, if they envy one. *Sa.* We may see many such even among us Lay-men. They do not believe that their house is safe from the Devil's violence, unless they have holy water in readines, holy boughs, and a wax candle; and they are not afraid for their houses wherein God is provoked so many ways every day, and the Devil is worshipped. *La.* How many are there who put more confidence in the protection of the Virgin Mother, or of Saint *Christopher*, than of Christ himself? They will worship his Mother with Images, Candles, and short Songs, but they scold Christ by an ungodly life. When a Mariner is in danger, he prays to Christ's Mother, or *Christopher*, or any one of the Saints, rather than to Christ himself. And they believe that they have the Virgin favourable to them, because a little while before night they sing a short song to her which they understand not, *All hail thou Queen*, &c. and they are not afraid rather, lest she may think her self to be jeered with short songs, seeing they spend all the day and a great part of the night in bawdy talk, in drunkenness, and in deeds not fit to be rehearsed. *Sa.* So *George*, or *Barbara* comes sooner into the soldiers mind when he is in danger, than Christ. Moreover, though there is no worship more acceptable to the Saints, than the imitation of their deeds wherein they pleased Christ, we stiffly despise this part. And we believe that *Anthony* will favour us very much, if we keep some swine dedicated unto him, and his Hog, with fire, and a little bell painted on the doors, and sides of our houses: and we are not afraid, which were more to be feared, lest he bear an ill will against our houses, wherein those vices bear sway, which the holy man always abhor'd. We pay Rosaries and short greetings to the Virgin, but why do we not rather for to please her, pay a restrained pride of mind, a bridled lust, a forgiven injury? Christ's Mother is delighted with such short songs as these, by these duties thou

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wilt win both their favours. *La.* In like manner one that is in danger by a disease sooner remembers Saint *Roch*, or *Dionysius*, than Christ, the only health of men. And moreover they who preach the Scriptures out of the Pulpit, which none without the inspiration of the Spirit, can either rightly understand, or teach profitably, chuse rather to pray for the assistance of the Virgin Mother, than to Christ himself, or the Spirit of Christ. And he is had in suspicion of heresie, who dares but open his mouth against this custom, which they call a laudable one. But the custom of the Antients was more commendable, which *Origen*, *Basil*, *Chrysostom*, *Cyprian*, *Ambrose*, *Hierom*, *Austin* kept who ever and anon pray for the assistance of Christ's Spirit, no where crave the Virgins help. And they are not angry at those who have dared to change so holy a custom taken both from Christ's and the Apostles doctrine, and from the examples of the holy Fathers. *Sa.* The like error possesseth many Monks, who perswade themselves that *Bennet* is favourable to them, as long as they wear his Cowl and Gown: Although I do not think that that man ever did wear a garment so full of plairs, and so costly: yet they are not afraid of his displeasure, in that they are nothing like him in their life. *La.* He is a right follower of *Francis*, who doth not lay aside his ash-coloured garment, and his hempen girdle: compare their lives, and nothing is more contrary. I speak the most part, not of all. And this speech may be spoken in all manner of Orders and Professions. From corrupt judgments ariseth disorderly confidence, and from these same disorderly scandals arise. Let a *Franciscan* go abroad girded with a leathern girdle, who by chance hath lost his rope, or an *Austin Fryar* wearing a woollen girdle, or ungirt, who is wont to be girded; What abhorring will there be? How great danger lest women miscarry at this sight? And from such trifles what a breach is there of brotherly love? What bitter hatred? What malicious backbitings? Our Lord in his Gospel cries out against these things, and the Apostle *Paul* follows earnestly; Divines and Preachers should cry out against these things, *Sa.* They should indeed, but there are many among them for whom it is profitable, that the people should be such, yea that Princes should be such, and the Bishop such: And there are some again who have no more knowledge in these things, than the people: or if they have any knowledge, they hide it, taking more care for their own belly than for Jesus Christ. And thus it comes to pass, that

the people being every where corrupted with perverse judgments, are confident there where there is present danger; and are then afraid, where there is no danger; there they stand still where they should go forward, and go thitherwards, from whence they should retire. If from these things thus ill ordered, thou as say to diminish any thing, they cry out that sedition is raised; as if it were sedition, for a man to endeavour to take away the corrupt habit of body with better physick, which an unskillful Physician hath a long time foistered, and almost turned into nature. But we must cease complaining, which hath no end. And there is danger, the people perceive this our discourse, lest they take up a new proverb, that these things are the Fishmongers and Butchers care. *La.* I would return the old proverb to them again,

*A Gardiner is oft so wise,
As others fily to advise.*

When I lately discoursed of these things at supper, there was present there, as ill luck was, a certain ragged, lousie, pale-faced, withered, sapless fellow, with a gasty countenance, he had scarcely three hairs on his skull, as often as he spake he shut his eyes, they said that he was a Divine. He call'd me the disciple of Anchrist, and stammered out many other words. *La.* What said thou then? wast thou dumb? *La.* I wished him a very little quantity of a sober mind in so stinking a brain, if yet he had any brains. *Sa.* I should be delighted to hear that story too in order, *La.* Thou shalt hear it if thou wilt come to dinner on thursday, thou shalt have a Veal pyc, minced, and so tender as that thou may suck it up. *Sa.* I promise thee on this condition, if thou dine at our house on friday; I will make thee to know that Fishmongers do not alwaies eat stinking salt fish.

The Funeral.

Marcolphus. Phadrus.

Ma. **V** Hence comes *Phadrus* to us, out of *Troponius* den? *Ph.* Why dost thou ask that? *Ma.* Because *thou lookest* sorrowful, hideous, nasty, and stern contrary to thy custom: to be short, thou art nothing less, than what thou art called. *Ph.* If they who have been a long time conversant in *Brasiers* shops, be somewhat smutted; wilt thou wonder, if I who have been so many daies with two sick men, and at their death and burial, am more so than usual, especially seeing both of them were very dear to me? *Ma.* Who are those that thou tellest me of that are buried? *Ph.* Knowest thou *George Balarick*? *Ma.* I know him by his name only, not by his face. *Ph.* I know the other is altogether unknown to thee. He was *Cornelius Montius* with whom now for very many years I have had intimate acquaintance. *Ma.* It was never my hap to be with a dying man. *Ph.* It is mine more often than I could wish. *Ma.* But is death so dreadful a thing as they commonly say it is? *Ph.* The passage to death is harder than death it self. And if any one put that dread, and thinking upon death out of his mind, he hath taken away a great part of the evil from it. In short, whatsoever is painful, either in sickness, or in death, it is made far more easie to be endured, if a man give himself up wholly to God's will. For as concerning the feeling of death, when as now the soul is parted from the body, I think that there is either none, or a very dull sense, because Nature is asleep before it cometh thus far, and stupifies all the sensible parts. *Ma.* We are born without our feeling. *Ph.* But not without the sense of our Mother. *Ma.* Why do we not die after the same manner? Why hath it pleased God that death should be so painful? *Ph.* He would have our birth to be grievous and dangerous to the mother, that she might more dearly love that which she hath brought forth, and he would have death to be terrible to every one, lest every where men should kill themselves. For seeing we see even at this day so many to lay hands upon themselves, what dost thou think would be done, if death had

had nothing to be dreaded? As often as a servant should be beaten, or also a son being a youth, as often as a wife should be enraged at her husband, as often as ones estate were lost, or any thing happened which would grieve them, men would presently run to hang, stab, drown themselves, break their necks, or poison themselves. Now the bitterness of death makes us love life the better: especially seeing that Physicians cannot cure a man when he is once dead. Although as there is not the same condition of birth to all, so there is not the same way for all men to die: a speedy death doth forthwith free some men, others pine away with a lingering death. Those that have a Lethargy, as also they that are stung with an Asp, being laid asleep, do die without their own perceiving. I have observed this, that there is no kind of death so bitter, but it may be endured, if a man be firmly resolved to die.

Ma. Whether of the two his death seemed to be more Christian? *Ph.* Indeed, methought *George's* was more honourable. *Ma.* Yea, hath death its ambition also? *Ph.* I never saw two die such a different death. If thou be at leisure to hear me, I will describe the departure of them both, it shall be thy part to judge whether of their deaths is more to be desired by a Christian man. *Ma.* Yea I intreat thee, that thou would not be loath to relate it. For I will hear nothing more gladly. *Ph.* Hear then first of *George*. When death had now given sure tokens of it self, the company of Physicians, who had a long time taken care of the patient, dissembling their desperation of his life, began to require their fees. *Ma.* How many Physicians were there? *Ph.* Sometimes ten, sometimes twelve, when they were the fewest, they were six. *Ma.* It was enough to kill even a man in health. *Ph.* When their money was paid, they privately told the by-standers, that death was not far off, and that they should take care for those things which did belong to his souls health, for there was no hope of his bodily health. The patient was gently put in mind privately by his intimate friends, to commit the care of his body to God, and that he should take care of those things only, which belonged to his happy departure out of this world. At the hearing of these words, *George* looked very frowningly on the Physicians, as it were taking it in anger that they forsook him. They answered him, that they were Physicians, and not Gods; that they had performed as much as Art could do, but that against fatal necessity no medicine could prevail.

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When these things were done, they go away into the next bedchamber. *Ma.* What? do they stay even after they have received their fee? *Ph.* They were not all agreed among themselves about the kind of the disease; one said it was a Dropsie, another a Tympany, another an Imposthume in the bowels, one said it was one disease, and another, another. And in all this time they were in hand with the patient, they very sharply contended about the kind of the disease. *Ma.* O happy patient in the mean time! *Ph.* At length to end that contention, they desired him by his wife, that he would suffer an Anatomy to be made of his dead body, saying that it was an honourable thing, and used to be done in great men for their honours sake; moreover that that thing would be for the health of many, and that it would accrue to the abundance of his merits, lastly they promise that they would buy among them at their own cost thirty Masses, which would be for the benefit of him when he was dead. This was with much ado, but at length obtained by the fair speeches of his wife and kinsfolk. After these things were done, the meeting of the Physicians broke up. For they deny that it is lawful, that they who are wont to be helpful to a man's life, should be spectators of his death, or be at his funeral. By and by *Bernardine*, who, as thou knowest, is a reverend man, and Guardian of the *Franciscans*, was sent for, to take his confession. His confession was scarce ended but presently there were in the House swarms of the four Orders of begging Fryars, as the common people call them. *Ma.* So many Vultures to one dead carcase? *Ph.* Then the Parish Priest was called to anoint the man, and to give him the holy Sacrament of the Lord's body. *Ma.* It was religiously done. *Ph.* But yet there wanted but a very little, but that a bloody fray had arisen between the Parish Priest and the Monks. *Ma.* At the sick man's bed side? *Ph.* Yea, even while Christ looked on them. *Ma.* What raised such a tumult on the sudden? *Ph.* As soon as the Parish Priest knew that the sick man had confessed to the *Franciscan*, he said that he would not give either the Sacrament of Unction, or the Eucharist, or burial unless he had heard the sick man's confession with his own ears; that he was the Parish Priest, that he must give an account to the Lord for his poor sheep, and that he could not do, if he alone did not know the secrets of his Conscience. *Ma.* Did he not seem to say what is just? *Ph.* Indeed not to them; for they all stoutly gainsaid him, especially *Bernardine*, and *Vincent* the

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Dominican. *Ma.* What did they alledge? *Pb.* They bitterly reviled the Parish Priest, now and then calling him ass, and one that deserved to be a keeper of swine. I, quoth *Vincent*, am made a Batchelour of sacred Divinity, and shortly to be licensed, and moreover to be graced with the title of Doctour, thou scarcely canst read the Gospel, so far art thou from being able to examine the secrets of conscience. And if thou hast a mind to be prying, sift out what thy wife, and thy incestuous brats do at home; and many other things, which I am ashamed to rehearse. *Ma.* What said he, was he dumb at these words? *Pb.* Dumb! Yea, thou wouldest have said that a grass-hopper was catcht byth' wing. I, quoth he, will make far better Batchelours than thou art of bean stalks; where did *Dominick*, and *Francis*, who are the founders and chief men of your orders, learn *Aristotle's* Philosophy, or *Thomas* his Arguments, or *Scotus's* high Notions? Or where had they the title of Batchelours bestowed on them? Only a few mean fellows of your crept intoth' world, being as yet light of belief, some of you besides being learned and pious men did make you grots in Town-fields, and Villages, and by and by you removed into all the wealthiest Cities, and into the most flourishing part of the City. There are so many Lordships which are not able to maintain a pastour, there was occasion for your help, now you are nowhere, but in rich men's houses. You brag of the name of Popes, but your priviledges avail nothing, unless when a Bishop, or Pastour, or his Vicar loiters. None of you shall preach in my Church, while I, who am Pastour, am in health. I am not a Batchelour, neither was Saint *Martin*, and yet he was a Bishop. If I want learning, I will not ask any of you. Do ye think that the world is yet so senseless, as that wheresoever it shall see the garment of *Dominick* or *Francis*, it thinks that their holiness is there? Doth it concern you, what I do at my own house? The people can tell too, what you do in your lurking holes, and how you use the Nunns. Now how little either more happy, or more holy rich mens houses are which ye frequent, it's very well known to every body, even to blear-eyed, and barbars. *Marcolphus*, I dare not relate the rest, he very unreverently treated those very reverend Fathers. And there would have been no end, if *George* had not given a sign by wagging his hand, that he desired to speak something. It was hardly obtained, that their brawling might cease so long. Then quoth the sick man,

man, let there be peace among you, I will confess again to thee who art my Parish Priest. Moreover for the ringing of the bells, for my funeral songs, for my Monument, and for my burying, the money shall be paid thee, before thou go out of this house. Neither will I be in the fault, so as that thou mayst complain of me on any account. *Ma.* Did the Parish Priest refuse so reasonable a condition? *Ph.* No, he only muttered something concerning *confession*, which he forgave to the sick man. What need is there, quoth he, to weary both the sick man, and the Priest, in repeating these things? If he had confessed to me in time, it may be he had made his will more religiously, now do you look to it. This equal dealing of the sick man troubled the Monks very much, who took it ill that that part of the booty went away to the Parish Priest. Notwithstanding I interceded, and caused the strife to cease. The Parish Priest anoynted the sick man, and gave him the Sacrament, and when a summe of money was paid him, he departed. *Ma.* Did there a calm then follow that tempest? *Ph.* Nay, but a fiercer storm forthwith followed this. *Ma.* Pray thee what was the reason? *Ph.* Thou shalt hear. There were flockt together into the house the four orders of *Mendicants*, the fifth order of *Cross-bearers* joynd themselves to them; those four arose up in a great tumult against this order, as being a bastardly one, they asked them where they had ever seen a waggon with five wheels, or whith what face they would have more orders of *Mendicants*, than there are Evangelists. You may as well, quoth they, bring hither all the beggars from the bridges, and high-ways. *Ma.* What did the *Cross-bearers* answer to these words? *Ph.* They asked of them again how the waggon of the Church went then, when there was no order of *Mendicant Fryars*, afterward when there was one, afterward three. For, quoth they, the number of the Evangelists hath no more affinity with our orders, than with a dye, which sheweth four corners on every side. Who assigned the *Austin Fryars* into the order of *Mendicants*? Or who the *Carmelites*? When did *Austin*, or when did *Heliass* begg? For they make these the founders of their orders. These and many other things they stoutly thundered out, but they alone not being able to endure the violent assault of four Armies yielded, only they threatned them sorely. *Ma.* There was at least a calm now? *Ph.* Yea that conspiracy against the fifth order came to daggers drawing. The *Franciscan* and *Dominican* order contended,

contended, that neither the *Austin Fryars*, nor the *Carmelites* were truly beggars, but bastard and counterfeit. This wrangling grew so fierce, that I was very much afraid, lest they should fall to cuffs. *Ma.* Did the sick man endure these things? *Ph.* These things were not done by his bed-side, but in an entry which joyned close to the bed-chamber, notwithstanding all their words were heard by the sick man, for they did not speak softly, but set up their pipes aloud; and thou knowest that otherwise in sick men, the sense of hearing is more quick, *Ma.* Pray thee, what was the issue of the contention? *Ph.* The sick man signified to them by his wife, that they should hold their peace a little while, and that he would take up the quarrel. He therefore intreated, that the *Austin Fryars* and *Carmelites* would go away for that time, and that they should do so not at all to their loss. For, saith he, there shall be as much meat sent home to them, as should be given them staying here. But he bad that all the orders should be present at his funeral, the fifth also, and that an equal share of money should be divided to every one; but they should not be admitted to the common feast, lest any quarrel might arise. *Ma.* Thou tellest me of a man that hath good skill in economy, who even being a dying could tell how to bring into order the confusions of so many things. *Ph.* Away man! he had for many years been a Captain in war: It is there a daily thing for such tumults to arise among the bands. *Ma.* Had he a fair estate then? *Ph.* Yes. *Ma.* But ill got, as it's usual, by robberies, sacrileges, and extortions. *Ph.* So indeed Captains commonly do; and I dare not avouch, that he was free from their practices. But if I well knew the man, he rather increased his wealth by the nimbleness of his wit, than by violence. *Ma.* How so? *Ph.* He was well skil'd in Arithmetick. *Ma.* What did he then? *Ph.* What then? He reckoned thirty thousand souldiers to the Prince, when there were scarcely seven thousand; besides he paid nothing to many souldiers. *Ma.* Truly thou tellest me of a gallant Arithmetick. *Ph.* Moreover he carried the war on with cunning, being wont at the same time to require monethly pay, both from the Villages and Towns of his enemies and of his friends: From the enemies, lest they should suffer hostile usage; and from his friends, that they might make bargains with the enemy. *Ma.* I confess that it is the common custom of soldiers. But make an end of thy discourse. *Ph.* *Earnardine* therefore and

Vincent,

Vincent, with some companions of their order tarried by the sick man, provision of victuals was sent to the rest. *Ma.* Did they agree well together, who tarried in the garrison?

Ph. Not altogether, they grumbled I know not what, concerning the prerogatives of their bulls; but lest the comedy should not be finished, they dissembled it. Here the will is brought forth, and covenants are made with taking witnesses, concerning those things which they had before concluded between themselves. *Ma.* I gladly desire to hear these things.

Ph. I will tell thee in brief, for the story is very long. There are left his wife eight and thirty years old, indeed an honest and discreet woman, two sons, the one nineteen years of age, the other fifteen, and as many daughters, but both of them under twelve years old. It was thus decreed by his will, that his wife, because that she could not be induced to become a Nunn, should take *Beghins* gown, that is to say, a middle kind between Nunns and lay-women: the eldest son, because he neither could be perswaded to become a Monk,

Ma. An old fox is not caught in a snare. *Ph.* Should shortly after his fathers funeral make speed to *Rome*, and there by the Pope's dispensation, being made a Priest before his complete age, should every day for a whole year say Mass in the *Vatican* Church, for his fathers soul, and should creep up the holy stairs in the *Lateran* Church also, on his knees every Friday.

Ma. Did he undertake these things willingly?

Ph. To speak the truth, just like as asses use to carry the burdens laid upon them. The younger son should be dedicated to *St. Francis*, the elder daughter to *St. Clare*, the younger to *Katherine of Sena*. This only could be obtained: for it was *George's* mind, that he might make God the more obliged to him, that the five which remained alive should be distributed unto the five orders of the *Mendicant Fryars*: and there was hard disputing for't, but the age of his wife and eldest son was overcome, neither with foul nor fair means. *Ma.* It was a kind of disinheriting. *Ph.* The whole inheritance was divided in this manner, that after the funeral expences were deducted out of the whole, a twelfth part should fall to his wife, upon the half whereof she should live, half of it should go to the place to which she should bequeath her self, from whence if changing her purpose she should come away, all the money should remain in the power of that company: another twelfth part should be taken from it for his son, to whom notwithstanding there should forth-

with

with be given provision for his journey, and what would be sufficient to buy a dispensation, and to provide him yearly sustenance at Rome. Who if changing his mind he should refuse to be admitted into holy orders, his twelfth parts should be divided among the *Franciscans* and *Dominicans*. And I am afraid lest it may prove so, the young man seemed so averse from holy orders. Two twelfth parts should go to the Monastery which had entertained his younger son. And likewise two to the Monasteries, which had entertained the little girls, but on this condition, that if they refused that course of life, notwithstanding it should remain safe in their own power. Then again one twelfth part should fall to *Bernardine*, and as much to *Vincent*: half a twelfth part to the *Carthusians*, for a partaking of all their good works, which were done by their whole order. The twelfth part and an half which was left, should be distributed to hidden poor people, whom *Bernardine* and *Vincent* should think did deserve that courtesy. *Ma.* Thou oughtest to name as the Lawyers do; that poor men or women. *Ph.* Therefore when the Will was read; they demanded of him in these words: *George Balearins*; dost thou being living, and of a sound mind approve this Will, which thou hast made erewhile according to thy mind? I approve it. And is this thy last and unchangeable Will? It is. And dost thou appoint me and this *Vincent Batchelour*, the Executors of thy last Will? I do appoint you? At last he was bid to subscribe it. *Ma.* How could he being ready to die? *Ph.* *Bernardine* guided the sick man's hand. *Ma.* What did he subscribe? *Ph.* Let *St. Francis* and *St. Dominick* be his enemies, who shall attempt to alter any thing of this hereafter. *Ma.* But did they not fear to be sued for an injurious forged Will? (*inofficiosum testamentum*, is, when a father by Will giveth away his estate from his son without cause.) *Ph.* That action takes no place in those things which are dedicated to God, neither doth any one willingly go to law with God. When these things were finished, his wife and children giving the sick man their right hands, swore that they would observe what they had promised. After these things they began to talk, concerning the funeral pomp, not without strife. At length this advice prevail'd, that there should be nine out of every one of the five orders there, in honour of the five books of *Moses*, and of the Angels which are ranked into five companies; that every order should carry its cross before it, and they should sing the funeral songs. Moreover besides the kindred, thirty

thirty Torch-bearers in mourning should be hired, our Lord was sold for so many pieces of silver, and for honours sake twelve mourners (this is the number sacred to the Apostles Order) should accompany him: *George's Horse* should follow after the Bier, clothed in mourning, having his head bowed to his knees, as that he might seem to look for his Master on the ground. The clothes that covered the Horse, should have the *Scutcheons* hanging on both sides. And in like manner every Torch and black garment should have Scutcheons. And that his body it self should be laid at the right hand of the high Altar in a Marble Tomb, which should stand up four foot from the ground, and he himself should lie on the top of it, ingraven in *Parian Marble*, all in Armour from top to toe; neither should his Helmet want a Crest: the Crest was the neck of an *Onocrotalus*: nor his shield on his left arm wherein were these scutcheons; three golden heads of a wild Boar in a silver field: nor should he want a Sword by his side with a gilded hilt: nor a gilded Belt, set with studs of precious Stones nor golden Spurs on his heels, for he was a Knight; he should have a Leopard under his feet. The edges of the sepulchre should have an Inscription befitting so worthy a man. But he would have his heart buried apart by it self in Saint *Francis* his Chappel. He committed his bowels to the Parish Priest to be honourably buried in the Chappel dedicated to the Virgin Mother. *Ma.* Verily it was an honourable funeral, but it was too costly. More honour would be given to any Cocker at *Venice* with very little charge. The Company gives him a handsome Coffin, and sometimes six hundred Monks clothed in Coats or Gowns do accompany him. *Ph.* I have also seen and laughed at that vain-glory of poor men. Fullers and Tanners go uppermost, and the Cobblers below, the Monks in the middle, thou wouldst say that they were *Chimæra's*, and if thou hadst seen this, it was nothing else. *George* took care for that also, that the *Franciscan* and *Dominican* Order should decide it by casting lots between them, which should have the first place in the solemnity. After that, that the rest also should cast lots, lest any tumult should arise hence. The Parish Priest and his Clerks should have the lowest place, that is to say, the first, for the Monks would not suffer it to be otherwise. *Ma.* He had skill not only to order armies, but funeral solemnities. *Ph.* He willed this too, that the funeral service, which should be done by the Parish Priest, might be performed with the sweet harmony

harmony of singers, for his honours sake. While these and other things are in hand, the sick man trembled, and gave very clear signs, that his last time was near. Therefore the last Act of the Comedy is a preparing. *Ma.* Is there not an end yet? *Ph.* The Pope's Bull is read over, wherein there was promised the pardon of all offences, and all fear of Purgatory was taken away: moreover all his goods were justified. *Ma.* What those which were got by robbery? *Ph.* Surely by the right of war, and after the soldiers manner. But it chanced, *Philip* his wives Brother being a Lawyer was there: he observed a place in the Bull otherwile than it ought, and cast in a suspicion of false dealing. *Ma.* It was not in Mon. It should have been winked at, although there had been some error in it, and the sick man would have been none the worse. *Ph.* I acknowledge it. And the sick man was much troubled at this thing, that he wanted but a very little of despair. Then *Vincent* showed himself a valiant man, and *George* be quiet in his mind, for he had power to correct, and put in, if any thing were either mistaken or omitted in pardons, and if, quoth he, the pardon shall deceive me, I do now put this my soul in thy souls stead, that thine go to Heaven, and mine be thrust down to Hell. *Ma.* Oh God accept of such exchanging of souls? And if he doth not them, did *George* think himself to be sufficiently provided for with such a pledge? What if *Vincent's* soul was to Hell even without exchanging? *Ph.* I relate what was done. Surely *Vincent* performed this thing: The sick man began to take heart again. By and by the assurances were read, wherein *George* was promised to partake of all the good works, which were done by the four Orders, and the fifth of *Carthusians*. *Ma.* I should have been afraid lest I should have been prest down to Hell, if I had been to have carried all in a pack. *Ph.* I speak of good works: those do no otherwise burthen a soul that is about to mount aloft, than others do a bird. *Ma.* To whom then do they bequeath their bad works? *Ph.* To the mercenary soldiers of *Germany*. *Ma.* By what right? *Ph.* By a Gospel right, to him that hath shall be given. And there was also recited the number of psalms, and holy hymns, which should accompany the dead mans soul. And it was an huge number. After these things a Confession was repeated, and the blessing was given. *Ma.* Did he thus die? *Ph.* No, not yet. There was a Matt made of Bulrushes spread upon the ground, so as that being rolled

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together

together from one end it might make a kind of Pillow of it self. *Ma.* What will be done now? *Ph.* They sprinkled ashes upon it, but thin, there they laid the sick man's body. A *Franciscan's* coat was spread over him, but it was first consecrated with short prayers, and holy water. A Cowl was put under his head, for at that time it could not be put on, together with that there was laid under him the pardon, with the assurances. *Ma.* It was a new kind of death. *Ph.* Why but they avouch that the Devil hath no power upon those who die in this manner. They say that Saint *Martin* and *Francis* besides others, died in this manner. *Ma.* But their life was suitable to this death. Pray thee what then followed? *Ph.* There was reached the sick man an Image of the Cross and a wax candle. The sick man said to the Cross that was reached to him, *I went in war to be defended with my shield, now I hold out this shield against my enemy, and kissing it he put it to his left shoulder. And to the holy Candle: Heretofore, quoth he, I prevailed with my Spear in the wars; now I will brandish this Spear against my Enemy of souls.* *Ma.* It was very soldier like. *Ph.* These were the last words that he spake. For presently death took hold of his tongue, and with that he began to breathe his last. *Bernardine* was hard by him at his right hand when he died, and *Vincent* at his left, both of them talking pretty loud. One of them showed Saint *Francis* his image, the other *Dominick*. The rest standing here and there in the bedchamber did utter some Psalms with a mournful voice; *Bernardine* pined his right ear, and *Vincent* the left with loud outcries. What did they cry out by him? *Ph.* *Bernardine* in a manner such outcries as this, *George Balearicus, if now also thou dost prove of those things which have been done among us, bow thy head toward the right side.* He bowed it. Says *Vincent* on the other side, Be not at all afraid *George*, thou hast *Francis* and *Dominick* thy defenders. Take no care. Consider what abundance of merits thou hast, what a pardon, lastly remember that my soul is laid in pawn for thine, if there should be any danger. If thou perceivest and approvest of these things, turn thy head to the left side: He turned it. Again with the like loud cry, quoth they, if thou art sensible of these things, press down my hand, then he pressed his hand. Thus with turning his head this way and that way, and with pressing their hands almost three hours were spent. Now when *George* began to gasp, then *Bernardine* standing upright, pronounced his last solution

olution ; which he could not finish, but *George* had breathed out his soul. These things were done about midnight, in the morning an Anatomy was made of him. *Ma.* What disease was found in his body ? *Ph.* Thou puttest me well in mind, for I had forgotten it. A piece of lead stuck in his idriff. *Ma.* Whence came that ? *Ph.* His wife told us he was once hit with a Musket Bullet. From hence the Physicians did guess that a little piece of melted lead stayed in his body. Presently his mangled body was clothed as well as could in a Franciscan's habit. After dinner, the burial was performed with that pomp as was resolved on. *Ma.* I never had of a more painful death, nor of a more ambitious funeral. But I suppose thou art unwilling that this story should be published. *Ph.* Wherefore ? *Ma.* Lest the Hornets should be all provoked. *Ph.* There is no danger of it. For if they say such things which I relate, it is even for their interest that people should know them, but if not, as many as are honest men among them, will give me thanks, who have brought such things to light, that some being reclaimed with the example of them may cease to do the like : besides simple people take heed lest they be brought into the like error. For there are even among these some discreet, and truly godly men, who have often complained to me, that the whole Order is rendered hateful to good men, either by the superstition or dishonesty of a few. *Ma.* Thou dost well and valiantly. Now I much desire to know how *Cornelius* died. *Ph.* As a tedious trouble some to none, so he died. He had a fever every year, which returned every year at set times. That, either because his age enfeebled him, (for he was more than threescore years old) or for other causes, did then afflict the man more than usual, and he himself seemed to be sensible before, that the day of his death was at hand. Therefore four days space before he died, it was the Lord's day, he went to the Church, and confessed to his Parish Priest, heard a publick Sermon, and the divine service, after prayers when he had reverently received the Sacrament of the Lord's Supper, he went home. *Ma.* Did he use no Physicians ? *Ph.* He sought to one only, but he was no less an honest man, than a good Physician, his name is *James Castratius*. *Ma.* I know him, he is as honest a man as lives. *Ph.* He answered me, that indeed his pains should not be wanting to his friend, that he thought there was more help in God than in Physicians. *Cornelius* took this word no less joyfully, than if he had

given him the most certain hope of life. Therefore although he had been alwaies according to his estate bountiful towards the poor, then whatsoever could be spared from the necessity of his wife and children, he bestowed upon the poor, not upon those proud beggars and which one may meet with every where, but upon honest ones, who contested with poverty as much as they were able by their industry to labour. intreated the man to take his bed, and to send for a Priest to him rather, than to tyre out his slender weak body : he answered that this was ever his care, rather to ease his friends if he could, than burthen them with services, and he would not be unlike himself in his death. Nor did he indeed keep his bed except the last day, and part of the night, in which he left the world. In the mean time, because of the weariness of his weak body, he leaned on a staff, or sat in a chair he seldom laid himself down upon his bed, but with his clothes on, and his head upright. At this time he either commanded something concerning taking care of the poor, especially those that were known, and his neighbours, or he read some things in the Bible, which stir up a man's confidence in God and which shew his love towards us. If he was not able to do that by reason of his faintness, he heard a friend reading to him. He did often with wonderful affection exhort his family to mutual love and concord, and to the study of true piety, and he did very lovingly comfort those that were troubled at his death. Now and then he admonished those of his family lest any of his debt should be left unpaid. *Ma.* Had he not made a Will? *Ph.* He took care of that long ago while he was well and lusty. For he said that those were no Wills which were made by dying men, but rather dotage. *Ma.* Had he bequeathed nothing to Monasteries, or to the poor? *Ph.* Not so much as a farthing. I, quoth he, have disposed of my small estate according to my portion, as I now leave the possession of them, so I also give the disposing of them to others. And I trust that my relations will dispense them more holily than I have done. *Ma.* Did he not send for Religious men to come to him, as *George* had done? *Ph.* Not so much as one; besides his family, and two, who were his intimate friends, no body was there. *Ma.* I much wonder what he meant? *Ph.* He said that he would not be troublesome more when he died, than he had been when he was born. *Ma.* I expect an end of this story. *Ph.* Thou shalt hear presently. Thursday came. He perceiving an extreme weakness

ness of his body, left not his bed. The Parish Priest being sent for, gave him extreme Unction, and the Lord's body again, but without confession. For he said that there was no doubt left in his mind. Then the Parish Priest began to talk of his burial, with what pomp, or in what place he had a mind to be buried. Bury me, quoth he, as thou wouldst bury a Christian of the meaneſt rank; it makes no matter to me, where thou layeſt this poor body, which will be alike *caſie* to be found at the laſt day, whereſoever thou ſhalt bury it. I care not for a funeral pomp. By and by mention being made concerning the ringing of Bells, and concerning tricenary and yearly *Maſſes*, of a Pardon, of buying a participation of merits. Then, quoth he, My Paſtour, I ſhall be never the worſe, although no Bell ring. If thou wilt vouchſafe me but the funeral Hymn, it will be more than enough. Or if there be any thing elſe, which can hardly be left undone by reaſon of the publick cuſtom of the Church without offence to the eare, I leave that to thy diſcretion. Nor have I a mind either to buy the prayers of any one, or to rob any one of his merits. Chriſt hath a ſufficient abundance of merits: and I truſt that the Prayers and merits of the whole Church will do me good, if ſo be I be a lively member thereof. All my hope is in two Bulls. The one is of my ſins; which the Lord Jeſus the chief Shepherd hath aboliſhed, nailing it to his Croſs: the other which he himſelf hath written and ſealed with his precious blood, wherewith he hath aſſured us of eternal ſalvation, if we put our whole confidence in him. For God forbid that I, being furniſhed with merits and pardons, ſhould provoke my Lord to enter into judgment with his ſervant, being aſſured that no man living ſhall be juſtified in his ſight. I appeal from his judgment to his mercy, becauſe it is infinite, and unſpeakable. When he had ſpoke theſe words the Parish Priest went away. *Cornelius* as conceiving great hope of ſalvation, rejoicing and being cheerful, bids that ſomething ſhould be read to him out of the holy Scriptures, which confirm the hope of a Reſurrection, and the rewards of everlaſting life, as that out of *Iſaiah* concerning the death of *Hezekiah* which was deferred, together with his Song. Afterward out of the fifteenth Chapter of the Epiſtle of *Paul* to the *Corinthians*: concerning *Lazarus* his death out of *John*, but eſpecially the hiſtory of Chriſt's ſuffering out of the Gospels. O how attentively he heard every word, at ſomethings ſighing, at otherſome giving thanks with his hands joyned together, at

somethings waxing merry and glad, at somethings pouring out some short ejaculations. After dinner when he had slept a little space, he bad that the twelfth Chapter of the Gospel of *John* should be read, unto the end of the History. Here thou wouldst have said that the man was wholly transformed, and inspired with a new spirit. By this time the day grew towards evening, he called for his wife, and children, then lifting up his weak body, as much as he could, he spake thus to them: *Most dear wife, those whom God had before joyned together, he now separateth, but in our bodies only, and that for a short time: care, love, affection, which thou hast been wont heretofore to impart on me, and our sweet children, translate it wholly unto them. Do not think that thou canst any ways better get either God's favour, mine, than if thou do in such sort bring up, cherish and instruct those whom God hath given us as the fruit of our Wedlock, as they may be accounted meet for Christ. Therefore double thine affection towards them, and think that my part is passed over unto them. If thou shalt do so, as I trust thou wilt, there will be no cause they may seem to be fatherless. And if thou marry again. At this word his wife burst out into tears, and began to swear deeply that she would never think of marrying again: At this *Cornelius: My most dear sister in Christ, if the Lord Jesus vouchsafe to bestow that resolution, and strength of spirit on thee, not wanting to the heavenly gift; For this will be better both for thee and thy children. But if the weakness of the flesh shall call thee to another condition, know that my death doth free thee from the bond of Wedlock, but it doth not free thee from the trust, which for mine & thy own sakes thou owest to the caring for the children of us both. As concerning marriage, use the liberty which God hath given thee. I intreat this of thee, and counsel thee to chuse thee a husband of such a disposition, and do thou show thy self such an one to him, as that he may, be led either by his own goodness, or provoked by thy winning carriage love his children in law. Therefore beware thou bind not thy self to any thing by vow. Keep thy self free to God, and our children, which do thee so instruct in all piety, as that thou take heed lest they addict themselves to any profession, until by their age and experience of things shall appear for what kind of life they are fit. Then turning to his children, he exhorted them to the study of piety, to obey their mother, and to mutual love and concord among themselves. When he had ended these sayings, he kissed his wife, and children, and when he had made the sign of the Cross, he wisht them all an honest mind; and Christ's mercy. Afterward looking on all that were there, a little before to morrow morning, quoth he the**

the Lord who arose from the dead betimes in the morning, will of his mercy vouchsafe to call away into his heavenly light, this poor soul out of the sepulcher of this weak body, and out of the darkness of this mortal life. I will not have your tender age to be tyred with watching to no purpose. Let the rest also sleep by turns. One is enough to watch with me, who may read the holy Scripture. When the night was spent, about four a clock, he bad that the whole Psalm which the Lord rehearsed praying on the Cross, should be read, we all being present. When that was ended, he bad them give him a Wax candle and a Cross: and taking the Wax candle, he said, *The Lord is my light, and my salvation, whom shall I fear?* and kissing the Cross he said, *The Lord is the defender of my life: of whom shall I be afraid?* By and by he laid his hands upon his breast after the posture of one praying, and lifting up his eyes toward Heaven, he said, *Lord Jesus, receive my spirit.* And forthwith he shut his eyes, as it were going to sleep; and with soft breathing, he gave up the ghost, thou wouldst have said that he had slept, and not died. *Ms.* I never heard of a death less painful. *Ph.* He had been so in all his life. Both of them was my friend. It may be I do not rightly discern whether died more like a Christian, thou who art an unbiassed man, wilt better discern. *Ms.* I will do so, but at my leisure.

The Eccho.

Juvénis. Eccho.

The Young man, and the Eccho.

Ju. I desire to ask thy advice in a few things, if thou be at leisure. **Ec.** I am at leisure. **Ju.** And if I a young man am welcom to thee. **Ec.** Thou'rt welcom. **Ju.** But canst thou tell me true concerning things to come also, Eccho? **Ec.** I can. **Ju.** Art thou skill'd in Greek too? What news is that? **Ec.** I am skill'd. **Ju.** Of what kind dost thou think the Muses studies are? **Ec.** Divine. **Ju.** Dost thou judge then that the Authors which are beneficial for learning deserve to be studied? **Ec.** Study them. **Ju.** What mind then have they who slander these studies with their tongues? **Ec.** Of a swine. **Ju.** But I wish that the lovers of these were as studious of piety. **Ec.** O that they were so! **Ju.** Now a days the wickedness of some maketh all hated. **Ec.** It is so. **Ju.** And men's sin is put upon the name of learning by many. **Ec.** It is by asses. **Ju.** Why but they commonly seem not to be of the meanest sort. **Ec.** They are base fellows. **Ju.** What dost thou think they do, who spend their time in a sophistical kind of learning? **Ec.** I think they spin. **Ju.** Perhaps spiders webs. **Ec.** The same. **Ju.** And they weave and unweave Penelopes webs. **Ec.** They do so. **Ju.** What course of life dost thou counsel me to give my self to? **Ec.** To a safe one. **Ju.** Will it prove fortunate, if I shall marry a wife? **Ec.** If late. **Ju.** What if it happen to me, as it doth to those who light upon unchaste and unthrifty wives? **Ec.** Bear it. **Ju.** Why but it is more cruel than death to live with such. **Ec.** Avoid them. **Ju.** Doth fortune so domineer in humane affairs? **Ec.** Yes, she only. **Ju.** Perhaps it's better that one should chuse a Monk's profession, than marriage. **Ec.** That binds one. **Ju.** What remedy is there left, when the knot that cannot be untied hath bound one? **Ec.** Melancholy. **Ju.** Notwithstanding it's a miserable thing that men should live alone. **Ec.** It's so altogether. **Ju.** What kind of men dost thou judge the Monks of these times to be? **Ec.** A trouble. **Ju.** What moves those

those then, who look upon them as half gods? *Ec.* Fear.
Ju. What do most hunt after, who seek after the Priesthood?
Ec. Idleness. *Ju.* Doth a Priest get nothing else? *Ec.* Yes.
Ju. What good thing befalls them that are made Bishops?
Ec. Labours. *Ju.* But none live more in idleness.
Ec. I know it. *Ju.* What thing may put them in mind that
they may understand, how great a burthen they under-
stand? *Ec.* Understanding. *Ju.* Therefore the Priesthood is
an excellent thing, if a man shew himself such an one as he
is in managing it. *Ec.* It makes him happy. *Ju.* What
shall I get, if I go into their Court, who excel in Princely
wisdom? *Ec.* Misery. *Ju.* But I see not a few who are wont
to preface to themselves great happiness from thence. *Ec.*
They are dullards. *Ju.* But in the mean time while they go
in silk, they seem brave men to the common people.
They are worth a fig. *Ju.* Thou meanest then that
they are golden men without, and wooden within, if one
will lay upon them nigh at hand. *Ec.* They are less. *Ju.* Then
they are not very excellent men, whom being clothed with
we reverence for gods. *Ec.* They are a mischief. *Ju.* It
be thou wilt not greatly esteem the Military kind of men.
Asa farthing. *Ju.* The Astrologers promise some great
things who foretel things to come by the stars. *Ec.* They
are fables. *Ju.* But Grammarians take a great deal of pains.
To no purpose. *Ju.* I think greedy Lawyers do not please
me. *Ec.* They are Wolves. *Ju.* What an one shall I be, if
I become an handy-craft man. *Ec.* A base fellow. *Ju.* Sayst
thou so, do Arts bring one no good or evil besides? *Ec.* No
maintenance. *Ju.* Shall I be happy, if I shall persevere in
learning? *Ec.* Thou shalt be happy. *Ju.* But what thing
shall make me to be pious? *Ec.* Age. *Ju.* I have spent ten
years time already in Cicero. *Ec.* O thou ass. *Ju.* How comes
it in thy mind to call me ass? *Ec.* From that thing. *Ju.* Per-
haps thou meanest this, that I should not so study him, as to
live off others. *Ec.* I say so. *Ju.* Doth not he then please
me, who torments himself all his life long to this purpose
only, that he may become a *Ciceronian*? *Ec.* He is a mad man.
What remains for those who are old, whose age is not
reasonable to learn these things. *Ec.* The plough tail. *Ju.* I
suppose thou wouldest be more eloquent, if I were further off.
I should be so. *Ju.* Words of two syllables do not please
me. *Ec.* Go thy way. *Ju.* I began first, I perceive it can-
not be avoided, but thou wilt have the last word. *Ec.* Let me
have

have it. *Æm.* Do I now then seem sufficiently instructed to do those things well which fall out in ones life? *Æc.* Yes. *Æm.* Therefore if thou wouldest have me go away, tell me. *Æc.* Go thy way.

The various, or unequal Feast.

Metastasio. The Inverse Entertainment.
Spudaus. Apitius.

SP. Ho, ho, *Apitius!* *Ap.* I hear thee not. *Sp.* Ho, I say, *Apitius!* *Ap.* Who is this so troublesome an interrupter. *Sp.* I have some serious business, to speak with thee about. *Ap.* But I am making hast to a serious business. *Sp.* Whither? *Ap.* To a supper. *Sp.* I desired to treat with thee about that very thing. *Ap.* I am not at leisure at this time to wait upon pleaders, lest I spend time to no purpose. *Sp.* Thou shalt come to no loss, I will accompany thee, whither thou art making hast. *Ap.* Well, tell me, but very briefly. *Sp.* I am seriously endeavouring to make a feast, wherein I may displease none of my guests, but please them all. And seeing thou art singularly well skil'd in that art, I come unto thee as it were to an oracle. *Ap.* Hear my answer, and that too according to the rhiming custom of the Ancients.

*Look that thou bid none to that feast,
 Wherein thou would'st have none displease.*

Sp. Why, but it's a solemn feast. I must needs entertain many. *Ap.* The more thou invitest, the more thou must displease. *What Comedy was ever so well made or acted, as that it pleased the whole company of spectators?* *Sp.* But go to *Apitius*, the favourite of *Comus*, help me with thy advice. I will hereafter account thee as a god. *Ap.* Let this then be my first advice, endeavour not to do that which cannot be done. *Sp.* What's that? *Ap.* That thou who art the feast-maker should please all. So great is the variety of *mens palats*. *Sp.* But at least that I may displease the fewer. *Ap.* Invite a few. *Sp.* I may not do it. *Ap.* Invite equals, and such as agree in their dispositions. *Sp.* I have not liberty to do so much as that

that. It cannot be avoided, but that I must both invite many, and those that are unlike : Lastly, men neither of the same Language, nor Country. *Ap.* Verily thou tellest me of a confused clamour, not of a feast, in which such a pastime may easily arise, as the *Hebrews* say fell out in the building of *Babel*, as that one may give him a cold thing, who asketh for an hot. *Sp.* Help me, I intreat thee, thou shalt find me thankful, and mindful. *Ap.* Well, seeing the choice is not at thy disposing, I will give good counsel in a bad matter. It is of no small concernment for the mirth of a feast, in what place every one sits. *Sp.* It's very true. *Ap.* That that thing may fall out well for thee, make them draw lots where every one should sit. *Sp.* Thou givest me good counsel. *Ap.* Then let not the dishes go so by little and little from the upper to the lower end of the table, as to express the form of the letter *Σ*, or of a serpent rather, or go up and down the table, as heretofore a *Myrtle* was wont to be given from one to another in feasts. *Sp.* What then? *Ap.* But to every mess of guests set three dishes, so as the fourth may stand upon them in the middle, even as boys lay a fourth, upon three tuts: in every dish let there be a several kind of meat, that every one may chuse what he liketh. *Sp.* It pleaseth me. But how often shall I change the dishes? *Ap.* Of how many parts doth a rhetorical Oration consist? *Sp.* Of five, unless I be mistaken. *Ap.* Of how many Acts doth a Comedy consist? *Sp.* I have read in *Horace*. Let it not be longer than the first Act. *Ap.* So often change the dishes, that the first course may be broth, the last may be made up of divers kinds of junkets. *Sp.* What order dost thou approve of in the dishes. *Ap.* The same that *Pyrrhus* did in his Army. *Sp.* What sayst thou? *Ap.* Even as in an Oration, so neither in a feast ought the beginning to be curious. Again let the conclusion be commended for the variety rather than for the provision. In the three middle dishes *Pyrrhus* his order is to be observed, that there be something that is excellent in both the wings, in the middle more ordinary provision. By this means it will come to pass, that thou mayst neither seem base nor be troublesome with too much dainty cheer. *Sp.* Thou hast answered me very readily concerning meats, it remains that thou instruct me how to order the drink. *Ap.* Set the cup by none of them all, but commit that business to boys, that after they have learned by asking them, with what sort of wine every one is delighted, they may cheerfully at a beck

beck reach to every one what wine he shall have a mind to. There will be a double commodity by that means. For they will drink both more sparingly, and with more delight, not only for that reason, because ever and anon fresh drink will be given them, but also because none will drink, unless he be thirsty. *Sp.* Truly it's very good counsel, but how shall it be brought to pass that all may grow merry? *Ap.* That that may be done, it lies partly in thy power. *Sp.* How? *Ap.* Thou knowest that saying. *Above all they put on a pleasant countenance.* *Sp.* To what purpose dost thou speak that? *Ap.* That thou mayst entertain thy guests courteously, and speak to them with a chearful countenance, fitting thy speech to every ones age, disposition, and manners. *Sp.* I will assent to thy counsel, if thou'lt tell me more fully. *Ap.* Understandest thou their Languages? *Sp.* Of them all almost. *Ap.* That now and then thou mayst speak to every man in his own Language, and that the feast may grow merry with pleasant tales, do thou mix divers subjects concerning things which every one gladly remembers, and are heard with the regret of none. *Sp.* What subject dost thou call of this sort? *Ap.* There are peculiar differences of dispositions, which thou thy self wilt better perceive, I will lightly touch upon some in general. Old men delight to remember those things, which many cannot remember, being admirers of the times, wherein they themselves have been in their prime. It's delightful to Matrons, that the remembrance of that time should be rub'd up, when they were wooed by their Suiters. Mariners, and those that have seen divers and remote Countries of the world, do gladly relate those things, which because no man hath seen, all wonder at. There is also a pleasant remembrance of by-past miseries, according to the Proverb, if so be that they be of that sort, as that they be not joyned with disgrace, as the dangers of warfare, of journeys, and of shipwracks. Lastly, the discourse concerning his own art, is acceptable to every man, and of those things which he is skilled in the use of. These are commonly the general things, the peculiar dispositions of men cannot particularly be described. But for examples sake, there is some one more desirous of praise, one desires to be esteemed learned, another delights to seem rich: This man is more talkative, another is a man of few words; thou wilt find some crabbed, others on the contrary more courteous. There are some who would not seem to be old men, when they

they are so : There are some again who desire to be accounted older than they are : Greatly affecting that it should be counted a wonder , that they bear their age so well : There are some women who are proud of their beauty , there are others that are but homely . These dispositions being known , it's no hard matter to mix discourses that are acceptable to every one , avoiding those things which bring sadness. *Sp.* Verily thou art very well skil'd in the art of making a feast. *Sp.* Away man ! If I had spent so much time and pains either in Law , Physick , or Divinity , as I have bestowed on this art , I had a great while ago had both the title and honour of Doctour , both among the Lawyers , Physicians , and Divines. *Sp.* I believe thee. *Ap.* But dost thou hear , be not all mistaken , thou must herein take heed lest thy stories be too long , or lest they end in drunkenness. For as there is nothing more pleasant than wine , if thou shalt drink it moderately ; and on the contrary nothing more troublesome , if thou shalt drink more than is sufficient ; so it often falls out in stories. *Sp.* Thou sayst true. But what remedy dost thou show me for this inconvenience ? *Ap.* As soon as thou shalt perceive that they begin to be drunk without wine , take an occasion to break off thy discourse , and put in some other subject. I suppose it is to no purpose for me to admonish thee , lest any ones grief be renewed afresh to him in the feast , however *Plato* thinketh that we must remedy some faults in feasts , when wine drives away sadness , and quite takes away the remembrance of an offence. But I should have put thee in mind of this that thou salute not thy guests too often , although I allow , that sometimes walking to and again , thou courteously speak now to one , and then to another. For a good feast maker should act a moving Comedy. But there is nothing more clownish , than to mention there , what kind of meat it is , with what art it's drest , for how much it was bought. Suppose me to speak the same concerning the wine. Moreover thou must also a little undervalue that which is set on the table. Otherwise a too solicitous extenuating thy provision , is all one as if thou should boast of it. It is sufficient to have said twice , or thrice at most , Take it in good part. Though my provision be mean , yet surely my mind is generous. Sometimes witty jests are to be enterlaced , but such as do not bite. It will also be good , now and then to speak to every one in his own language , but in few words. I should have told thee at the first , that which now comes in-
to

to my mind. *Sp.* What's that? *Ap.* If it do not like thee to give them their places by lots, see that thou chu'st three out of them all who are jocund men, and very talkative, whereof place one at the upper end of the table, another over against him *at the lower*, and the third man in the middle, to put away the silence and heaviness of the rest. And if thou shalt perceive that the feast, is either somewhat dumpish by silence, or full of stir by the loud noise, or else like to come to brawlings. *Sp.* This falls out often with us, what must I do then? *Ap.* Hear a thing which I have had much experience of. *Sp.* I wait for to hear it. *Ap.* Bring in two Morrice dancers, or such as make sport, who without speaking a word may set forth some ridiculous matter by a suitable gesture of body. *Sp.* Why without speaking. *Ap.* That all may be delighted alike; either let them speak nothing, or let them speak in a Language, which is alike unknown to them all, all will understand alike those that speak by gestures. *Sp.* I do not well understand what matter thou speakest to me of. *Ap.* There are infinite, suppose a wife contending with her husband ~~who should wear the breeches~~, or some such like thing indefinitely. The more ridiculous their dancing shall be, the more delight will it be to all. These must be half fools, otherwise they, who are altogether fools, blab out sometime somethings unawares which do offend. *Sp.* I wish that *Cornus* may alwaies be so favourable to thee, as thou hast given me faithful counsel. *Ap.* I will add a conclusion, or rather I will repeat what I said in the beginning, *Be not too much sollicitous to please all men*, not only in this thing, but in thy whole life, and so it will fall out, that thou mayst the sooner please all: For it's the best Rule in the World, *Be moderate in every thing.*

of

Of Things, and Names.

Beatus. Bonifacius.

B. Save thee *Boniface*. **Bo.** Save thee heartily *Beatus*. But I wish we were both what we are called; thou rich, and I beautiful. **Bo.** Dost thou think it so small a matter to have an honourable Name? **Bo.** Truly to me it is of very small value, unless I have the thing. **Be.** But many mortals are otherwise affected. **Bo.** It is possible they are mortal, but do not believe that they are men. **Be.** They are men too, O honest man! unless thou think that even now a days Camels and Asses do walk about in man's shape. **Bo.** I should sooner believe this, than that they are men, who make more account of the name than of the thing. **Be.** In some certain kinds of things, many men had rather have the thing, than the name: in many things the contrary. **Bo.** I do not well understand what this meaneth. **Be.** Why but we have an example in our selves. Thou art called *Boniface*, and thou hast that thou art called: but if thou wert to be spoil'd of either, whether hadst thou rather have an hard favoured face, or instead of *Boniface* to be called *Cornelius*? **Bo.** Truly I would rather chuse to be call'd even *Thersites*, than have an ugly face, whether I have a good one or no I know not. **Be.** In the manner if I were rich, and either my estate, or my name were to be parted with, I had rather chuse to be called *Irus*, than be deprived of my wealth. **Bo.** I yield to thee speaking truth. **Be.** I suppose that the same thing will often fall out, among those who are in good health, or that have other bodily conveniences. **Bo.** It is probable. **Be.** But how many do we see, who would rather have the name of a learned man, and a pious man, than to be learned and good? **Bo.** I know very many men of that sort. **Be.** Do not these men make more account of the name, than of the thing. **Bo.** It seems so. **Be.** Now if we had some Logician here, who could wittily define what a King is, what a Bishop, what a Magistrate, what a Philosopher, it may be we might find those even among them who would rather have the name than the thing. **Bo.** Yes verily, if he be a King, who regardeth the peoples profit by laws and equity, and not his own; if he be a Bishop, who wholly

wholly taketh care of the Lord's flock: *and* if he be a Magistrate, who is heartily careful of the common wealth, and if he be a Philosopher, who neglecting the goods of fortune, takes care only to get a good understanding. *Be.* Thou seest here how great a number of examples I am able to heap up. *Bo.* Truly a very great number. *Be.* Wilt thou deny that all these are men? *Bo.* I am afraid that we our selves may sooner lose the name of a man. *Be.* But if a man be a reasonable creature, how far is this from reason, that in the profits rather than goods of the body, and in outward things, which fortune giveth, and taketh away when she listeth, we rather chuse the thing than the name; in the true goods of the mind, we make more account of the name than of the thing? *Bo.* Truly it's a perverse judgement, if any one consider it. *Be.* And there is the same reason in the contrary things. *Bo.* I long to know what thou meanest. *Be.* We must iudge the same concerning the names of things that are to be avoided, which hath been said concerning the names of things to be sought after. *Bo.* It appeareth so. *Be.* For to be a Tyrant, is more to be eschewed, than to be called a Tyrant: and if a wicked Bishop according to the Gospel sense, be a Thief and a Robber, we are not so much to abhor these names, as the thing it self. *Bo.* Indeed it is meet *that it should be so.* *Be.* Do thou conclude in like manner concerning other things. *Bo.* I understand thee thorowly. *Be.* Do not all men hate the name of a fool? *Bo.* Yes that they do very much. *Be.* Were not he a fool, who should fish with a golden hook, who should prefer glass before jewels, who should love his horses better than his wife and children? *Bo.* He were more foolish than any *Corabust.* *Be.* Are they not such who run to the wars, for the hope of gain, that is not very great, exposing their body and soul unto danger; who study to heap up riches, when as they have a soul destitute of all good things: who trim up their garments and houses, when their soul lieth neglected and nasty; who are solicitously careful of the health of the body, and neglect the soul that is sick of so many deadly diseases; lastly who with the most fading pleasures of this life purchase eternal torments. *Bo.* Reason it self compels one to confesse that they are more than fools. *Be.* And though all places are full of these fools, thou canst hardly find a man, who can endure to be termed a fool, although they hate not the thing so much. *Bo.* Truly so it is. *Be.* Well, thou knowest how hateful to all the name of a liar, and of a thief are. *Bo.* They are very
hateful,

hateful, and not without cause. *Be.* I grant it. But whenas to commit adultery with other mens wives is a more wicked thing than theft, yet some adulterers even glory in that name, *who* at the reproach of theft would be ready to draw their sword. *Bo.* So it is with many. *Be.* So though many men are most wretched whoremongers and drunkards, and are willingly and openly so, yet they are offended at the name of Ruffian. *Bo.* These men namely esteem the thing to be their glory, whenas they abhor the name, that is due to the thing. *Be.* But there is hardly any other name which we are more engaged at to hear, than that of a liar. *Bo.* I know those who have revenged this reproach with murther. *Be.* But I wish that they would as well abhor the thing. Did it never happen to thee, that he which had promised, that he would at a certain day repay that which he had borrowed, did deceive thee? *Bo.* Yes often, even when he had deeply sworn to it, and that at once, but again and again. *Be.* It may be that they were unable to pay. *Bo.* Yes they were, but they thought it to be more profitable, not to pay what they had borrowed. *Be.* Is not this to lie? *Bo.* Yes without all doubt. *Be.* Durst thou take to such a debtour in this manner; Why dost thou lie to me so often? *Bo.* No, unless I were provided to fight with thee. *Be.* Do not Stone-hewers, Goldsmiths, and Taylours, promising at a certain day, and yet not performing, deceive thee every day, in like manner, although it much concerns thee. *Bo.* It's a wonderful impudence! But add moreover to these Attorneys promising their help. *Be.* Thou maist add six hundred names, yet none of these will bear the name of a liar. *Bo.* All places are full of this kind of lies. *Be.* In like manner no man can endure to be called a thief, whenas all do not so much hate the thing. *Bo.* I expect that thou shouldest speak more plainly. *Be.* What difference is there between him who saileth away thy goods out of thy Coffer, and him who forswears a pledge? *Bo.* None at all, but that he is more wicked, who robs even one that trusts him. *Be.* But how few are there, who restore a pledge, or if they do restore it, deliver the entire. *Bo.* I think that there are very few. *Be.* Yet none of these fellows can endure the name of a thief, although they hate not the thing. *Bo.* It's very true. *Be.* Now recount to me what is commonly done in managing of Orphans goods, in Wills, in Legacies, how much cleaves to their fingers who meddle with them. *Bo.* The whole oftentimes. *Be.* They love the theft, but abhor the name. *Bo.* It is so. *Be.* What they do,

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do, who have to do with the goods of the Exchequer, who imbase the publick money, who sometimes by increasing, and sometimes by diminishing the value of moneys lessen the substance of private men, perhaps it doth not very plainly appear to us; It's lawful for us to speak of those things which we have experience of every day. He that borrows, or he that runs into debt with this intent, never to pay, if he may, how little wants he of being a thief? *Es.* He may be said to be more wary, perhaps, but not at all the honestest. *Be.* But although there be a great number of these every where, yet none can endure to be called a thief. *Bo.* God only knows their heart, therefore among men they are called men in debt, and not thieves. *Be.* What skilleth it by what name they are called among men, if so be they are thieves before God. Certainly every man knows his own mind. Moreover doth not he, who, though he be much in debt, doth wickedly waste what money he hath got, who after that he hath plaid the unthrift in one City, cheating his Creditors fires into another, seeking out some to entertain him whom he may couzen, and doth it often too, doth he not (*I say*) very plainly shew what mind he is of? *Bo.* *Yes*, enough and too much. But yet these use to have a pretence for what they do. *Be.* What pretence? *Bo.* They say that to be indebted much, and to many men, is common to them with great men, and also Kings, &c. and therefore they who are of this disposition, do commonly affect to be accounted Noble men. *Be.* For what end? *Bo.* It is a wonder to be spoken how much they would have to be lawful for a Knight to do. *Be.* By what right, by what laws? *Bo.* By no other, than those whereby the Admirals of the sea claim to themselves whatever is cast up by shipwrack, although the owner be forthcoming; by those laws whereby others will have that to be theirs, whatsoever they have taken with a thief, or a robber. *Be.* Thieves themselves might make such laws. *Bo.* And they would make them if they could maintain them, and they might have something for an excuse, if they proclaimed war before they steal. *Bo.* Who gave that right to a Knight, rather than to a Yeoman? *Bo.* The favour of warfare. For they are so trained up to war, that they may be the readiest to spoil an enemy. *Be.* I suppose *Pyrrhus* trained up his soldiers to war on this fashion. *Bo.* No but the *Lakedemonians* did. *Be.* Let them go and be hanged with their training. But whence comes this name of so great a prerogative? *Bo.*

It falls to some from their ancestors, some buy it with money and some take it to themselves. *Be.* May any one take it to himself? *Bo.* He may if his manners be suitable. *Be.* What manners are those? *Bo.* If he do nothing that is good, if he be gallantly clad, if he go with Rings on his fingers, if he play the whoremaster lustily, if he daily play at dice, if he play at cards, if he spend his life in drinking and pleasures, if he talk of no ordinary matter, but of Towers, Battles, and nothing but wars, all things that are vain-glorious: These fellows give themselves lieve to proclaim war to whom they will, although they have not a place to set their foot on. *Be.* Thou tellest me of Knights that deserve the rack. *Bo.* Why in Gelderland in Germany hath not a few such.

Charon, and the evil Spirit Alastor.

VHy dost thou make such haste *Alastor* skipping for joy? *Al.* O *Charon*, thou meetest me in season. I was making haste to thee. *Ch.* What's the news? *Al.* I bring things which will be very welcom to thee and *Proserpina*. *Ch.* Speak then that which thou bringest, and unload thy self. *Al.* The Furies have no less valiantly than successfully done their business, they have troubled every part of the world with hellish mischiefs, with discords, wars, robberies, and silences, inso much that having sent out their snakes they are now quite bald, and being quite emptied of their poison, they walk about, seeking for all the Vipers and Asps that there are in any place, seeing that they are as bald as an Egg, and have not a hair on their head, nor any efficacious poison in their breast. Therefore see that thou make ready thy boat and oars. For there will shortly come so great a multitude of ghouls, as that I am afraid thou canst not be able to waft them all over. *Ch.* We were not ignorant of these things. *Al.* How gottest thou knowledge of them? *Ch.* *Osfa* (i.e. Fame) brought me word more than three days ago. *Al.* How there is nothing swifter than that Goddess! But why then dost thou loiter here having left thy boat? *Ch.* Truly so the matter required, I came hither, to get me some strong Galley, for my Boat is rotten with age, and patched, it will not serve for this burthen, if the things be true which *Osfa* told me.

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Although, what need was there of *Ossa*? the thing it self compels me. For I have made shipwrack. *Al.* Indeed thou art all over dropping wet, I suspected that thou camest out of a Bath. *Ch.* Yea I swam out of the Stygian Lake. *Al.* Where hast thou left the ghosts? *Ch.* They swim with the Frogs. *Al.* But what did *Oss.* tell thee? *Ch.* That the three Monarchs of the World do rush headlong, to destroy one another with deadly hatred, and that there is no part of the Christian world free from the furies of war. For these three draw all the rest to partake of the war, that they are all of such minds, as that no one will give place to the other: and that neither the *Dane* nor the *Polander*, nor the *Scot*, nor yet the *Turk* is idle in the mean time, and that they attempt terrible things, and that the Pestilence rageth every where among the *Spaniards*, among the *Britains*, among the *Italians*, and among the *French*. Moreover that there is a new plague arisen from the variety of opinions, which hath so infected all mens minds that there is no sincere friendship any where, but one brother distrusts another, neither do the wife and husband agree together. My hope is, that from hence also there will hereafter arise a gallant destruction of men, if the business should come from words and writings to blows. *Al.* *Ossa* told thee all these things very truly. For I my self saw more things with these eyes, being a constant companion and assister of the Furies, which have at no time showed themselves more deserve their name. *Ch.* But there is danger, lest some good spirit arise, who may suddenly exhort unto peace, and mens minds are changeable. For I hear that there is one *Comptin* who writeth much, who ceaseth not to inveigh against war with his pen, and to exhort unto peace. *Al.* He long ago speaketh to deaf men. Heretofore he writ a *Comptin* of peace being driven away, he hath now written an Epitaph to the same being quite destroyed. On the contrary there are others who are no less helpful to our business than the Furies themselves. *Ch.* Who are those? *Al.* There are certain living creatures in black and white Gowns, in ash-coloured coats, decked with divers feathers, these never depart from Princes Courts, they perswade men to embrace the war: they exhort the Nobles and common people to the same purpose, they often cry out in those Gospel Sermons that the war is just, holy and pious. And to the end that thou maist the more wonder at the mens valiant courage, they often protest the same thing to both parties. They preach to the *French*, that

that God is on the French-mens side, and that he cannot be overcome who hath God for his defender. To the English and Spaniards, that this war is not waged by *Cæsar*, but by God; only let them shew themselves valiant men, and the victory is sure. And if any shall be slain, he doth not perish, but mounteth aloft streightways into Heaven, armed as he was.

Ch. And is there so much credit given to these fellows?

Al. What cannot counterfeit Religion do? And youth, want of experience, a greedy desire of glory, anger, a mind that is forward by nature to that thing whereunto it is invited, make for this too. They easily deceive these, and a thing that is ready of its own accord to fall into a Cart is easily thrust into it.

Al. I would gladly do some good turn for these creatures. *Al.* Provide a costly feast. Thou canst do nothing more acceptable to them. *Ch.* Of Mallows, Lupines, and Peas;

for we have none other provision of victuals, as thou knowest. *Al.* Nay but of Partridges, Capons, and Pheasants,

thou wilt be a welcom Feast-maker. *Ch.* But what thing moveth these fellows to set forward the war so much? Or what benefit do they reap from hence?

Al. Because they get more profit by those that die, than by the living. There are Wills, Funeral feasts, Bulls, and many other no slight gains.

Lastly they had rather be in the Camps, than in their cells. War makes many Bishops, who in peace were not reckoned worth a straw.

Ch. They are wise men. *Al.* But what need hast thou of a Galley? *Ch.* None at all, if I have mind to suffer shipwrack again in the midst of the Fen.

Al. But, for the multitude? *Ch.* Yes. *Al.* Why but thou carriest ghosts, and not bodies. And how little weight have ghosts?

Be they water Spiders, yet there may be so great a number of water Spiders, as to load my Boat.

Besides thou knowest my Boat is like a shadow too. *Al.* But I remember that I have seen, when there was a huge multitude, and thy Boat

could not hold them all, that sometimes three thousand ghosts did hang on thy stern, and yet thou perceivedst not any weight.

Ch. I confess that the souls are such which by little and little depart out of the body which is wasted by a Consumption or an Hectick fever.

But those which are suddenly snatched away out of a corpulent body, bring with them a great deal of bodily weight.

And such the Apoplexy, the Quinsey, the Pestilence, but especially war sendeth me. *Al.* I do not think that the French or Spaniards bring much weight.

Ch. Far less than the rest, although their souls also weigh something

something too. But of the Britains and Germans who are well fed, there oftentimes come such, as that I was lately in danger, carrying only ten, and if I had not unburthened my Boat, I had been cast away together with my Boat, passengers, and freight. *Al.* There is a great deal of difference. *Ch.* What dost thou think in the meantime is done, when fat Lords, Braggadoces, and Swashbucklers come? *Al.* I think that none of those who are slain in a just war do come to thee. For they say that they mount up directly into Heaven. *Ch.* Whither they mount up I cannot tell, this one thing I know, as often as there is war, there come so many wounded and mangled to me, that I much wonder that there is any one left alive above. And they not only loaden with surfeit, and a great paunch, but also with pardons, and benefices, and very many other things. *Al.* But they do not carry these things away with them, but they come stripped of them to thee. *Ch.* It's true, but those that are newly come bring with them the dreams of such things. *Al.* Yea, are dreams burthenfom? *Ch.* They burthen my Boat, what say I, burthen it? they have already sunk it. Lastly, dost thou think that so many half-pennies weigh nothing? *Al.* Truly I think *they do*, if they bring Brass ones. Therefore I am resolved to provide me a Boat which may be able to carry the burthen. *Al.* O thou art an happy man. *Ch.* Why so? *Al.* Because thou wilt grow rich shortly. *Ch.* What, by reason of the multitude of ghosts? *Al.* Yes indeed. *Ch.* If so be they bring their wealth with them. Not they who in my Boat lament that they have left among the living Kingdoms, Prelatehips, Abbotships, innumerable talents of gold, do bring me but an half penny. Therefore thou must be all laid out upon one Galley which I have now been scraping together this three thousand years. *Al.* He must be a scoundrel, who seeks for gain. *Ch.* Why but mortal men, as I hear, do traffique with better success; who when *Mercury* favours them, do grow rich in three years space. *Al.* But the same men do become Bankrupts sometimes. Thy gain is less, but more certain. *Ch.* I know not how certain it is, if any god should appear at this time, who should take up the affairs of Princes, all this fortune of mine will be utterly lost. *Al.* For that matter I warrant thee thou maist be secure. There is no cause why thou shouldest fear a peace in whole ten years space. The Pope of *Rome* alone doth seriously exhort to concord, but he labours in vain. The Cities also grumble at the

the tediousness of their mischiefs : Certain of the people whisper together, saying often, that it is an unjust thing that for private fallings out, or the ambition of two or three the world should be turned topsie turvy : But believe me, the Furies will overcome any good counsel whatsoever. But what need was there to go to the men above ? Have not we Work-men among us ? Surely we have *Vulcan* ? *Ch.* Thou sayest well, if I should seek for a brazen ship. *Al.* Some one will be got for a very little. *Ch.* The thing is so, but we want materials. *El.* What sayest thou ? Are there no woods there ? *Ch.* Even the Groves which were in the *Elysian* fields are quite consumed. *Al.* Upon what use I pray thee ? *Ch.* In burning up the ghosts of Hereticks, so that of late we are fain to digg coals out of the bowels of the earth. *Al.* What, can these ghosts be punished at no le's charge ? *Ch.* Thus it seemed good to *Rhadamanthus*. *Al.* When thou hast bought a Galley, whence will Rowers be got ? *Ch.* It is my office to hold the Stern, let the ghosts row, if they would have me to waft them over. *Al.* But there are some who have not learned to row. *Ch.* I esteem no man excellent, Monarchs row too, and Cardinals also row, every one his turn, no less than the poor common sort, whether they have learned, or not learned. *Al.* See that thou luckily buy a serviceable Galley. I will stay thee no longer. I will carry joyful news to hell. But dost thou hear, ho *Charon* ! *Ch.* What's the matter ? *Al.* See that thou make hast back again, lest the multitude oppress thee by and by. *Ch.* Yea thou wilt find already more than two hundred thousand upon the Rivers brink, besides those which swim in the Fen. Nevertheless I will make as much haste as I can. Tell them I will be with them presently.

The Assembly of Grammarians.

*Albinus, Bertolphus, Canthelus, Diphylus, Eumenius,
Fabullus, Gaditanus.*

AL. Is there any one in this number who hath learnt Arithmetick? *Be.* Pray thee to what end? *Al.* To inform us for certain, how many Grammarians of us are met together. *Be.* Even our fingers can tell us that without counters. I'll put thee on my thumb, my self on my forefinger, *Canthelus* on the middle finger, *Diphylus* on the ring finger, *Eumenius* on my little finger. Now I pass to my left hand, there I put *Fabullus* on my thumb, and *Gaditanus* on my forefinger. Therefore, unless I be mistaken, we are seven; but to what purpose is it to know that? *Al.* Because I hear that seven in number makes a lawful council. *Be.* What council dost thou tell me of? *Al.* There is a serious business which hath puzzled me a long time, and much, and not me only, but even many very learned men. I will propound it before all, that the question may once be determined by the authority of this Synod. *Ca.* It must needs be some high thing, which thou art ignorant of *Albinus*, or which a long time and much hath puzzled thy most quick witted mind. Wherefore we our selves also desire to know what thing that is; for I alone answer in the name of us all. *Al.* Do you all mark then, both listening with your ears, and being attentive with your minds. Many eyes see more than one. Is there any one of you who is able to expound to us, what this word *Anticomarita* signifieth? *Be.* There is nothing more easie; for it signifies a kind of Beet, which the Antients called a water beet, with a wreathed stalk, and full of knots, very unfavoury, of a filthy smell if thou touch it, it might contend with the Herb Bean Frisoly. *Ch.* Thou tellest us of a water Beet, yea of a shitten beast. Who ever heretofore heard or read of the name of a water Beet? *Be.* Yea, but he teacheth this clearly, who is commonly, but corruptly called *Mammetraetus*, whereas his right name is *Mammothreptos*, as much as to say, the darling of his Grandame. *Al.* What title is that? *Be.* That thou mayst perceive that there is nothing to be found in his Book but pure delights, because Grandames are wont to use their Nephews more cockeringly than Mothers do their Children. *Al.* Truly it's a delightful work

work thou tellest us of. For when lately I light upon this book, I had like to have burst with laughter. *Ca.* Where gottest thou that book, which is very hard to be found? *Be.* The Abbot of Saint *Bavon*, whose name is *Livinus*, had me after dinner into his own Library at *Brugis* which the old man, being desirous to leave some Monument of himself to Posterity, had provided with no little cost. There was no book which was not in hand writing, and that in parchment; there was none that was not beautified with divers pictures, and covered on the outside with silk and gold; and moreover the very huge bulk of the books made a show of I know not what Majesty. *Al.* What books were they? *Be.* O! they were all excellent ones, *Catholicon*, *Brachylogus*, *Ovid* expounded by Allegories, and a great many others, among which I found also the most pleasant *Mammothreptus*. Among these delicacies I found the water Beet. *Al.* Why do they call it water Beet? *Be.* I will relate to thee what I have read, and the Authour answer for the truth of it. Because, quoth he, it grows in moist and rotten places, neither doth it grow any where better, than in mire, or on a dunghil, (save in reference.) *Al.* Doth it stink so greivously? *Be.* So as no word smells worse. *Al.* Is that herb good for any thing? *Be.* Yes, it is a dainty. *Al.* Perhaps for Hogs, or Asses, or the *Cyprian Oxen*. *Be.* Nay, but for men, and those that are delicate too. There is a Nation of the *Peligni*, in which their feasts are continued unto a great length by turns, they fill their last banquet in their tongue *resumpta*, as if we should say sweetmeats, or banqueting dishes. *Al.* O brave sweetmeats! *Be.* This is the law of that banquet, that the feast-maker hath liberty to set what he will before them: and it's unlawful for the guests to refuse any thing, but to take all things in good part. *Al.* What if he should set Hemlock before them, or twice boiled Colewort? *Be.* Whatever is set o'th' table, must there be eaten up without speaking a word. Notwithstanding they may vomit up at home whatsoever they shall eat. For here commonly they set on water Beet, or *Anticomarita*, for it makes no matter by whether name thou shalt call it, the thing is the same. They mix some oaken bark, and very much Garlick with it: Thus they make up a kind of pudding. *Al.* Who perswaded them to so barbarous a Law? *Be.* Custom, which is more powerful than any Tyrant. *Al.* Thou tellest me of a tragical period which hath so unpleasant a conclusion. *Be.* I have spoken my

my turn, without being prejudicial to any, if any one hath any thing better to say. *Ca.* But I have found that the Ancients had a fish which they called *Anticomarita*. *Be.* Tell us the Authour. *Ca.* I can show the book, I cannot tell the Authours name. It's written in the *French* Tongue, but with *Hebrew* Letters. *Be.* What shape hath the fish *Anticomarita*? *Ca.* In other Parts it hath black scales, the belly alone is white. *Be.* I think thou wilt make us some gown'd Cyack of a fish. What tast hath it? *Ca.* There is nothing more unpleasant, moreover it is infectious; it is bred in stinking ditches, and sometimes in jakes, it's sluggish and slimy; it begets a grievous flegm with the only tast of it, which thou canst hardly ease thy self of by vomiting. It is frequent in the Country which they call *Celtibrace*. For there it is a great dainty, because it is more abhorred than murder'd tast flesh. *Al.* It's an unhappy Country, with it's *Anticomarita*. *Ca.* I have only this to say, I desire that no man should be prejudg'd by my opinion. *Di.* What need is there to fetch the interpretation of this word from children wantonly brought up, or out of *Hebrew* books, when the very Etymology of the word plainly sheweth that young maids unhappily married, to wit to husbands somewhat old, are called *anticomarita*; for it is not strange, that the Scribes have turned *quo*, into *co*, seeing that *c. q. and k.* are Letters very like. *Eu.* It were something which *Diphylus* hath said if it were manifest that the word were *Latine*. Me thinks it is a *Greek* word compounded of three words, of ἀντί, which signifieth against, and κώμην, which signifieth a Village, and ἀντιμαρτυρία, which signifieth to prate like a woman, hence being cut off by *Synalophe*, he is called *Anticomarita*, who troubles all with his rude prating. *Fa.* My friend *Eumenides* hath spoken industriously. But me thinks the word is compounded of so many words, as it hath syllables. For ἀντι signifieth ἀντι: πέναν: κω κώμα: μα μάλα: ου ουρα: for it is written wrong by ι. τα τύλαι: and of these words there is made thus much: a mad and wretched fellow, plucking the hairs off the gald hides. *Ab.* Water Beet, whereof *Bertulphus* spake even now, is meat agreeable to such a work. *Be.* To wit an *Anticomarita*, for an *Anticomarita*. *Ga.* You have all spoken industriously, but me thinks a wife that is cross to her husband, is called *anticomarita*, by the figure *Syncope*, for *antidicomarita*, because she is always thwarting her husband. *Al.* If we admit of such figures,

of *foris*, i. e. liquid dung vessels, *fora*, i. e. a wine press, will be easily made, and *cunens*, i. e. a coney, will be made *cuniculus*, i. e. a cuckow. *Be.* But *Albinus*, who is the Consul in this Senate, hath not yet spoken what he thinks. *Al.* I have nothing to speak from my self, yet I will not think much to speak openly, what I learned lately of mine host, who is a man very full of tongue. He did oftener change his talk in speaking, than the Nightingale doth her song. He affirmed that the word is *Chalde*, compounded of three words; for with them as he said, *anti* signifieth perverse or brain-sick: *comar*, a Rock, *ita*, belonging to a Shoemaker. *Be.* Who ever attributed brains to a Rock? *Al.* There is no absurdity, if so be thou change the gender. *Ga.* It altogether falls out in this Synod, that is commonly said, *so many men, many minds*. What have we been a doing then? Our opinions may be reckoned, and they cannot be divided, that the greater part may overcome the less. *Al.* Then let the better overcome the worse. *Ga.* why but for that very end there is need of another Synod. For every one thinks his own bride the fairest. *Al.* If that were true, we should have fewer adulteries. But I have advice in readines, let us cast lots with beans, who of this number may have right to approve of which of all the voices he shall have a mind. *Ga.* But that bean shall light on thee. Have I spoken truth? *Al.* The first and the last doth please me best. *Ga.* We all agree that he alone should answer for all. *Al.* Well, then let this be put among those things, of which it is not lawful to doubt. *Ga.* Be it so. *Al.* If any one dissent what shall be his punishment? *Ga.* He shall be written in great Letters, an *Heretick in Grammar*. *Al.* I will in good time adde, that which me thinks is not to be omitted. I will communicate to my friends what I have been taught from a certain *Syrian* Physician. *Be.* What's that? *Al.* If thou shalt beat a water Beet, an Oake-apple, and Shoe-makers black in a mortar, and then shall mix it with six ounces of Coperas put among it into a soft plaster, it is a present remedy against a dogs manginess, and the hog's itch. *Be.* But dost thou hear *Albinus*, who puttest us all to trouble about *Anticomarita*. pray thee in what Authour is that word read? *Al.* I'll tell thee, and thee only. but in the ear. *Be.* I'll hear it, but on this condition, that I being one may tell it again to one in his ear. *Al.* But the number of one repeated at length becomes a thousand. *Be.* Thou sayest true when thou hast once made two of one, it is not in

in thy power to stay the running out of the number of two. *Al.* That which a few know, may be concealed: that which many know cannot, and the number of three belongs to a multitude. *Be.* Thou sayst well, he who should have three wives at once, might be said to have many. But he that should have three hairs on his head, or three teeth in his mouth, might he be said to have many or few? *Al.* Thou Sophister, hearken in thy ear. *Be.* What's that thou sayst? That is no less absurd, than when the *Grecians* could not call the City by it's name, for the conquering of which they carryed out so many Navies, saying *Sutrium* in stead of *Troy*. *Al.* Why, but this Rabbin is lately come down from Heaven, who unless he being a favourable Deity had brought relief to the world, we might long ago have been to seek, where men would have been, where Piety, where Philosophy, where Learning? *Be.* Truly that fellow deserveth the chief preheminance among the Nobles of folly, he deserveth to be called hereafter the arch fool with his *Anticomarita*.

The unequal Marriage.

Bertonius. Gabriel.

BE. Whence comes *Gabriel* to us looking so sourly? Out of *Trophonius* his den? *Ga.* Nay but from a Wedding. *Be.* I never saw a countenance less nuptial look. For they who have been at a wedding are wont to seem more merry and pleasant six whole days afterward, and even old men use to grow young again to ten years of age, what marriage then dost thou tell me of? I think it was of *Death* with *Mars*. *Ga.* Nay, but of a young Gentleman with a young maid of sixteen years old, in whom thou mayst find all things, whether thou look at beauty, or manners, or kindred, or fortune. To be short, she might seem to deserve *Jupiter* for an husband. *Be.* O strange! so young a maid to one so antient? *Ga.* Kings wax not old. *Be.* Whence is then that sadness? It may be thou enviest the Bridegroom, who hath won the prey from thee which thou huntedst after. *Ga.* Phy! it's no such matter. *Be.* Hath any such thing fallen out as they report concerning the feast of the *Lapitha*. *Ga.* No. *Be.* What was wine wanting? *Ga.* Nay there was more than enough.

Pi.

Pe. Was there no musick there? *Ga.* There were both Fiddlers and Harpers, Trumpeters, and Pipers. *Pe.* What then? was not the God of marriage there. *Ga.* He was in vain call'd upon with so many voices. *Pe.* Nor the Graces? *Ga.* Not so much as one jot of a Grace. Nor the marriage goddesses *Juno*, nor beautiful *Venus*, nor *Jupiter Gameleus* (the god of marriage.) *Pe.* Truly thou tellest me of a marriage altogether unfortunate, and without the gods, but rather of a marriage that is no marriage. *Ga.* Thou wouldst say so rather if thou hadst seen it. *Pe.* There was no dancing then. *Ga.* No there was miserable halting. *Pe.* Then did no fortunate god make that marriage merry. *Ga.* There was none at all there besides one goddess, which the *Grecians* call *Psoa* (i. e. Mangines.) *Pe.* I suppose thou meanest a marriage full of the Itch. *Ga.* Yea full of foulness and matter. *Pe.* But what is the matter *Gabriel*, that this rehearsal makes thee even weep? *Ga.* *Petronius*, this thing is able to force tears even out of a flint stone? *Pe.* I believe thee if a flint had seen it. But pray thee, what so great a mischief is it? Do not hide it, neither keep my mind any longer in suspense. *Ga.* Thou knowest *Lampridius Eubulus*? There is not an honest or happier man in this City. *Ga.* What? dost thou know his daughter *Iphigenia*? *Pe.* Thou namest the flower of this age. *Ga.* She is so. But dost thou know to whom she is married? *Pe.* I shall know if thou wilt tell me. *Ga.* She is married to *Pompilius Bleusus*. *Pe.* What to that braggadocio, who useth to weary every one with his goodly tales. *Ga.* To that very man. *Pe.* Why but he is already long ago famous in this city for two things especially; for lies & the Pox, which hath not its name as yet, although it self hath the names of so many. *Ga.* It's a very noble scab, which is not inferiour to the Leprosie, nor to the *Elephantiasis*, nor to Tetters, nor to the Gout in the feet, nor to the Tetters in the face, if the matter come into a debate. *Pe.* So the sons of the Physicians say. *Ga.* Why shall I now *Petronius* set out the young Maid who is not unknown to thee, although her dressing added very much comeliness to her natural beauty. My *Petronius*, thou wouldest have said, that she had been some goddess. Every thing did become her. In the mean time that happy Bridegroom comes out to us, with a maimed nose, trayling one leg after him, but less happily than the *Swissers* use to do, with scabbed hands, a stinking breath, and dull eyes, having a night-cap on, filthy matter running out of both his nostrils and ears. Others have Rings on their fingers, he wear-

eth

erth Ringeven on his thighs. *Pe.* What was the matter with the parents, that they married such a daughter to such a Monster? *Ga.* I know not, unless at this day that most people are out of their wits. *Pe.* Perhaps he is very rich. *Ga.* He is very rich, but it is with other mens money. *Pe.* If the young maid had poisoned both her Grandfathers and Grandmothers, what more grievous punishment could have been inflicted on her? *Ga.* If she had pissed on her father's ashes, she had been sufficiently punished, if she had been compelled to give but a kiss to such a Monster. *Pe.* I grant it. *Ga.* Truly methinks this is a more cruel deed, than if they had exposed her naked to the Bears, or Lions, or Crocodiles. For the wild beasts would either have spared such an excellent beauty, or sudden death had made an end of her torment. *Pe.* Thou sayest true. Truly methinks this deed is *Mexentius* like who, as *Virgil* saith,

*Made living bodies with the dead to lie,
And hands to hands, and face to face did tie.*

Although, if I be not mistaken, *Mexentius* was not so cruel as to joyn so lovely a maid to a carcase, nor is there any carcase, to which thou maist not rather chuse to be joyned than to such a stinking carcase. For truly his very breath is rank poison, that which he speaketh is pestilent, that which he toucheth is dead. *Ga.* Now de me consider with me *Patronius*, what pleasure will there be in those kisses, in those embraces, in those night sports, and fawnings? *Pe.* I have heard some Divines speak concerning unequal wedlock; that then may very well be called an unequal marriage, as if thou set a precious stone in lead. But in the mean time I much wonder at the young Virgins boldness. For such young maids are wont to be extremely frightened at the sight of an Hobgoblin or ghost. Will she dare to embrace such a carcase in the night time? *Ga.* The young maid hath something to excuse her; the authority of her parents, importunity of friends, and the simplicity of her age: I cannot sufficiently admire at the madness of her parents. For who hath a daughter so hard favoured, whom he can have a mind to marry to a man that hath the Leprosie? *Pe.* I suppose none, if so be he hath but a dram of his right wits. If I had a daughter that had but one eye, and she lame too, and no less deformed than *Thersites* in *Homer* was, lastly if I could give her

no portion, I would refuse such a son in law. *Ga.* But this plague is both more foul, and more hurtful than any Leprosie. For it spreads sooner, and now and then it returns; and oftentimes it kills one; whereas the Leprosie sometimes suffers a man to live even unto a very old age. *Pe.* Perhaps the Bridegroom's disease was unknown to the parents. *Ga.* I say they knew it well. *Pe.* If they bore such ill will to their daughter, why did they not rather sow her up in a sack, and throw her into the river *Scalda*. *Ga.* Truly it had been le's madness. *Pe.* What endowment commended the Bridegroom to them? Is he very excellent in any Art? *Ga.* In very many. He is a nimble player at dice, a stout pot-companion, a wicked whoremaster, an excellent artist of trifling and lying, a stout high-way man, a notorious spendthrift, a lewd fellow. To be short. Whereas the Schools profess but several Arts, this fellow hath more than ten illiberal ones. *Pe.* There must needs be something which might commend him to her parents. *Ga.* Nothing else but the vain glorious name of a Knight. *Pe.* What a kind of Knight (or Horseman) is he, who can scarce sit in the saddle for scabs? But maybe he hath fair possessions. *Ga.* He hath had indifferent ones, but by his pride which he hath used, there is nothing left besides one little Tower, out of which he useth to scowt out to a booty, and that is so well furnished, as that you would not have thy hogs fed there. But in the mean time he hath continually Castles, and Copyholds, and other stately houses in his mouth, he sets up his Coats of Arms every where. *Pe.* What badge hath his shield? *Ga.* Three golden elephants in a crimson field. *Pe.* So one Elephant is suitable to another. But he must needs be a bloody man. *Ga.* Yea, a man of wine. For he is wonderfully delighted with Claret wine, and so thou thinkest him to be a bloody man. *Pe.* Then an Elephant's Trunk will be useful for him to suck it up with. *Ga.* It is so. *Pe.* Therefore his Arms shew him to be a great and foolish knave, and a devourer of wine; for that is not the colour of blood, but of pure wine, and the Elephant sheweth, that whatever gold he hath got, is spent in wine. *Ga.* It is so. *Pe.* What joynture then will this Braggadocio bestow on his Bride? *Ga.* What! a very great one. *Pe.* How can a spendthrift bestow a very great one? *Ga.* Give me lieve to speak, I say a very great and most filthy scab. *Pe.* Let me die, if I had not rather have my daughter married to an horse, than to such a Knight. *Ga.* But I would

Scholar

I would rather have married her to a Monk. Nay this is not to be married to a man, but to a carcase of a man. If thou hadst seen this sight, tell me, couldst thou have forborn weeping? *Pe.* How could I, who hardly bear it without weeping? Were her parents so far from all natural affection, as to enslave their only daughter, being a young maid, of such a beauty, of such towardliness, and of such lovely manners, to such a monster, because of such a lying shield? *Ga.* Why but this villany, than which thou canst find nothing, either more outrageous, or cruel, or more impious, is at this day even the the pastime of Noble men, whereas it is meet that they that are born to manage the common wealth, should be men of an healthful constitution. For the habit of the body affecteth the action of the mind. Surely this disease useth to wast all a man's brain. Thus it comes to pass that those govern the common wealth, who are sound neither in mind, nor body. *Pe.* It is meet that they who govern the common wealth, should not only be of an healthful constitution, but also of an excellent feature and comeliness of body. For although the chief commendation of Princes be wisdom and integrity, yet it is of some concernment, of what feature of body he be, who rules over the rest. For if he be cruel, the deformity of his body increaseth his envy much. But if he be honest and pious,

*Rare vertue is more lovely, where
In bodies fair it doth appear.*

Ga. Thou saist true. *Pe.* Do not they lament their unhappiness, whose husbands after marriage come to fall into the Leprosie, or the Falling sickness? *Ga.* Yes truly, with good cause. *Pe.* What madness then is it, to give ones daughter wittingly to one that is worse than leprous? *Ga.* It is worse than madness. If a Peer have a mind to breed up whelps, pray thee, will he put a scabbed lazy dog to ingender with a bitch of a good kind? *Pe.* Nay he would look to it very carefully, to put a dog of a very good kind to her, lest Mungrels should be bred. *Ga.* And if a Captain have a mind to increase his Cavalry, would he put a diseased and base Stallion to ingender with an excellent Mare? *Pe.* He would not so much as receive a diseased one into his common stable, lest by some means his disease should infect others. *Ga.* And yet they think it makes no matter whom they chuse to marry
their

their daughter, and of whom children be born, not only to succeed to be an heir to all their goods, but also to govern the common wealth. *Pe.* A Country man would not put any Bull to ingender with his Cow, nor any Stallion to cover his Mare, nor any Boar to his Sow, whereas the Oxe is bred for the plough, the Horse for the waggon, and the dog for the Kitchin. *Ga.* See how perverse mens judgments are. If any of the common sort should force a kiss on a Senator's daughter, they think it to be an injury to be revenged with war. *Pe.* With very fierce war. *Ga.* And they themselves do willingly, knowingly, and with deliberation show that wholly upon an abominable Monster, which they love most dearly, being both privately wicked against their own stock, and publickly against the City. *Pe.* If the Bride-room halt a little, being otherwise sound, how do they abate a marriage with him? This so great a disease is not stuck in espousals. *Ga.* If any one hath married his daughter a *Franciscan*, what an abhorring is there, what a bewailing is there of the virgin ill bestowed? Yet she, when his bit is taken off him, hath a man of strong limbs. This maid leech away her whole life time with a carcase half alive. Any be married to a Priest, they scoff at him for being tainted; but this maid is married to one that is worse anointed. *Pe.* The enemies scarce do thus to the captives that are taken in war. Pirates scarce do it to those that are villainously carried away, and do parents do this to their only daughter; and is there no Magistrate to look after them? How shall the Physician cure a mad man if he be mad of himself? *Pe.* But it is a wonder that Princes, whose office is to take care of the common wealth only in those things that belong to the body, seeing that in this kind, there is nothing to be prefer'd before, or better than an healthful constitution, should find no redress for this thing. So great a plague hath possessed a great part of the world, and in the mean time they are careless, as though it were nothing to the purpose. *Ga.* Concerning Princes, *Petronius*, we must speak with good heed. But hark in thy ear, I will whisper thee words. *Pe.* O misery! I wish thou didst speak false. How many kinds of diseases dost thou think come from medicines that are adulterated, and a thousand ways sophisticated? A very great multitude, if Physicians be at all to be believed. *Ga.* Are the Clerks of the Market vigilant in this thing? *Pe.* They are very watchful in exacting their toll.

R e

Ga. She

Ga. She who is wittingly married to a diseased man, it may be deserveth his disease, which she her self hath procured to her self, although, if I did bear rule, I would remove them both from the society of the City. But if any had been married to one that is subject to this plague, because he had feigned himself to be sound, if any one would make me Pope, I would dissolve this marriage, although it had been made with six hundred writings of contract. *Pe* with what pretence? For a marriage lawfully made cannot be dissolved by a man. *Ga.* What? dost thou think that that was lawfully made, which was made by meer couzenage? The contract is of no force, if a maid being cheated be married to a servant, whom she thought to be a free-man. He to whom *this maid* is married, is a servant to the most miserable Lady *P/ora*, (*i.e.* Manginets,) and her slavery is the more unhappy because she maketh none free, that some hope of liberty may be able to comfort the misery of slavery. *Pe.* Indeed thou hast found out a pretence. *Ga.* Moreover it is no marriage, unless it be between the living. Here they be married to a dead man. *Pe.* There is another pretence found out. But thou wouldst give lieve, I suppose, that pocky women should be married to pocky men, according to the proverb, Like to like. *Ga.* If I might doe that, which were expedient for the common wealth, I would give them leave to be married, but when they are married I would burn them. *Pe.* Then thou wouldst play the Tyrant, and in the part of a Prince. *Ga.* Dost thou think the Physician a tyrant, who cuts off some fingers, or seareth a part of the body, lest the whole should perish? Methinks it is not cruelty but mercy, which I wish had been done at first when the mischief begun. For then the safety of the whole world might have been provided for, by the destruction of a few. And we find an example of this deed in the French Chronicles. *Pe.* But it were more mild that they should be gelded, and carried far off. *Ga.* What wouldst thou do moreover to the women? *Pe.* I would put buttons on them. *Ga.* Thus indeed care would be taken, lest evil Crows should lay ill eggs; but I will grant that this is more gentle, if thou confessest that to be the safer way. For even gelded men are lustful, and the disease passeth from one to another not one way *only*, but by a kiss, by talking together, by touching, by drinking together it infecteth others. And we see a certain deadly malice joyned with this disease, that whoever is infected with it, doth even

ven for no profit, delight to infect very many with his scab. Now being removed far off, they may run away, they may deceive men either by night, or those who are strangers, but there is no danger from dead men. *Pe.* I confess it safer, but I cannot tell whether it agreeth with Christian gentleness. *Ga.* Well tell me, whence is there more danger: from simple thieves, or from these? *Pe.* I confess that money is of far less value than good health. *Ga.* And yet we Christians hang these upon the Gallows, and it is not called cruelty but justice, and if thou consider the common wealth, it's piety. *Pe.* But there he is punished who hath done harm. *Ga.* What then these bring profit! But let us grant that many have got this disease not by their own fault, though yet thou canst find few, whose wickedness hath not procured them that plague. The Lawyers teach us, that guiltless persons are sometimes rightly put to death, if it be very profitable for the common wealth. Even as the *Grecians*, after *Troy* was overthrown, put *Astyanax*, *Hector's* son to death, lest the war should be renewed by him. And they think it not a wicked thing, after that a Tyrant is slain, that his guiltless children also should be murdered. What think we of this moreover, that we Christians are always making wars, and yet know that the greatest part of the mischiefs light upon those, who have deserved nothing? The same thing often falls out in reprisals, as they call them, He that hath done the wrong is safe, and the factour is spoiled, who hath not so much as heard of the deed, so far is he from being guilty. And if we use such remedies in things of no very great moment, what dost thou think we should do in the most heinous thing of all? *Pe.* I yield to the truth. *Ga.* Besides consider this with me. Among the *Italians* as soon as ever the pestilence begins to break out, the houses are shut up: they who attend upon one that is sick, are removed from the publick. Some may call this inhumanity, whereas it is the greatest courtesie. For namely by this care it comes to pass, that the disease is asswaged with the death of a few. But how great humanity is it that the lives of so many thousands should be taken care of? There are some who think that it is harsh usage, that the *Italians* in a rumour of the pestilence, drive a stranger from their gates at eventide, and compel him to lie all night in the open air: but it is piety to provide for the greatest good of the common wealth, with the hurt of a few. Some think themselves very valiant and officious men, because

they dare go to any one that is sick of the plague, although they have no business there. But when they come home again and infect their wives, their children, and the whole family, what is more foolish than that valour, what is more discourteous than that courtesie? to salute a stranger, and to bring thy dearest friends into present danger of their lives? Yet herein how much less danger is there from the plague, than from this scab? That seldomer infects ones kindred; and commonly it toucheth not old men, and those whom it toucheth, it either presently freeth them, or restoreth them to health, even clearer than they were before. What is this else, but a continual death, or to speak more truly, a burial? They are wound up in linnen clothes and ointments like dead carcases. *Pe.* Thou sayest very true. At least the same care should be taken of this so deadly a disease, as is took of those that have the leprosie. Or if this be also too much, let no man suffer the hair of his beard to be cut off, or let every one be his own Barber. *Ga.* What if both of them shut his mouth? *Oe.* They give another the disease with the breath of their nostrils. *Ga.* There is a remedy for that mischief also. *Pe.* What is it? *Ga.* Let them put on a vizzard, as the Chymists use to do, which may give light to their eyes through glass spectacles, and breathing to their mouth and nostrils an horn being stretched out from the vizzard by the arm hole behind them. *Pe.* Thou sayest well, if there be no fear from the touch of their fingers, of the linnen cloths, comb, and scissers. *Ga.* It is best then to let the beard grow down to ones knees. *Pe.* So it seems. Then let there be a proclamation that no man be a Barber and a Surgeon too. *Ga.* Thou starvest the Barbers. *Pe.* Let them be at less charges, and have somewhat more for trimming. *Ga.* Be it so. *Pe.* Besides let there be a law made, that no one may drink with another in the same cup. *Ga.* *England* can hardly receive that custom. *Pe.* Nor let two lie together in the same bed, except they be man and wife. *Ga.* I like it. *Pe.* Besides in Inns, let no guest lie in the same sheets wherein another hath laid. *Ga.* What wilt thou do to the *Germans*, who wash scarce twice in a year? *Pe.* Let them call upon their Landresses. Besides let the custom of saluting with a kiss, though it be antient, be taken away. *Ga.* What in Churches too? *Pe.* Let every one put his hand to the table. *Ga.* What sayest thou concerning mens talking together? *Pe.* Let that laying of mens heads together in *Homer* be avoided,

and again let him that listeneth shut his lips. *Ga.* Twelve tables would hardly contain these laws. *Pe.* But what in the mean time dost thou advise the unfortunate maid to do? *Ga.* What? that she may be contentedly miserable, that she may be less miserable: and let her give her hand to her husband to be kist, and moreover let her lie armed with her husband. *Pe.* Whither dost thou make haste hence? *Ga.* Directly to my study. *Pe.* What to do? *Ga.* To write an Epitaph, instead of a Wedding song which they desire.

The Imposture.

Livinus. Philippus.

Ph. Save thee *Livinus.* *Li.* I shall be safe, if thou wilt have it so; but do thou beware of me. For I have a mind to put a trick upon thee, unless thou take heed. *Ph.* The enemy is not much to be feared, who gives warning of the danger. But come on, deceive me if thou canst. *Li.* See, I have deceived thee already; and thou dost not perceive it yet. Beware again. *Ph.* I think that I have to do with a crafts master of delusions, for I perceive no cheat. *Ph.* Mind well again unless thou wilt be deceived, as thou hast been deceived not once. *Ph.* I mind thee, begin. *Li.* That was done long ago which thou biddest me do. *Ph.* What was done, or what was finished. I perceive no deceit. *Li.* Having been so often admonished already, at least now be attentive. *Ph.* It's a new kind of Legerdemain. I am beguiled as thou sayst, and I cannot perceive any cunning, though I mark both thy eyes, and hands, and tongue. But come on, begin again. *Li.* I begin over and over, and I do so oftentimes, and thou dost not apprehend the snare. *Ph.* Wherein dost thou lay snares for me? *Li.* I tell thee this tongue seeketh to deceive, and thou dost not perceive with thy ears, nor see with thy eyes. Now at leastwise look heedfully and listen. *Ph.* I cannot be more heedful, though my life laid upon it. But deceive me again. *Li.* See, I have deceived thee again, and thou dost not perceive the art. *Ph.* Thou tormentest me; pray thee tell me, what kind of legerdemain is it? *Li.* I have spoken to thee hitherto, and do

Yet speak to thee in verse. *Ph.* I perceived nothing less than that. *Li.* First of all, I answered thee with two trimeter Iambicks. Then with a Trochaick tetrameter catalectic. After that I spake in meer Amphimacers. After that in a Phaleucick of eleven syllables. Then with pure Choriambicks. Again in pure Anapæsis; again in three Sapphicks. Presently after with a Sotadick: and lastly in a trimeter Trochaick. *Ph.* O strange! I did mistrust any thing rather than that. If I live, I will be even with thee one time or other. *Li.* Come on if thou canst. *Ph.* Lo, I have twice returned thee like for like, and thou dost not perceive the cheat. *Li.* O strange! so quickly? *Ph.* I threatned thee in a trimeter Iambick catalectic, presently I added five Amphimacers. *Li.* It falls out altogether as I perceive, according to the common proverb, One cheater hath light upon another. *Ph.* Thus it is, but I wish this to us both, that no more hurtful legerdmain beset us at any time.

Cyclops, or the Bible-bearer.

Polyphe-mus. Cannius.

Ca. **V** What doth *Polyphemus* hunt for here? Po. Dost thou ask what I hunt after, without hounds, and an hunting pole? Ca. It may be for some Nymph of the woods. Po. Thou hast guessed well. Look thee where is an hunting net. Ca. What's that I see? *Bacchus* in a Lions skin. *Polyphemus* with a book. A rich Gown put upon a Cat. Po. I have not painted my book with saffron only, but also with Vermilion and Azure. Ca. I speak not of saffron; but I spake something in Greek. It seems to be a warlike book, for it is armed with knots, plaits, and rings of Brass. Ca. I see it. Po. Look into it. Ca. Truly it is a very handsome one; but thou hast not yet trimmed it enough. Po. What is wanting? Ca. Thou shouldest have put thy Coat of Arms upon it. Po. What Arms? Ca. *Silenus* his head looking out of an Hog's head. But what doth it treat of? The art of drinking? Po. Look to it, lest thou unadvisedly blab out any blasphemy. Ca. What then, is it any sacred thing? Po. It is the Gospel;

pel, than which nothing is more sacred. *Ca.* O wonderful! what hath *Polyphemus* to do with the Gospel? *Po.* Thou mayest as well ask what hath a Christian to do with Christ? *Ca.* I know not, unless that an Halbert doth rather become such an one as thou art. For if any one who is a stranger to me should meet me on the sea in that shape, I should think he were a Pirate: if in a wood, a privy murderer. *Po.* Why but the Gospel doth teach us this very thing, to judge no man according to outward appearance. For even as oftentimes, a tyrannical mind lieth hid under an ash-coloured coat, so sometimes a haven head, a beard turned up, frowning brows, fierce eyes, a feather worn in ones hat, and soldiers cloak, slashed hose, do cover a Gospel like mind. *Ca.* Why not? Sometimes also a sheep lieth hid under a wolfs skin: and if there be any truth in fables, an ass lieth hid under a lions skin. *Po.* Yea, I know one who wears a sheep on his head, and a wolf in his breast, to whom I could gladly wish, that he may as well have pleasant friends, as he hath black eyes. And that he were as well gilded, as he hath a colour suitable to gilding. *Ca.* If he wear a sheep on his head, who wears an hat made of wool, how dost thou go loaden, seeing thou wearest both a sheep and an Ostrich on thy head? Moreover doth not he more foolishly, that carries a fowl upon his head, and an ass in his breast? *Po.* Thou tauntest me. *Ca.* But the matter will be well, if, as thou hast adorned the Gospel with divers ornaments, so it may adorn thee on the other side. Thou hast adorned it with colours, I wish that it may adorn thee with good manners. *Po.* I'll take care of it. *Ca.* As thou usest to do. *Po.* But letting pass taunts, Dost thou so condemn those who carry a Testament about *with* *bees*? *Ca.* By no means. *Po.* What? Dost thou think me to be the least of the Gentiles, who am taller than thy self, even by an ass's head? *Ca.* I do not think by so much, if the ass prick up his ears. *Po.* However by an ox's head. *Ca.* I like the comparison, but I said no, *and* not the least. *Po.* What's the difference between one egg and another? *Ca.* What's the difference between the middle finger, and the little finger? *Po.* The middle finger is the longer. *Ca.* Thou speakest wittily. What difference is there between an ass's ears, and a wolf's? *Po.* A wolf's ears are the shorter. *Ca.* Thou art ith' right. *Po.* But I use to measure long and short things with handbreadths and cubits, and not with my ears. *Ca.* Well, he who carried Christ, is called *Christopher*:

Thou who carriest the Gospel, in stead of *Polyphemus* art to be called the Gospel-carrier. *Po.* Dost thou think that it is not an holy thing to carry the Gospel? *Ca.* No, unless thou confesse that asses are very holy. *Po.* Why so? *Ca.* Because one is able to carry three thousand such books, and I do not think that thou wilt be unable to carry the burthen, if thou wert well saddled with a pack-saddle. *Po.* It is no absurd thing, thus to attribute holiness to an ass, because he carried Christ. *Ca.* I do not envy thee that holiness. And if thou wilt, I will bestow the reliques of that ass upon thee, to kisse, whereon Christ sat. *Po.* Thou wilt give me a very acceptable gift. For that ass was made holy by the touching of Christ's body. *Ca.* Truly they also touched Christ, who gave him boxes on the ear. *Po.* Well but tell me in earnest, is it not a pious thing to carry about one the book of the Gospel? *Ca.* It's a pious thing, if there be not hypocrisie, if it be done sincerely. *Po.* Let hypocrisie go to the Monks. What hath a soldier to do with hypocrisie? *Ca.* But first tell me what hypocrisie is. *Po.* When thou makest a shew of another thing, than lieth hid in thy heart. *Ca.* But what doth the book of the Gospel carried about make a shew of. *Doth it not make a shew of a godly life?* *Po.* I suppose so. *Ca.* Then when the life is not answerable to the book, is it not hypocrisie? *Po.* So it seems. But what is it to carry about the book of the Gospel truly? *Ca.* Some carry it about in their hands, even as the *Franciscans* carry *Francis* his Rule about with them, so also can the porters of *Paris*, and asses, and hackneys do; There are some that carry it about in their mouth, prating of nothing but Christ and the Gospel, this is Phariſaical. Some carry it about in their hearts. He therefore carries it about him truly, who carrieth the Gospel both in his hands, and mouth, and heart. *Po.* Where are these men? *Ca.* The Deacons in the Churches, who carry the book, read it to the people, and keep it in their heart. *Po.* Yet they are not all Saints, who carry the Gospel in their mind. *Ca.* Do not play the sophister with me. None doth carry it in his mind, but he that loveth it heartily. No man loveth the Gospel heartily, but he who showeth it in his conversation. *Po.* I understand not those subtilties. *Ca.* But I will tell thee in a plainer manner. If thou carriest a flaggon of *Belſhazzar* wine on thy shoulders, what is it else but a burthen? *Po.* It's nothing else. *Ca.* If thou hold it in thy mouth, and presently spit it out? *Po.* It will do me no good.

good, although (to speak truth) I use not to do so. *Ca.* But if thou drink heartily of it as thou usest to do? *Po.* There is nothing more excellent. *Ca.* Thy whole body waxeth warm, thy face grows red, and thy countenance groweth merry. *Po.* It is even so. *Ca.* The Gospel is such a kind of thing when it is let down into the inward parts of the heart. It reneweth a man's whole habit. *Po.* Dost thou think then that I live not according to the Gospel? *Ca.* No man will resolve that question better than thy self. *Po.* If the business be done with a weapon. *Ca.* If any one should call thee liar, or rufian to thy face, what wouldest thou do? *Po.* What would do? he should feel my fist. *Ca.* What if any one should give thee a box on the ear? *Po.* I would cut off his head or the box. *Ca.* Why but thy book teacheth thee to return courteous words for reviling, and to offer him the left cheek if he smiteth thee on the right cheek. *Po.* I have read it, but I had forgot it. *Ca.* I suppose thou prayest often. *Pe.* That Pharisaical. *Ca.* It's Pharisaical to pray long, but hypocritically. But thy book teacheth thee to pray always, but in thy heart. *Po.* Yet I pray sometimes. *Ca.* When? *Po.* When I think on't, once or twice in a week. *Ca.* What dost thou pray then? *Po.* The Lord's Prayer. *Ca.* How often? *Po.* Once. For the Gospel forbiddeth vain repetition, saying over with the same things again. *Ca.* Canst thou say the Lord's Prayer attentively? *Po.* I never tried that. Is it not enough that I say it with my voice? *Ca.* I cannot tell but that God heareth nothing but the voice of the heart. How oft thou fast often? *Po.* Never. *Ca.* But thy book approveth of prayer and fasting. *Po.* I would approve of it too, if my belly did not importune the contrary. *Ca.* But Paul teacheth that they serve Jesus Christ, who serve their belly. How oft thou eat flesh every day? *Po.* When it is given me. *Ca.* Why but that champion-like firmness of thy body, might be fed with hay and barks of trees. *Po.* But Christ hath said that a man is not defiled with those things, which go in at his mouth. *Ca.* It is so, if a man eat moderately, and without offence. But Paul a disciple of Christ, chuseth rather to die with hunger, than to offend a weak brother by his meat, and he exhorteth us after his example to please all men in all things. *Po.* Paul is Paul, and I am I. *Ca.* But it is Paul's duty to feed the goats. *Po.* I had rather eat them. *Ca.* Thou wishest well to thy self, thou wilt sooner become an he-goat than a she-goat. *Po.* I said esse, which is as much

as

much as *edere*. *Ca.* Thou speakest elegantly. Dost thou willingly relieve the poor? *Po.* I have nothing to give them. *Ca.* But thou wouldest have somewhat if thou wouldest live soberly, if thou wouldest labour hard. *Po.* Idleness is a sweet thing. *Ca.* Dost thou keep God's Commandments? *Po.* That is a burthenfom thing. *Ca.* Thou repentest of thy sins. *Po.* Christ hath suffered for us. *Ca.* How then dost thou make it manifest that thou lovest the Gospel? *Po.* I will tell thee a certain *Franciscan* with us, did not cease to babble out of the Pulpit against *Erasmus* his new Testament, I met and talked with the man privately, I took him by the hair of the head with my left hand, and batted him with my right hand. I beat him bravely black and blew, and made all his face swell. What sayst thou? Is not this to favour the Gospel? They absolved him from his sins, with striking this very book against his head three times, and I made three swellings, the name of the Father, Son, and holy Ghost. *Ca.* It is very Gospel-like done. That namely is to defend the Gospel with the Gospel. *Po.* I met with another of the same society, who neither kept any mean, nor made any end of railing against *Erasmus*. I being inflamed with a Gospel zeal, forced the man with threats, to ask forgiveness on both knees, and to confess that what he had spoken, he had spoken at the instigation of the Devil, and if he had not done it, a halbard was ready to fall on his neck. I looked as fierce and angry *Mars* useth to do. This was done before some witnesses. *Ca.* I wonder that the man was not quite astonished; But proceed: Dost thou live chastly? *Po.* It may be I shall so when I am old. But wilt thou have me to confess the truth to thee *Cannius*? *Ca.* I am not a Priest, if thou hast mind to confess, look thee out another man. *Po.* I use to confess to God. But I confess to thee that I am not as yet a perfect Gospeller, but one of the common sort. We have four Gospels. We Gospellers hunt after four things especially, that the belly may be well provided for, that there be nothing wanting to those parts which are under the belly, more over that we may have whereon to live, and lastly, to have liberty to do what we list. If we have these things, we cry out in our cups, *O it's a brave world, O jovial times, the Gospel flourisheth, Christ reigneth.* *Ca.* That is an *Epicurean*, not an evangelical life. *Po.* I do not deny it. But thou knowest that Christ is Almighty, he can suddenly change us into other men. *Ca.* He can change you into swine too, which I think

ink is more easily done than to change you into pious men.
Po. I wish there were none worse in the world, than swine, ten, asses, and camels: thou maist see many crueller than us, more ravenous than wolves, more lecherous than sparrows, more snarling than dogs, more hurtful than vipers.
Po. But it is now time for thee to begin to be changed into a man from a brute beast. *Po.* Thou givest me good counsel. The Prophets of these times say that the last day of the world is near. *Ca.* Thou must make the more haste. *Po.* I look for Christ's help. *Ca.* Look to it that thou yield thy self unto matter to his help. But whence do they gather that the end of the world is near? *Po.* Because say they, men now do the same thing which they did hard before the world. They feast, they drink, they riot, they marry, are men in marriage, they follow whores, they buy, they sell, they lend out to usury, they borrow upon usury, they build, they make war, the Priests study how to increase their riches, Divines make syllogisms, Monks run up and down in the City, the people are in an uproar, *Erasmus writes Colloquies:* by no evil is wanting, famine, thirst, robbery, war, pestilence, sedition, a dearth of good things. Do not these things make thee think that the end of the world is near? *Ca.* Out of this heap of evils, what troubles thee most? *Po.* Griefs. *Ca.* That the pursers fill thy purse (*i.e. thy purse is empty.*) *Po.* Hang me if thou dost not hit the nail oth' head. I come now newly from drink. At another time when I am sober, I'll dispute with thee, thou wilt, concerning the Gospel. *Ca.* When shall I see thee sober? *Po.* When I shall be sober. *Ca.* When will that be? *Po.* When thou shalt see me. In the mean time, my friend *Cannius*, happiness attend thee. *Ca.* I wish thee again to be what thou art called. *Po.* Lest thou overcome me with courtesie, I wish that *Cannius* may never be without that, whence he hath his name.

Ἀνδροδιδύσκου
 Εὐδοκίου πρὸς Διδύσκου, β. ι. 107
The Non-sense.

Annius, and Lucius.

An. I Hear that thou wast at the marriage of *Pancratius* and *Albina*. **Lu.** I never heretofore had a less prosperous voyage than at that time. **An.** What sayst thou? That there was so great a company of men? **Lu.** I never made less account of my life than at that time. **An.** See what riches do, they were but a few, and those poor men, that came to my wedding. **Lu.** We were scarce entred into the sea, there arose a huge whirl wind. **An.** Thou tellest me of a company of gods. Were there so many Princes, and Noblemen there? **Lu.** The north wind rent the sail, and blew it away after it was rent asunder. **An.** I know the Bride. She is a very handsom woman. **Lu.** Forthwith a wave swept away the stern. **An.** All men think so, and the Bridegroom is not much inferiour to her in beauty, as they say. **Lu.** Your courage dost thou think we had then? **An.** Truly it's now a days that Virgins should be married. **Lu.** We were forced to row back again. **An.** Thou tellest me of a deed scarce to be believed. **Lu.** See presently another mischief. **An.** Why did they match a maid under fourteen years with so fierce a fellow? **Lu.** A pirat's ship was in sight. **An.** Truly so, in many their wickedness maketh up their age. **Lu.** Then we had a double fight, one with the sea, and another with the robbers. **An.** O strange! were there so many gifts? the mean time nobody giveth a mite to poor men. **Lu.** What should we yield? Nay but despair of life made us courageous. **An.** I am afraid lest it prove a barren marriage, if thou speakest true. **Lu.** Yea we took hold of them with grappling-iron. **An.** O strange thing, what great with child before marriage! **Lu.** If thou hadst seen that conflict, thou wouldest have confessed that I was not a woman. **An.** I hear that this marriage is not only confirmed, but also finished. **Lu.** We leaped into the pirat's ship. **An.** And I much wonder that thou who art a stranger wast invited, and I passed by, who am a kinsman to the Brides father in the third degree of kindred. **Lu.** We threw them headlong into the sea. **An.** Thou sayest true, none are akin to poor men. **Lu.** We divided all the booty that there was among us. **An.** I will chide with the young man.

did the very first time I see her. *An.* By and by there came sudden calm, thou wouldst have said that it had been an *edonian* one. *An.* If she be wealthy, I am willing, I care for her good will. *Lu.* So instead of one we brought ships into the haven. *An.* Let him grutch it who main-isher. *Lu.* Dost thou ask whither I go? Into the Church, dedicate a piece of my sail to Saint *Nicholas*. *An.* I am at liberty to day. For I my self look for guests at my fe, at another time I will not excuse my self.

The horseless Horseman.

ἸΝΝΕὺς Ἀννῖνος
Harpalus. Nestorius.

Henry
in 2^d edition

Canst thou help me with thy advice. Thou shalt find me to be a man not forgetful of, nor unthankful for *Ne.* I le give thee ready counsel: viz. that thou be what desirest to be. *Ha.* But it's not in our power to be Noble. *Ne.* If thou be not, endeavour hard by good s, that Nobility may take it's rise from thee. *Ha.* That's ty tedious way. *Ne.* The Emperour will sell it thee for all sum of money. *Ha.* Nobility that is bought is commort-coff'd at. *Ne.* Seeing nothing is more ridiculous than sterfeit nobility, what's the reason that thou so much affect the name of a Knight? *Ha.* There are reasons, and no small ones, which I will not think much to shew thee, thou wilt show me the means whereby I may get my self opinion of Nobility among the common fort. *Ne.* What, a me without the thing? *Ha.* Why but when the thing is inting, the next thing to it, is an opinion of it. Well but *Nestorius* advise me, when thou shalt hear my reasons, thou wilt confess that it is a thing worth the while. *Ne.* Seeing thou wilt have it so, I'll tell thee. First see that thou go away great way off from thy Country. *Ha.* I'll remember it. *Ne.* Thrust thy self into the society of young men that are truly noble. *Ha.* I understand thee. *Ne.* From hence there will rise a suspicion that thou art such an one as those are with whom thou keepest company. *Ha.* That's true. *Ne.* Look to that thou have nothing that's common. *Ha.* What? *Ne.* I speak of

of thy attire. Let not thy garment be of wool, but either ſilk, or if thou wanteſt money to buy it, Fuliſian, laſtly even Canvas rather than woollen. *Ha.* Well. *Ne.* See that nothing be whole, but ſlaſh thy hat, ſtockins, ſhoes, thy nails if thou canſt, and talk of no mean matter. If any ſtranger come out of *Spain*, ask him how the Emperour and the Pope agree. How thy kinsman the Count of *Naſſaw* doth, how the reſt of thy merry companions do. *Ha.* I will do ſo. *Ne.* Wear a Ring on thy finger with a pretious ſtone and ſeal in't. *Ha.* ſo be my purſe can bear it. *Ne.* Why but a Braſs Ring with a counterfeit ſtone coſts but a little. But add a ſhield with thy Coat of Arms. *Ha.* What Arms doſt thou count me to chuſe? *Ne.* Two milk pails if thou wilt, and a good Ale jugg. *Ha.* Thou jeereſt, well, but tell me ſeriously. Waſt thou never in war? *Ha.* I have not ſo much as ſeen. *Ne.* But in the mean time I ſuppoſe thou haſt cut off the heads of Country folks Geefe and Capons. *Aa.* Yes, very often and valiantly too. *Ne.* Put a ſilver ſword, and three good Goole heads. *Ha.* In what field? *Ne.* In what field, bloody one? to be a ſign of blood valiantly ſhed. *Ha.* Not? Gooleſ blood is red as well as man's blood: but let thee go on. *Ne.* Have a care then that this ſhield be hung up at the doors of all the Inns wherein thou haſt been by chance. *Ha.* What ſhall be put to the Helmet? *Ne.* Thou doſt know me well in mind. Thou ſhalt make that with a mouth good. *Ha.* To what purpoſe? *Ne.* To breath at, moreover it may be ſuitable to thy apparel. What ſhall ſtand at the top in the Creſt? *Ha.* I expect to be told it. *Ne.* The head of a Dog, with his ears hanging down. *Ha.* That's common. Add to them two horns, that's rare. *Ha.* I like it. But what ſhall ſupport the ſhield. *Ne.* Princes have choſe Harts, Dragons, Gryphins: do thou put two Harpies. *Ha.* Thou adviſeſt me well. *Ne.* There remains a ſurname. Here thou muſt eſpecially take heed, that thou do not, according to the cuſtom of the common people, ſuffer thy ſelf to be called *Harpalus Comenſis*, but *Harpalus à Como*. For the one belongs to Noble men, the other to obſcure divines. *Ha.* So I remember. *Ne.* Haſt thou any thing which thou canſt call thy ſelf Lord of? *Ha.* Not ſo much as an Hogs-ſtyle. *Ne.* Waſt thou born in a famous city? *Ha.* No but in an obſcure village. For it is not lawful to tell a lie to him of whom thou ſeekeſt to for phyſick. *Ne.* Thou ſaiſt well, but is there a mountain near to that village? *Ha.* Yes there is. *Ne.* And what hat?

hath it a rock on any side? *Ha. Yes*, it hath a very steep one. *Ne.* Be thou then *Harpalus* Knight of the golden rock. *Ha.* But it's the custom of Noble men, that every one should have his speaking *Motto*, as *Maximilian* had *this*, *Keep a mean*. *Philip*, *He that will*. *Charles*, *Further*. So one hath one thing and another another. *Ne.* Do thou give *this* to it, *Let all means be tried*. *Ha.* Truly thou sayst very well. *Ne.* Now that men may be more confirmed in their opinion, feign that letters are sent to thee from Noble men, in which thou sayst now and then be called most renowned Knight, and let there be mention made of great matters, as of copy-holds, of towers, of many thousands of florens, of Captainships, and of a rich marriage. Take care that such kind of letters falling from thee as't were *by chance*, or lest thorow forgetfulness, they come into other mens hands. *Ha.* That indeed will be profitable for me; for I both know how to write, and have got the faculty by much practice, that I can easily counterfeit any mans hand. *Ne.* Sow them sometime to thy garment, or give them in thy purse, that they to whom thou givest *thy* *bits* to mend, may find them; They will not keep silence, and do thou, as soon as thou shalt get knowledge of it, look if thou wert angry and sad, as though thou art sorry for the chance. *Ha.* I have practised that too long ago, so that I can as easily change my countenance, as a vizard. *Ne.* Thus it will come to pass that the cheat may not be smelt out, and the thing may be spread abroad with credit. *Ha.* I'll be very careful of it. *Ne.* Moreover thou must associate some companions to thee, or even servants, who may give place to thee, and call thee *Foncherus* before all men. And there is cause for thee to fear charges in this thing. There are very many young men, who may desire to act this Comedically even for nothing. Adde this too, that this Country abounds with young men, which have little learning, who have a wonderful desire, that I say not an itch, to write. And there want not hungry Printers, who dare do any thing, if there shall appear hope of gain. Do thou suborn some of these, who in their Books may blazon thee a Noble of the Country, and let that be now and then repeated in great Letters. By this means they will honour a Noble of the Country even in *Bohemia*. For books run abroad both sooner and further, than words, or any talkative servants. *Ha.* I do not dislike that way; but I must maintain servants. *Ne.* Thou must so, but thou shalt not keep

keep servants without hands, and therefore unprofitable. Let them be sent to this and the other place, they will find something. *Ha.* Say no more, I understand thee. *Ne.* There are arts behind. *Ha.* I much desire to know them. *Ne.* Unless thou be a good player at Dice, a skilful player at Cards, a wicked whoremaster, a stout drinker, a desperate spendthrift, a waster and borrower of other mens money, and moreover adorned with the *French Pox*, scarce any man will believe that thou art a Knight. *Ha.* I have been now a long time exercised in these things. But whence *shall I have money to bear charges?* *Ne.* Stay, I was going to speak to that. Hast thou a Patrimony? *Ha.* A very little one. *Ne.* Alter that many men are perswaded of thy Nobility, thou wilt easily find fools to trust thee, some also will be ashamed, and some will be afraid to deny thee. Now there are a thousand tricks to cheat thy Creditors. *Ha.* Indeed I am not ignorant of them. But at length they will urge me, when they shall perceive well, that there is nothing but words. *Ne.* Nay there is no better way to a Kingdom, than to be indebted to very many. *Ha.* How so? *Ne.* first of all, the Creditor observeth thee just as if he were beholden to thee for a great courtesie, and he is afraid lest he give any occasion to lose his money. No man hath his servants more subject to him, than the Debtor hath his Creditors, to whom if at any time thou pay any thing, it is more welcome, than if thou gave it them. *Ha.* I have observed it. *Ne.* But beware of this, that thou have no dealing with poor men. For these raise great stirs for a very little summe. They are easier to be appeased, who are richer, shame restrains them, hope deceives, fear affrights them, they know what Knights are able to do. Lastly, when the greatness of thy debt comes in, remain upon thee, by feigned excuses remove to another place, and from thence again to another. Neither hast thou any cause to be ashamed hereof. No men are more in debt than great Princes. If any Country Clown urge thee, feign that thou art troubled at his malapertness. Yet, pay something sometimes, but not all, nor to every one. Thou must have a care of this in every place, that none perceive that thy coffers are emptied, always make a fair show. *Ha.* What can he make a show of, who hath nothing? *Ne.* If a friend hath left any thing in thy hand, brag that it is thine own, but dissemble the trick, have a care that it may seem to be a chance.

chance. For this purpose borrow money sometimes, which thou mayst presently pay again. Bring out of thy chest being full of brass money, two crowns of gold laid by there by themselves. Guess the rest of thine own self. *Ha.* I understand thee. But at length I must needs be overwhelmed with debt. *Ne.* Thou knowest how much Knights may do with us. *Ha.* Every thing, and that scotfree. *Ne.* Therefore keep servants that are not slothful, or else that are akin to thee by blood, who were to be maintained otherwise. A merchant will come in their way, whom they may rob when they meet with him, They will find something in the Innes, or in houses, or in hips that is not looked to. Dost thou understand me? Let them remember that a man's fingers are not given him for ought. *Ha.* If so be they can do it handsomly. *Ne.* Be careful to have them handsomly cloathed with Liveries. Give them feigned Letters to carry to great Personages. If they shall privily steal any thing, no body will dare to accuse them, although they suspect something, they will stand in awe of the Knight their master, and if they shall take away a booty by force, it will be called war. Men begin a war with these ways. *Ha.* O successful counsel! *Ne.* For that Knights tell will be always to be maintained, *It is right and lawful for a Knight to ease a common traveller of his money.* For what is more unbeseeming, than that an ignoble Merchant should have store of money, when in the mean time a Knight hath nothing to bestow upon whores and dice? See that thou always joyn, or rather thrust thy self into Noble mens company. Be not at all ashamed, thou must set a good face on't; but especially to thine Hosts, and therefore it is better to live in some famous place, as suppose nigh Baths, and frequented Inns. *Ha.* That very thing was in my mind. *Ne.* Here oft-times fortune lays a prey before one. *Ha.* How I pray thee? *Ne.* Suppose one or other hath left his purse behind him, or through forgetfulness hath left the key in the lock of his storehouse. Thou understandest the rest. *Ha.* But. *Ne.* What art thou afraid of? Who will dare to suspect any thing of a man so attyred, of one that talks at so high a rate, of the Knights of the Golden Rock? And if there shall be any so malapert, who will be so bold as to accuse thee? In the mean time the suspicion will be laid upon some of the guests, who went away the day before. The whole company of household servants and the Inn keeper will be troubled. Do thou act thy part undismayed. If this thing shall befall a modest

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and discreet man, he will hold his peace, lest he be disgraced, besides the loss of his gain, who hath carelessly looked to his business. *Ha.* Thou speakest not without reason. For thou knowest, I suppose, the Earle of the white Vulture? *Ne.* Why should I not know him. *Ha.* A certain Spaniard, as I have heard, being of a very gentleman like favour and attire, lodged at his house. This man stole six hundred florens, and the Earle durst never complain. Such was the mans majestick deportment. *Ne.* Thou hast an example: Send forth some one of thy companions sometimes, I mean to war. After he hath robbed some Churches and Monasteries, he will return loaden with the booty which he hath got in war. *Ha.* This is indeed a very safe way. *Ne.* There is also another way to procure money. *Ha.* Pray thee tell it. *Ne.* Feign some reasons to fall out with men that have good store of money, especially with the Monks, or Priefests, who now a days are very much envied almost by all, viz. One hath scoft at thee, or spit upon thy shield: another hath spoken dishonourably of thee; another hath written something which may be turned unto a malicious detraction of thee. Proclame an unreconcilable war against these by the Heralds. Report abroad cruel threatnings, sackings, ruines, utter destruction of all things: being affrighted they will come to take up the strife. Then look to it that thou value thy honour highly, that is to say, ask out of reason, to put it up. If thou require three thousand, they will be ashamed to offer thee less than two hundred Crowns. *Ha.* I will forebear threaten others with the laws. *Ne.* That comes too near a false accusation, but yet this also helpeth partly. But dost thou hear *Harpalus*, I had almost forgot what should have been spoken in the first place, some young maid with a good portion is to be intangled into the weel of matrimony. Thou hast a love potion about thee, thou art a young man, thou art a little fair, thou art a merry toyer, thou smilest prettily. Give out that thou art admitted into the Emperours Court with great promises. Young maids love to be married to Peers. *Ha.* I know those that have been fortunate this way. But what if the cheat at length burst out, and my creditours come upon me on every side? I shall be laught to scorn for a counterfeit Knight. For that is more disgraceful among them, than if thou should sacrilegiously rob a Church. *Ne.* Here thou must remember to put a good face on't; and this especially, because one could never more easily use boldness for wisdom

wisdom than at this day. Thou must invent something for an excuse. Beside there will never want courteous men, who may favour thy Comedy, some men that are more civil will make as if they did not understand the cheat. Lastly, if there be no other way, thou must fly somewhither to a war, or to a multitude. Even as the sea wipes off all the evils of men, so war hides the baseness of all villanies. For at this day he is not accounted a good Captain of war, except he come to it thus trained up. This will be thy last refuge, if all things *else* shall fail thee. But thou must leave no means untried that it may not come to this. Look to it, lest thou be taken napping. Avoid small Towns, in which thou canst get so much as let a fart, but the people can know it; there is more liberty in great and populous Cities, unless there be any like *Marseille*. Learn out covertly, what every one talks of thee. When thou shalt perceive such talk as this to grow, What doth he do? Why stays he here so many years? Why doth he not visit his own countrey again? Why doth he neglect his Castles? Whence hath he his pedigree Whence hath he so great riches to maintain his lavishness? I say when this kind of words shall begin to increase more and more, thou must timely think of removing, but let thy flight be like a Lion, not like an Hare. Make as though thou art invited to the Emperours Court for great matters, and that thou wilt shortly be there again with an Army. They will not dare to open their lips against thee being gone, who have nothing that they are unwilling to lose. But especially I suppose thou should take heed of that poetical sort of men, which is quickly moved and dangerous. They write it on paper, if any thing vex them, and it is suddenly spread over the world whatever they have writ. *Ha*. Hang me, If I be not very much pleased with thy counsel. I will take order, that thou mayst know that thou hast got an apt wit to deal with, and a young man in no wise unthankful. I will send thee for a gift the first horse which I shall catch in the pannes, that is for thy turn. *Ne*. It now remains on the other side, that thou perform what thou promisedst. What is the reason wherefore thou so much affectest a false opinion of Nobility? *Ha*. For no other reason, but because they may do all things scotfree. Dost thou think this a matter of small weight? *Ne*. If the worst come toth' worst thou owest a death to Nature, although thou hadst lived in *Carthusa*. And they die with less pain upon the wheel, than they who

die of the Stone, Gout in the feet, or the Palsie. For it is the part of a Knight to believe that nothing of a man remains after death, besides his carcase. *Ha*, I am of that opinion.

The play at Cocka!

Caolus. Quirinus.

Qu. **L** Farn, saith *Cato*, but of the learned. Therefore friend *Utenhorius* I desire to learn, thou being my master, for what reason those antient Prelates did ordain that Clergy men should wear Talarian coats, that is, coats hanging down to their ancles. *Ca.* I suppose for two reasons. First for modesties sake, lest any naked part should be seen. For heretofore, this kind of hose was not invented, which now covers the body from the loins to the soles of the feet, neither did they commonly wear breeches without netherstocks, or fops. For the same reason it is an unseemly thing for women to wear shorter cloths, that they may the better provide for the shamefulness of their sexe. Moreover that they might differ from the people, not only in their habit, among whom whosoever is most lewd, the same delights to go in the shortest coats. *Qu.* It is not unlikely which thou sayest. But I have learned out of *Aristotle* and *Pliny*, that no men have these bones call'd *tali*, but only fourfooted beasts, yet not all of them neither, but most that are cloven footed, nor yet again these, unless in their hinder legs. Whence then can the garment which a man wears be call'd Talarian, unless men were heretofore fourfooted beasts, according to *Aristophanes* his fable? *Ca.* Nay but if we believe *Oedipus*, there are found fourfooted, and threefooted, and twofooted men, and they return not seldom to us from the war, with one foot, and sometimes with never a foot: But as concerning the word *talus*, thou maist rather marvel if thou read *Horace*, who attributes these *tali* to Comedies also; for thus, I think, he writes in his Poetical Art.

Securus,

Securus, cadat, &c.

Being careless whether or no the Comedy fall, or stand upright upon its talus.

Qu. Poets may say what they list, with whom the mountain *Imolus* hath ears, and ships speak, and oaks dance. *Ca.* And besides thy *Aristotle* could teach thee this, that there are half a'i, which he calleth *ἡμιασφαλκε*, such as he saith a kind of Linxes have. He saith moreover that there is in Lions something instead of a *talus*, but it is full of windings which he calls *λαβυνθῶσι*, *Pliny* translates it wreathed. Lastly, whereever the bones are joyned to other bones for the conveyency of bending, the hollow and the bunchy parts are answerable to one another, being fenced on both sides with a bony gristle, and as it were with pargetted parts, lest they hurt one another by mutual rubbing, as the same *Aristotle* teacheth. There is something for the most part in these, which in the likeness of a *talus*, and also from its use, doth not differ therefrom, as in the lowest part of the leg, nigh the heel, where there is the bending of the whole foot, there sticks out something like a *talus*, which the Grecians call *σφυον*: Again in the bending of the knee, which, if I be not mistaken, they call *ἰσχίον*; some call it *Vertebra* (i.e. a turning part.) We see some such like thing in the hips, and in the shoulders: Lastly in the joints of the fingers, foot and hand. Which lest thou maist think to be a wonder, the Grecians say that the word *ἀσπίς* is given by approved Authors to the bones also wherewith the backbone is made up, especially in the neck. For they cite this verse,

Ἐκ Νέμου, &c.

My neck bone was broke on the outside the tali.

And sixth *Aristotle* writeth that the fore legs are given to a living creature for swiftness, and for that reason want *tali*, and the hinder legs for strength, because the weight of the body inclines toward that part, as also for strength to those that kick with the heels. When *Horace* would intimate that a Comedy is not exploded, but finished even to the end, he saith that it stood on its *talus*; nor doth he otherwise attribute a *talus* to a Comedy, than we attribute an heel to a book, and a navel to a great book. **Qu.** Truly thou attest

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the Grammarian well. *Ca.* But that thou maist give the more credit to it, those who are well learned in the Greek, will have ἀστράγαλόν to be derived of στρίων and α' a privative particle, because it is not at all bended, but is unmoveable. Although others will rather have it called ἀστράγαλον for ἀστράγαλον, the letter ς being put in, because it cannot tell how to stand by reason of the slippery volubility of it. *Qu.* One may guess many things after that manner. It had been more plain dealing to say, I know not. *Ca.* It will not seem so much to be an absurd conjecture, if thou consider how great obscurity there is in the first original of words; besides that there is no contradiction in the thing: which will appear if thou look more narrowly into it. The *talus* is apt to turn, but so, as that it makes that part to which it is joyned, to stand more firmly: besides it joyns one bone to another, lest it should be easily put out of joynnt. *Qu.* Thou canst even play the sophister, as far as I perceive, if thou hast a mind. *Ca.* But there is no reason *Talesius* that the true etymology of the word should trouble us. For that which at this day the Grecians call ἀστράγαλόν, the antients, of whom *Callimachus* is one, called it ἀστρίον, this half verse of whose is rehearsed, and he received ten tali for a reward, whence as they said ἀστράγιζεν, so also they said ἀστρίζεν to play at Cockal. *Qu.* What an one then is that thing which they properly call a *talus*? *Ca.* It is that which now a days little girles play with. Heretofore it was the play of boys, even as nuts were. Concerning which is that saying of the Grecians, *angry at Cockal*, when they shew that one is angry for a small matter. Again *Horace* in his Odes, *They decided it not with tali*, who should bear rule in drinking. Likewise in his Sermons, *That thou O Aulus, dost love the tali and nuts*. Lastly that saying of a Lacedemonian, if I be not mistaken, *That children are to be gulled at tali*, (i. e. at Cockal) and men with an oath. They say that this *talus* is found in no living creature, which hath a whole hoof, except the Asse, and the Indian Unicorn, or which hath a foot divided into many toes or hoofs; of which kind are the Lion, Panther, Dog, Ape, a man and a bird, and very many others. But those which are cloven hoofed, most of them have a *talus*, and that as thou saidst rightly, in their hinder legs. Man alone for a twofold reason hath no *tali*. First because he is two-footed, secondly because he hath feet divided with five toes. *Qu.* I have heard these things often. But I would very fain have the situation and shape

shape of a *talus* described to me. For even little girles now a days are weary of that kind of sport, but they affect dice, cards, and other man-like games. *Ca.* It is no wonder, seeing they affect Divinity too. But though I were a Mathematician or Picture drawer, or even a maker of Images, I could not show thee the shape of a *talus* better, than by a *talus* it self, unless thou wilt have me to describe it to thee by letters, as they use to do. *Qu.* Hast thou a *talus*? *Ca.* See here is a sheep's, out of the right leg; thou seest only four sides, whereas in a Die there are six, in the circuit four, in the top and bottom two. *Qu.* There is so. *Ca.* In a *talus*, because the highest and lowest part is bent, there are but four sides, one of which thou seest to swell up as it were into a ridge. *Qu.* I see it. *Ca.* And that which is over against it to be hollow. Aristotle calleth that *καρπός*, that is, bending downward, this he calls *αντίον*, that is to say, bending upward, even in the copulation of the wife and husband, when they beget children, the woman lieth with her face upward, the man with his face downward. And if the palm of the hand look toward the earth, the hand is bent downward, if thou turn it, it is bent upward. Although Orators and Poets sometimes abuse these words, which is nothing to this purpose. *Qu.* In what difference is there between the other two sides? *Ca.* One is a little made hollow, that it may suit with the one to which it is joyned, the other hath almost no hollownes, and is less fortified with a grisly coat, but it is covered only with a sinew and skin. *Qu.* I see it. *Ca.* The one which bendeth downward hath no sinews, but a sinew sticketh fast to the hollownes of the part that bends upward, even as to the top of the right side, and to the bottom of the left. *Qu.* Thou shewest it finely, but how shall I distinguish the right side from the left? *Ca.* Thou puttest me well in mind. For I showed thee wrong, unless thou understandest the *talus* of the right leg. Therefore I will tell thee better, and will also shew thee the situation which thou didst desire. The *talus* is in the very hough of the leg below the huckle bone. *Qu.* Many men think it to be nigh the foot. *Ca.* They are mistaken; that which is properly called *talus* is in the houghs, which the Greeks call *καμπόν*, but of the hinder legs, as I said. Between thy foot and knee is thy leg. *Qu.* So I think. *Ca.* Behind the knee is this *καμπόν*. *Qu.* I agree to thee. *Ca.* For the bending which

which a man hath in his arms, four footed beasts have the same in their hinder legs. I except an Ape which is half a man. Therefore that which the knee is in the legs, the same thing is the elbow in the arms. *Qu.* I mark thee. *Ca.* Therefore one bending answers to another. *Qu.* Dost thou mean of the hinder legs and the fore legs? *Ca.* Thou art in the right. Therefore in that hough, which answers to the hough that is behind the knee, the *salus* stands bolt upright when the four-footed beast standeth, the highest and lowest part of which is bended a little, although not altogether in the same manner. For the upper part is bent back into certain horns which *Aristotle* calleth *καρπίς*. *Theodore* translates it, *antenne* (i. e. sail-yards,) nigh unto which the side which bendeth downward slopeth, the lowest part hath no such thing. *Qu.* I clearly see it. *Ca.* Therefore that side which looketh towards the fore-legs, *Aristotle* calleth *supine*, that which is ever against it, *prone*. Again there are two sides, one of which on the inside looketh toward the other hinder leg, suppose the left or right, the other looketh outward. That which lieth inwardly, *Aristotle* calls *κάτω*, that which is without *ἄνω*. *Qu.* I perceive the thing plainly with my eyes. No it remains that thou shew us how they play'd with these heretofore. For the play which they say was in use long ago, agreeth not at all with those things, which we see in antient Authors concerning this kind of play. *Ca.* Truly it may be so, even as now a daies with Cards and Dice we make divers kinds of play, so there was not the same way of playing with these *salis* among the antients. That which thou sayest is probable. *Ca.* *Theodore Gaza*, or others had rather call him, the *Thessalonian*, translating *Aristotle's* second book of the history of living creatures, saith, that the side of the *salus* that is opposite outwardly is called the *Dors*, that which lieth on the inside towards the other leg is called *Venus*. But this he put in of his own. For *Aristotle* sets down these words only. *Τὸ μὲν πρὸς ἄνω ἔξω, &c.* That which looks downwards is on the outside, but that which looks upwards is on the inside; and the Cola on the inside are opposite one to another, but on the outside are called *Ischia*, and above *Antenna*. But seeing it is manifest from others, that that is called the cast of *Venus*, as often as there is none of the four *salis* which have the uppermost side alike, I much marvel what induced *Theodore*, to call one side *Venus*. Our *Erasmus*, whom we take to be a friend to us all, being not very curious of such

such observations, in some proverbs from the authority of the antients, declareth somethings concerning this play of Cockal, as in the proverb, *Non Chius sed Chous*, he saith, that *Cous* and the *sice*, is the same with that which the Grecians call *εἰς*. He delivers the same thing in the proverb, *Chius et Chous*, adding that *Chius* is the same with the dog. That he throw *Cous* was a lucky one, and the dog was unfortunate, *versus* witnessing it, *I desired to know what the lucky sice cast would bring me, and what the unlucky dog-chance would take from me*. In like manner *Propertius*, *I always cast the unlucky dog-chances*. And *Ovid* in his second book *de Tristibus* calls them *unlucky dogs*. He addeth out of *Martial*, that the *sice* cast of it was fortunate, but that it was unlucky, if the dog chance were joyned with it. For thus he speaketh, *Neither doth the cast with the dog shake my Ivory box*. Now that the throw *Venus* as it was rare, so that it was very lucky *Martial* sweeth in his *Apophoreta*,

*If ne'er a talus like another be,
Then say a great reward I've gi'n to thee.*

and they plaid with so many *tali* as every one hath sides. or they use to play with no more than three dice. But that comes nearer to the manner of playing, which *Suetonius* writeth of *Octavius Augustus*, rehearsing these words out of a certain Epistle of his to *Tiberius*. *At supper we plaid like old men yesterday and to day*. For when the *tali* were cast, as every one threw a dog or a *sice*, for every *talus* he laid down a penny, at which he took away who threw *Venus*. *Qu.* Thou hast taught me that it is a very fortunate cast when all the four *tali* show a different side, even as in the play at dice that is not as the lucky throw, which is called *Midas*. But thou hast shew thee made it out that this cast is called *Venus*. *Lucian* will be the mark, briefly, speaking thus in his *Cupidines*, *Throwing the goddess her specially if at any time he had fortunately thrown he worshipped, suppose wit, no talus lighting on the same side, spake there of Venus, that he should enjoy his desire*. And he only are assigned by his. If *Theodore* be mistaken, two sides some mans authority, which *Ca.* It may be he followed is found in Authors. For they know not, we produce what of the number of *Stesichorus* at *Cot.* some who make mention the number of eight, likewise of *Em.* res his number, which contained

contained fourty. *Qu.* It remains that thou prescribe the rule of the play. *Ca.* I do not think the boyes used the same rules which *Ostavius* writes that he used. Neither is it likely that this kind of playing which he speaketh of, was publick: if it had been so, it had been enough for him to have said, *we plaid at Cockal at supper.* But it seems to me to hint, that a new order of playing was found out amongst them, as being fit for old men; and that would not at all vex their minds with careful study, as many games do at this day, so that it is an easier thing to follow ones studies. *Qu.* Pray thee, bring out the rest of the *salis*, that we may try. *Ca.* But we want a box to shake the *salis* in, and moreover a table. *Qu.* This table will serve to shew an example of what kind soever it be. A cup, or an hat will serve in stead of a box. *Ca.* Yea the compass of the hollow of the hands. The throw doth more often shew the side that looks upward, than that which looks downward, and the side which looks downward more often than a sic or the dog. *Qu.* So it seems. *Ca.* If there shall be one dog chance among the four *salis*, thou shalt lay down a piece of money, if two, two pieces, if three three pieces, and if four, thou shalt put down four pieces. Like wise so often as thou shalt cast a sic, so often thou shalt take up one piece of the moneys. *Qu.* What if I shall cast a sic together with the dog chance? *Ca.* If thou wilt, both shalt put down a piece of money, neither shall take any up; but that shall first cast *Venus*, he shall carry away the heap. *Qu.* What if the *salis* bone show the side that looks upward, or the other that looks downward. *Ca.* That throw shall go for nothing, and thou shalt either cast again, or the right to throw shall come to me. *Qu.* I am content with the course. *Ca.* Now stake down thy stake. *Qu.* Let us try for nothing. *Ca.* Wilt thou learn so great an art for nothing? *Qu.* One is an unequal match between a cunning gamesier, and that is unskilful. *Ca.* Why but the hope of win? *Qu.* For the fear of losing, will make thee mind betwixt mind to wax how much shall we play? *Ca.* If thou hast a hundred rich presently, for an hundred duckats. grow rich by little them to stake down. It's more safe thee. *Ca.* Well, we and little. Here's a whole farthing adviseth, so also it will will put a little to a little, as the bones, and throw them. become a great heap. Shake the dog chance, and hereafter It's a good sign, thou hast the dog chance. Give me the *salis*. *Qu.* It is a know the side that lose. *Qu.* It is a luckier

luckier sign, thou hast three dog-chances; Stake down. *Ca.* Fortune layeth wait for thee. Throw, but shake them, O honest man. Thy labour is in vain. Thou hast cast the sides that look downward and upwards. I am next, give me the *tali*. *Qu.* O well done, I see three dog-chances again. *Ca.* Do not triumph before the victory. I tell thee fortune draweth thee on. But dost thou hear, I indeed am taught on this fashion. But in my opinion *Ostavius* plaid otherwise. *Qu.* How? *Ca.* He that threw a dog chance laid down a peny, as we said, he who threw a sice, took nothing away indeed, but the other laid down something. *Qu.* What if there came out many sices? *Ca.* The other put to so many pieces of money. *Venus* took away a great heap at once. And thou maist add that too. He to whom neither a sice nor dog chance shall happen, shall lose nothing else but his course to throw. *Qu.* I do not refuse it. *Ca.* Methinks this also is more neat, if every one that holds the *tali*, be discharged at every third throw, and presently give his course to another. *Qu.* I am content. But how often shall *Venus* being thrown end the game. *Ca.* The third *Venus* if thou please. After that it shall be free to make a fresh game, for because *Venus* favours both oldom and but a few. Let us now set upon it with good luck. *Qu.* Be it so, but it's better to shut the doors, lest the wench of our Kitchen see us playing the fools like children. *Ca.* Nay rather like old men. Hast thou so talkative maid-servant? *Qu.* So blab-tongued an one, that if she want men to tell whatever is done at home unto, she can make a long story of it to the Hens and Cats. *Ca.* Sirrah boy! shut the door and bolt it, lest any spectatour come upon us on the sudden, that we may play till we be weary.

The

The Conventicle, or Parliament of Women.

Cornelia, Margaret, Perotta, Julia, Catharina.

Co. **T**HAT it may be happy and prosperous to this our order and to the whole common wealth of women, you are this day met together in great numbers, and cheerfully, from whence I conceive that we shall have very great hope, that God may graciously put those things into every ones mind, which belong both to the common honour and profit of us all. I suppose you all know how much we have lost by this, that whenas men treat about their business at their daily meetings, we spinning and weaving have forsaken our cause. Therefore the matter is come to this pass, that there is no government of the common wealth among us, and men almost make a sport of us, and scarce vouchsafe us the name of a woman: And if we proceed as we have begun, do you your selves guess, to what pass the business will come at length, for I am afraid to speak out words of ill luck. Although we neglect our honour, however we ought to take care of our safety. But that most wise King hath left it upon record, that *Surely there is safety, where there are many counsellours.* The Bishops have their Synods, the companies of Monks have their Juntos; the Soldiers have their Rendezvouzes; Thieves have their Conventicles. Lastly P'mires also have their meetings together; we Women alone of all living creatures never meet together. *Ma. Pe.* oftener than is fit. Co. It is not yet time to put in a word. Let me make an end of my speech, every one shall have given her an opportunity to speak. Neither is it any new thing which we do, we do *but* recal an old example. For above one thousand three hundred years ago, if I be not mistaken, the most commendable Emperour *Heliogabulus*: *Pe.* How was he *most* commedable, who as is manifest, being drawn with an hook, was thrown into an house of office? Co. I am interrupted again. If we approve or disapprove of any one for this reason, we shall call Christ a wicked man, because he was nailed to the Cross: and *Demitian* to be godly because he died at home. Why but there is nothing more heinous alledged against *Heliogabulus*, than that he threw down the holy fire upon the ground, which was kept by the Vestal virgins, and

and that he had *Moses* and *Christ* at home in his private Chapel, whom they called *Chrest* for disgraces sake. Therefore that *Heliogabalus* ordained, that as the Emperor with his subjects had a Senate wherein he consulted about publick affairs, so also his mother *Augusta*, should have her Senate, wherein it might be debated about the businesses of women which the men either to jest at, or to distinguish them called a little Senate. The thing it self admonisheth us now a long time to renew this example, which hath been left off now many ages. Neither let it trouble any because the Apostle *Paul* forbiddeth a woman to speak in the congregation, which is called the Church. He speaks of a congregation of men, as is a congregation of women. Otherwise if women could always hold their peace, to what purpose hath nature given us both tongues as quick as mens are, and a voice as loud? Although they speak more hoarsely, and more reasonable than we do? But this must needs be our care, that we mannage this business with that gravity, that men may not again call us a little Senate; or perhaps invent some graceful name; as they use to be willingly scoffing at us. Although if one may truly judge of their councils they may seem to be more than womanish. We see that Monarchs now for so many years do nothing else but make wars: that Divines, Priests, Bishops & the people do agree in nothing: so many in so many minds, and among these very men, there is more an womanish unconstancy. Neither doth one city agree with another, nor one neighbour with another. If we had the Government of things given into our hands, if I be not mistaken, humane affairs would be in a somewhat better condition. Perhaps it is not the part of womans modesty, to tribute folly to so great noble men; but I suppose it's lawful to rehearse what *Solomon* hath writ in the thirteenth chapter of the Proverbs, *Among the proud there are always falings out*, but they who do all things with counsel are governed by wisdom. But that I may not hold you with too long a preface, that all things may be done orderly, decently, and without a tumult, in the first place it must be debated, who ought to be present at the council, and who are to be put out. For an excessive multitude is rather a tumult, than a council; and the sitting of a few hath something tyrannical in it. Therefore I judge that no maid is to be received in thither, because that there may fall out very many things, which it becomes not them to hear. *¶* But by what token canst thou

thou know a maid, shall they be accounted for Virgins, who ever wear a Chaplet. *Co.* No, But I think that married women only are to be taken in. *Ju.* There are virgins also among married women, who have Eunuchs to their husbands. *Co.* But let this honour be given to marriage, that those that are married may be reckoned for women. *Ju.* Well, but if we exclude none but Virgins, there will be a huge multitude, and the number will not be much less. *Co.* They shall be excluded also who have been married more than thrice. *Ju.* Wherefore? *Co.* Because they ought to have a passport, as being past service. I judge the same of those that are past seventy years of age. We must ordain that none speak too fancily of her husband by name, it is lawful in general, but with that moderation, that nothing be done excessively. *Ca.* Why may we not speak freely here of our husbands, seeing that they talk of us every where. If my *Titius* at any time desireth to be a merry guest, he tells what he did with me in the night time, what I said, and oftentimes he useth to feign many things. *Co.* If we will confess the truth, *our honour depends upon our husbands: if we slander them, what do we else but disgrace our selves?* And although we have many causes of just complaint, the summe of all things being considered, our condition is better than theirs; while they seek means they post up and down thorow all Lands and Seas, not without the danger of their lives: if there fall out War, they are alarmed with the Trumpet, they stand harnesssed in the Army, while we sit safe at home. If they offend any thing against the Laws, they are severely punished, our sexe is spared. Lastly, it lyeth in us in a great part, to make them to be good husbands. It remains, to ordain concerning the order of sitting, lest that chance to us, which often falls out with the oratours of Kings, Princes, and of Popes, who wrangle three whole months in their Councils, before they can sit *in an order pleasing them all*. Therefore I judge, first, that there ought to be an order of noble women, and among these, they shall have the precedency, who have four parts of Nobility: next, those who have three, then those who have two: and they last, who have one. Lastly, those who have an half one. And in every order their place shall be assigned to them according to their ancientness. Those who are bastards shall have the lowest place in their several order. The other council shall be of the common sort, in this they shall have the first place, who have brought forth most chil-

children. Among those that have brought forth an equal number, age decideth the controversy. The third shall be of them who have as yet had no children. *Ca.* Whither dost thou and the Widows? Thou puttest me well in mind. A place shall be given them in the midst of the mothers, if so be that they have, or have had children. Barren women shall have the lowest place. *Ju.* What place dost thou assign for Priests and Monks wives? *Co.* We will consult about these in the next Session. *Ju.* What sayst thou concerning those who prostitute their bodies? *Co.* We will not suffer this Senate be defiled with the mixture of such. *Ju.* What about Combines? *Co.* There is not one kind only of these, about whom we will debate at our leisure. We must decide, how an act of the Senate ought to be passed, whether with pricks, or little stones, or with lowd Votes, or by holding up our fingers, or by going aside. *Ca.* There is deceit with little stones, as also in pricks. If we give our votes by going aside, because we wear long gowns, we shall raise too much a dust, therefore it is best for every one to speak what he thinks. *Co.* But it's an hard matter to number the voices, besides, we must beware lest it be made a confused clamour in stead of a council. *Ca.* There shall be nothing done without Clerks, lest any thing may be forgot. *Co.* Thus we have consulted about the number. But by what means wilt thou exclude the confused clamour? *Ca.* Let none speak but when she is asked, and in her turn. She that shall do otherwise, shall be put out of the Senate. And also if any one shall blab abroad any of those things which are done in this Senate, she shall be punished with three days silence. Hitherto I have advised about the way of manning our business. Now I am concerning what matters we are to consult. We must first have a special care of our honour? That lieth especially in our attire; of which thing there is so great a neglect, as at this day thou canst hardly know the difference between a Noble woman, and one of the common sort, between a married wife and a virgin, or a widow, between a matrone and an whore. They are so past shame, that all wear what they please. We may see those that are below the common sort, and of a very mean place clothed in their silks, Watered-chamblets, Flower'd-silks, in cloth of Gold and Silver and Zebelline and African furs, when in the mean time the husband maketh Shoes at home. They have their fingers loaden with Emeralds and Diamonds. For Pearls are commonly now adays

a days set light by, not to complain at all of their Amber and Corals, and gilded slippers. It were sufficient for poor women to wear silk girdles for the honour of their sexe, and to trim the skirts of their garments with silk lace. Now there is a double mischief, both their private substance is lessened, and order, which is the preserver of honour, confounded. If the common sort be carried in Coaches and Sedans made of Ivory, and covered with silk, what is there left for Noble and great personages? And if she who is married scarce to a Knight, have a train of fifteen Ells long, what shall the wife of a Duke or Earl do? And this thing is the more intollerable by this, because we now and then change our attire with a wonderful boldness. Long ago our linnen hung by peeked corners from the hinder part of the head. By this attire the chief Women were distinguished from the common sort. These, lest they should at all be like others, wore hats having white furs on the out side, garnished with black spots. Presently the common people took up this fashion. Again changing their habit they wore Vails of black silk. The ordinary Women not only durst follow that fashion, but they also added borders of gold and lastly pretious stones. Heretofore it was the fashion of Noble Women, pulling back the hairs from their fore head and temples, to tie their hair to the top of their head. They could not long do it, but presently every one followed the fashion. At length they let their hair hang down upon their forehead, forthwith the common sort followed this fashion likewise. Heretofore noble Women only had Yeomen of the guard and gentlemen Ushers, and of these one spruce fellow, who gave his hand when she was about to rise up, and who might with his right hand uphold her left arm as she walked. Neither was this honour granted to any, but to one that was well born. Now a days, as Matrons do this every where, so they entertain any to this service, even as also to bear up their train behind. Heretofore only noble Women saluted with a kiss, neither did they admit any one to kiss them, nay they did not reach out their right hand to every one. Now a days they that stink of leather, presume to kiss a woman, who hath a Scutcheon of complete Nobility. Not so much as in Marriages is there had any consideration of honour. Senatours daughters are married to men of the common sort, and maids of the common sort to Senatours sons, thus we have a brood of Mongrels. Neither is there any maid born in so mean a place, which is afraid to use all the painting colours of noble Women, whereas either

either the Yest of new Ale, or the fresh juice of bark taken off from a tree, or if there be any other thing easie to be had for a small price, ought to serve women of common rank : They ought to have left Cheek-vernish, Cerufs, Antimony, and other neater colours to, honourable women. Now in feasts, n going along publickly how disorderly are they ? It often alls out that a Merchant's wife thinks scorn to give place to ne of noble birth by both parents. The thing it self therefore oth long ago exhort us, to enact something certain about these things. And these things may be easly concluded of mong us, because they belong only to women kind. But here is something also wherein we may have to do with men ho remove us from all authority, and almost esteem of us as andresses and Cooks, they themselves mannage all affairs at eir own liking. Therefore we grant them publick Offices, id the care of War. Who will endure this, that in the shield the ves coat of Arms should stand always on the left side, although e excels her husband in Nobility by three parts ? Moreover is meet, that in marrying of children the mother also should ve the right of a vote. And perhaps we shall prevail in this o, to bear publick Offices by turns, only such as may be ecuted within the walls and without arms. This is the sum the things about which I thought it worth the while to isult. Let every one consider of these things with her self, it there may be Ordinances enacted concerning every one them. And if any of you shall think of any thing else, let her ak of it publickly to morrow. For we will meet together ery day until we have finished the Session. Let there be u- l four she-Clarks, which may write down whatever may be ken. Besides let there be two she-Criminal Judges, which y give or take away liberty to speak. Let this Session serve t an entrance.

*The early rising.**Nephalim. Philypnus.*

Ne. I Did desire to speak with thee to day *Philypnus*, but thou wast denied to be at home. **Ph.** They did not altogether tell a lie: I was not *at home* for thee, but I was at that time most of all *at home* for my self. **Ne.** What riddle is that? **Ph.** Thou knowest that old proverb, *I sleep not for all men.* Neither art thou ignorant of that jest of *Nasica*, to whom, desiring to visit his acquaintance *Ennius*, when the maid had denied him to be at home, *Nasica* perceived it and went away. But when again *Ennius* coming into *Nasica* his house, asked his boy whether he were within? *Nasica* spake aloud out of his Closet, saying, *No, I am not at home.* And when *Ennius* knowing his voice said, Thou impudent man, do not I know thee who speakest? Nay but, quoth *Nasica*, thou art more impudent, who dost not believe me my self, whenas I believed thy maid-servant. **Ne.** It may be thou wast somewhat busie. **Ph.** Nay, I was sweetly at leisure. **Ne.** Thou puzzlest me with a riddle again. **Th.** Then I will tell thee plainly, and I will say as the matter is. **Ne.** Tell me. **Ph.** I was fast asleep. **Ne.** What's this thou sayest? Why but it was already past eight a clock, whereas the Sun riseth this month before four. **Ph.** The Sun truly may rise for all me if it will at midnight, if so be that I may sleep my fill. **Ne.** But was that by chance, or is it thy custom *to do so*? **Ph.** It is my custom altogether. **Ne.** But the custom of a thing that is not good, is worst of all. **Ph.** Nay but there is no sleep sweeter, than after the Sun is risen. **Ne.** At what a clock pray thee dost thou arise out of bed? **Ph.** Between four and nine a clock. **Ne.** That is a time long enough: Queens are scarce so many hours in dressing. But how fellest thou into that custom? **Ph.** Because we use to continue our feasts, sports, and jests until late in the night, we make up that loss with sleeping in the morning. **Ne.** I scarce ever saw a man more wretchedly prodigal than thee. **Ph.** Methinks it is rather thriftiness than spending; in the mean time I neither spend candles, nor wear out cloths. **Ne.** Truly it is a disorderly thriftiness, to preserve glass, and to cast away pretious stones. That Philosopher was wise after another manner, who being asked

asked what was the most precious thing? answered,
time. Furthermore seeing that it is manifest that the dawn-
ing of the day is the best part of all the day, thou delightest
to lose that which is most precious in the most precious thing.
Is that lost which is bestowed upon my weak body? Ne-
ver. But thou takest away from thy poor body, which is then
lost of all affected, and most of all vivified when it is refresh-
ed with seasonable and moderate sleep, and it is strengthened
by watching in the morning. Ph. But it's a sweet thing
to sleep. Ne. What can be sweet to one that perceiveth no-
thing? Ph. This very thing is sweet, to be sensible of no-
thing. Ne. Why but in that respect they are happier who
sleep in their graves. For dreams sometimes do trouble a
man that is sleeping. Ph. They say that the body is very much
refreshed with that sleep. Ne. That is the fattening of Dormice
of men. 'Tis good to fatten the living creatures that are
prepared for feasts, to what purpose is it for a man to make
himself fat, unless it be that he may go laden with a heavier
burden? Tell me if thou hadst a servant, whether wouldst
thou rather have him of a gross body, or lively and fit for
services? Ph. But I am not a servant. Ne. It's enough
for me that thou wouldst rather have a servant fit for servi-
ce than one well fattened up. Ph. Truly I had rather. Ne.
Plato said that *the soul of man is the man, and that the*
body is nothing else but the dwelling house, or instrument.
Nay thou wilt confess, I suppose, that the soul is the chief
part of a man, and that the body is the servant of the soul.
So be it if thou wilt. Ne. Seeing that thou would be
willing to have a slow-bellied servant, but wouldest rather
have a nimble and cheerful one, why dost thou provide a
drowsy and dull servant for thy soul? Ph. I am overcome
with the truth. Ne. Now hear another loss, as the mind is
better than the body, so thou dost confess that the riches
of the mind do far excel the goods of the body. Ph. Thou
speakest a likely thing. Ne. But among the goods of the mind
wisdom hath the preeminence. Ph. I confess it. Ne. There
is no part of the day better to get this than early in the morn-
ing, when the Sun newly arising gives liveliness and cheer-
fulness to all things, and scatters the vapours which rise to
come up out of the stomach, and which are wont to darken
the habitation of the mind. Ph. I do not gainsay it. Ne.
Now reckon to me how much learning thou maist get thyself
in these four hours which thou lovest by unseasonable sleep.

Pb. Truly a great deal, *Ne.* I have found it by experience that there is more done at ones study in one hour in the morning, than in three in the afternoon, and that with no hurt to the body. *Pb.* I have heard so. *Ne.* Moreover consider this, if thou sum up the loss of every day, how great a sum it will amount to. *Pb.* Truly an huge great one. *Ne.* He who foolishly lavisheth out pretious stones and gold, is accounted a spendthrift, and hath a Tutour to govern him; he who wasteth these good things which are so much more pretious than gold, is he not far more basely prodigal? *Pb.* So it appeareth, if we consider the matter well with right reason. *Ne.* Now consider seriously that which *Plato* hath written, that there is nothing more beautiful, nothing more lovely than wisdom, which, if it could be discerned with ones bodily eyes, would make men very much in love with it. *Pb.* But it cannot be seen with ones eyes. *Ne.* I grant with bodily eyes; but it is discerned with the eyes of the mind, which is the better part of a man. And where there is an incredible love, there must needs be the greatest pleasure, as often as the mind converseth with such a paramour. *Pb.* Thou speakest a likely thing. *Ne.* Go thy ways now and exchange thy sleep which is the image of death, with this pleasure, if thou think good. *Pb.* But in the mean time my night sports are lost. *Ne.* Those things are well lost, which being worse are exchanged for better, dishonest for excellent, and basest for the most pretious. He may well lose lead who turneth it into gold. Nature hath given the night for sleep; when the Sun ariseth, as it calls back every kind of living creatures, so especially man, to the exercises of his life. *They who sleep, says Paul, do sleep in the night, and they that are drunken, are drunken in the night.* Therefore what is more base, when as all living creatures do awake with the Sun, some also salute it when it doth not yet appear, but is hastening towards us, with singing, when as the Elephant adoreth the Sun arising, than that a man should sleep a long time after the Sun is risen? As often as that golden brightness shineth clearly in thy bed-chamber, doth it not upbraid thee who art asleep, thus, *O thou foolish man, why dost thou delight to lose the best part of thy life? I do not shine to this purpose, that ye may sleep in private, but that you may take pains about the most honest things.* No man lighteth up a Candle to sleep by, but to do some work: and dost thou nothing else but snort by this Candle which is the most beautiful of all other? *Pb.* Thou declamest well. *Ne.* Not

Not well, but truly. Well, I doubt not but thou hast often heard that saying of *Hesiod*, *It's too late to spare when all is spent.* Ph. I have heard it very often. For the wine is the best in the middle of the Hog's head. Ne. But the first part in ones life, to wit youth, is the best. Ph. Truly so it is. Ne. But truly in the morning is the same thing to the day, that youth to ones life. Do not they then do foolishly, who waste their youth in trifles, and their morning hours in sleep? Ph. It seems so. Ne. Is there any possession which is to be compared with a man's life? Ph. No not all the riches of the *Perfians*. Ne. Wouldst thou not very much hate that man, who is able and had a mind by wicked arts to shorten thy life some years? Ph. I myself had rather take away his life than his. Ne. But I judge them to be worse and more mischievous, who willingly make their own life shorter. Ph. I feel it if there be found any such. Ne. Be found? Yea all are like thee do so. Ph. Give me good words man. Ne. I have very good words: consider thus in thy mind, doth it not seem to have said very well, that, *Ones life is a watch; and that a man liveth so many hours the more, as he shall be a greater part of his time in studies?* For sleep is a kind of death. Whence it is feigned to come from Hell, and it is called *Homer* the brother of death. Therefore those that are asleep are reckoned neither among the living, nor among the dead, but rather among the dead. Ph. It seems to be so all. Ne. Now cast it up to me, how great a part of their life they deprive themselves of, who lose three or four hours every day by sleep. Ph. I perceive a very great sum. Ne. Wouldest thou not esteem that Alchymist for a god, who is able to add ten years to the length of thy life, and to bring back thy far spent age to the liveliness of youth. Ph. Why should I not account him so? Ne. But thou thyself art able to do this so divine a good turn for thyself. Ph. How? Ne. Because the morning is the infancy of the day, even noon-tide its youth is hot, by and by is its man-hood, and the evening succeeds in stead of old age. Sun-set comes even, as't were the death of the day. Now thriftiness is great revenue, but in nothing a greater than in this thing, when he not then got himself a great deal of gain, who hath afterwards to lose a great, and the best part of his life. Ph. Thou speakest truth. Ne. Therefore methinks it is a very shameful complaint of them, who accuse Nature, which hath lived man's life to so short a continuance, whenas they themselves

selves do willingly cut off so much from themselves of that which is given them. Every one's life is long enough, if it be thriftily disposed of. And it is no small advantage to do every thing in its own season. After dinner we are hardly half men, whenas the body being loaden with meat makes the mind heavy, nor is it a safe thing to call away the spirit from the shop of the stomach, performing the office of concoction, to the upper parts. Much less after supper. But in the morning hours a man is wholly a man, while the body is fit for every service, while the cheerful mind is lively, while all the Organs of the mind are quiet and clear, while the little portion of divine air, as one saith, *breatheth*, and relisteth of its original, and is strongly carried to honest things. *Ph.* Thou preachest elegantly. *Ne.* In *Homer* says *Agamemnon* as I suppose, It's not meet for a wise man to sleep all night long. How much more base is it, to lose so great a part of the day in sleep? *Ph.* It's true, but for a Counsellour; I am not the Captain of an Army. *Ne.* If thou lovest any thing better than thy self, let not *Homer's* sentence move thee at all. The *Prophet* riseth before day light for a little base gain, and cannot the love of wisdom awaken us, at least to hear the *Saviour* calling us forth unto an inestimable gain? Physicians commonly give no physick, but betimes in the morning. They know the pretious hours to relieve the body, and do we not know them to enrich and cure the soul? But if these are but light things to perswade thee, hear what heavenly Wisdom speaks by the mouth of *Solomon*, *Who shall watch for me betimes in the morning, they shall find me.* Now in the best of *Psalms*, how great a commendation is there of the morning time? Betimes in the morning the *Prophet* extols the mercy of the Lord, his voice is heard betimes in the morning, his prayer prevents the Lord betimes in the morning. And in the *Evangelist Luke* the people earnestly desiring health and instruction from the Lord, flocked to him betimes in the morning? Why dost thou sigh *Philippus*. *Ph.* I can scarce forbear weeping, when it comes into my mind how great loss I have made of my life. *Ne.* It is vain to be troubled for those things which cannot be recalled, but yet they may be made up by after diligence. Apply thy self therefore to this purpose, rather than by fruitless lamenting of the things that are past to lose the time to come also. *Ph.* Thou givest me good counsel, but a continual custom hath already prevailed over me. *Ne.* Away! *One nail drives out another, and one custom*

om is overcome by another. *Ph.* But it is an hard matter
to leave those things to which thou hast been long accus-
tomed. *Ne.* It is so at the first, but the contrary custom doth make
that trouble first easie, and shortly it turns it into the greatest
pleasure, so that thou oughtest not to repent thee of thy
present trouble. *Ph.* I am afraid lest it will not succeed. *Ne.* If
thou wert seventy years old, I would not reclaim thee from
the things that thou hadst been accustomed to, I suppose that
thou art now scarce past seventeen years old. And what is
there which that age cannot overcome, if so be there be a wil-
ling mind? *Ph.* Truly I will attempt it, and I will endeavour
for a lover of sleep to become a lover of learning. *Ne.* My friend
Philippus, if thou wilt do so, I am sure that thou wilt after a
short time be very glad for thine own sake, and wilt give me
thanks, who have counselled thee.

A Sober Feast.

Albertus. Bartolinus. Carolus. Dionysius. Æmilius.
Franciscus. Gyrardus. Hieronymus.
Jacobus. Laurentius.

HAST thou ever seen any thing more pleasant than this
Garden? *Ba.* I scarce think that there is any place
more delightfom in the fortunate Islands. *Ca.* Truly me-
thinks I see Paradise, over which God set *Adam*, to keep and
dress it. *Di.* Even a *Nestor*, or a *Priamus* might grow young
again in this place. *Fr.* Yea even a dead man might revive
again. *Gy.* I would gladly add something to thy Hyperbole
if I could. *Hi.* Truly all things do wonderfully smile upon
us. *Fa.* We must needs consecrate this garden with some
little banquet. *La.* Our *James* gives us good counsel. *Al.*
This place hath been already consecrated with such mysteries
heretofore. But take notice that there is nothing wherewith
I can give you a bever, unless you like a collation without
drink. I will set lettices before you without salt, vinegar
and oil, I have not a drop of wine, but what this Well af-
fords. I have not so much as bread or a cup, and it is that sea-
son of the year, which rather feeds the eye, than the belly.

Ba. But thou hast a pair of tables, thou hast bowles, we will consecrate thy garden with playing, if we cannot do it with feasting. *Al.* Seeing that we being so good fellows are met together, I have a certain thing in *my mind*, which thou maist call either a play or a feast, a great deal more fitting in my opinion to consecrate this garden. *Ca.* What's that? *Al.* Let every one bring his short sentence, and there will not be wanting a dainty, or a less pleasant feast. *Am.* What shall we bring, who are come hither empty? *Al.* Empty, who carry about with you so great riches in your breast? *Fr.* We would know what thou meanest. *Al.* Let every one propound openly the most elegant saying which he hath read within this whole week. *Gy.* Thou givest us good counsel, there is nothing more befitting either such feasts, or thee the feast-maker, or this place. Begin thou, and wee'll all follow thee. *Al.* I refuse not, if you are pleased to have it so. So Christian a sentence in a man who was no Christian hath very much delighted my mind this day. For *Phocion*, than which there was hardly another more holy man, or more careful of the publick profit among the *Athenians*, when, being condemned through envy, he was about to drink Hemlock, being asked by his friends, *What there was which ye would have his children enjoyned to do*; saith, *I would have them not to remember this injury at any time*. Thou canst hardly find an example at this day of such notable patience among the *Dominican* and *Franciscan* Fryars. Therefore I will relate a like one, seeing I cannot tell one equal to it. *Aristides* was very like to *Phocion*, of very upright behaviour, insomuch that the common people gave him the surname of *Just*. By reason of the envy of this surname, the man who deserved very well of the common wealth, was commanded by the vote of the people to flee out of his Country. Afterwards when he understood that the people were offended at nothing else, but at his surname of *Just*, although otherwise they had experienced the thing to be always beneficial for them, he patiently obeyed. And being asked by his friends in his banishment, *What he would wish to the unthankful City*; nothing else, quoth he, but so great a prosperity of things, as that they may never think of *Aristides*. *Ca.* It's a wonder that Christians are not ashamed, who are very angry for any small injury, and endeavour every way to be revenged. Methinks *Socrates* his whole life was nothing else, but an example of temperance and patience. But lest I should be altogether without

without a saying, I will relate one, which pleased me above the rest. As he was going along the high way, a certain lewd fellow hit him a box on the ear. When *Socrates* made nothing of it, some friends counselled him to revenge himself. But, quoth he, *What shall I do to the striker?* Sue him it law, quoth they. *It were a ridiculous thing,* quoth he; *if an ass had kicked me, should I sue the ass at your perswasion?* Intimating that a lewd scoffer is no better than an ass, and that it is the property of a most base mind, not to be able to bear an affront from a man out of his wits, which he would ear from a bruit beast. *Di.* There are fewer examples of moderation in the Roman histories, and those not so notable. For I do not think there is any great commendation of patience in it, if one spare the vanquished and bring under the high minded. Yet I think it is not unworthy to be related, that *Cato* the elder, when one *Lentulus* did spit, and cast the liver of his mouth in his face, answered nothing else, than *Hereafter I have something to answer them, who say that thou art not a mouth.* And they are said by the Latins to have no ce, who are ashamed of nothing. There is therefore a jest the word having a double signification. *Am.* Some things please some men, and other some others, among all the sayings of *Diogenes*, which indeed are excellent all of them, one pleaseth me more, than that, whenas one asked him, *How might most of all be revenged of his enemy,* he saith, if thou wilt shew thy self a very vertuous and honest man. I much wonder what god put such things into his mind. And the saying of *Aristotle* seems to be very agreeable to *Paul's* opinion, who being asked by one, *What profit his Philosophy had brought him?* *That I can do,* quoth he, *those things of my own accord, which most men do being compelled thereunto with fear of the laws.* For *Paul* teacheth that those whom Christian charity hath stirred up, are not under the law, because that they do more of their own accord, than the law is able to force from them with the fear of punishment. *Fr.* Christ, when the Jews murmured at him, because he did also eat with Publicans and sinners, answered, *They who are who'e need not a phisitian, but they that are sick.* It's not altogether contrary to this, which *Phocion* in *Plutarch* spake, who, when he was reproved because he defended an unworthy and wicked fellow in a suit, answered no less pleasantly than mildly, *Why should I not,* quoth he, *seeing no honest man needeth such a defence?* *Gy.* And that is an example of Christian goodness, after the example of the eternal Father,

to

to do good as much as one can, both to the good and bad, who commandeth his Sun to arise not only to the godly, but also to the ungodly : But perhaps an example of moderation will be more admirable in a King : When *Demochares*, *Demosthenes* his Nephew went Embassadour for the *Athenians* to *Philip* King of *Macedony*, and having obtained those things which he desired, was dismissed by the King, who courteously asked him, if he did desire any thing else ? *I would have thee to hang thy self*, quoth *Demochares*. The speech argued an outrageous hatred ; he was both a King, and deserved well, on whom the reproach was cast, and yet he was not incensed, only turning himself to his companions, *Do you*, quoth he, *carry these words back to the people of Athens, that when they know of them, they may consider, whether of us two they think to be the more excellent man, I who have heard these words patiently, or he who spake them ?* Where are now the Monarchs of the world, who think themselves equal to the gods, and for a word spoken in their cups, raise cruel wars ? *Hi*. An earnest desire of glory hath a very great force, and this affection carrieth many headlong : One of the number of them asked *Socrates*, which way he might quickly get himself a very good report ? *If thou shalt shew thy self*, quoth he, *such an one as thou desirest to be accounted*. *Fa*. Truly I do not see what could be spoken either more briefly, or more completely. A good report is not to be sought after, but it doth go along with vertue of it's own accord, even as an ill report doth with dishonesty. You admire men, I like the maid *Lacena*, who when she was set to open sale, a certain chapman came to her laying, *What wilt thou be honest, if I shall buy thee ?* *Yes*, quoth she, *although thou shalt not buy me*. Plainly shewing that she did not keep her honesty for any man's sake, but that from her own disposition she would follow vertue for its own sake, because *vertue it self is the reward of it self*. *La*. Truly the maid spake like a man. But methinks that is an excellent example of constancy against what flattering fortune soever, viz. when three eminent happineses were told to *Philip* King of *Macedonia* on the same day, that he had won in the Olympick games, that *Parmenion* the General of his army had vanquished the *Trojans*, that his wife *Olympias* had brought him forth a son, he prayed, holding up his hands to heaven, that *God would let so great prosperity to be allayed with some small misfortune*. *Hi*. There is no prosperity so great at this day, that any man fears its envy, but if any thing shall prosper, they

they brag, just as if *Nemesis* were either dead or deaf. If you like this bever, this garden which is consecrated by this discourse, no less delightfom, than profitable, shall afford it to you as often as you shall please. *Ba.* In very truth *Apiti-us* had not been able to be set before us a pleasanter dish: wherefore look for us often, if so be thou take in good part, that which we have brought at this time: They were not such things as were worthy of thy hearing, but such as came into our minds without premeditation. When we have premeditated we will bring forth finer things. *Al.* You shall be so much the more welcom.

The Notable Art.
~~Desiderius.~~ The Informing Art.
 Desiderius. Erasmus.

De. **H**OW do thy studies go on *Erasmus*? *Er.* With the Muses, as it seems, but little favouring me, but they would prosper me better, if I may obtain a certain thing of thee. *De.* Thou shalt obtain any thing, so it be for thy profit, only tell me what thing it is? *Er.* I doubt not but there is no profound Art which thou art ignorant of. *De.* I wish thou maist say the truth. *Er.* I hear that there is a certain notable Art, which can perform this, that a man may perfectly learn all the liberal Sciences with a very little trouble. *De.* What's that thou sayest? Hast thou seen the book? *Er.* I have seen it, and only so, because I wanted one to teach me. *Er.* What had the book in it? *Er.* Divers shapes of living creatures, as of Dragons, Lions, Leopard, and divers circles, and in these certain words written down, some Greek, some Latin, and some Hebrew, and others in barbarous languages. *De.* Within how many days did the title promise the knowledge of the Arts? *Er.* Within fourteen. *De.* Indeed it is a gallant promise. but dost thou know any one that hath become learned by that notable Art? *Er.* No indeed. *De.* Nor hath ever any else, or shall see any, unless when we have seen some man become rich by Alchymy. *Er.* Is it not true then? Truly I could wish that it were a true Art. *De.* It may be because thou art tyred to purchase learning with so great pains. *Er.* Yes indeed. *De.* Why but

but it hath so pleased God. He bestows those common riches, as, gold, pretious stones, silver, palaces, and a Kingdom sometimes, upon slothful, and undeserving men. But he would have those things which are the true riches, and properly our own, to be got with labour and toil. Neither ought that to seem troublesom to us, wherewith so excellent a thing is purchased, seeing that we may see very many men to struggle through horrible dangers, and thorow pains not to be imagined, for things that are both temporary, and indeed base, if they be compared with learning, and yet they do not always obtain that which they covet after. And the labour of studies hath much sweetness mixed with it, if thou shalt go on but a little in it. Now it lieth much in thee, to take away a great part of the irksomness. *Er.* By what means? *De.* First, that thou bring thy mind to love studies. Afterward to admire them. *Er.* By what means will this be done? *De.* Consider how many learning hath made rich, how many it hath raised to high honour and authority. And withal consider with thy self, how great a difference there is between a man and a beast. *Er.* Thou givest me good counsel. *De.* Moreover thou must bring thy disposition to be tractable, that it may be constant to it self, and be delighted with those things, which bring profit rather than pleasure. For those things which of themselves are honest, although they have some trouble at first, notwithstanding they grow pleasant by custom: Thus it will come to pass, that thou maist both weary thy Master less, and thou thy self maist more easily understand, according to that saying of *Isocrates*, worthy to be written in golden letters in the frontispiece of thy Book, *If thou be desirous to learn, thou shalt learn many things well.* *Er.* I am quick enough in understanding, but I presently forget what I have been taught. *De.* Therefore thou tellest me of an hog'shead with an hole in it. *Er.* Thou dost not much miss the mark. But what remedy is there for it? *De.* The chink must be stoppt lest it leak out. *Er.* By what means? *De.* Not with moss, nor mortar, but with diligence. He that learneth words and understandeth not the meaning of them, forgetteth presently: for words, as *Homer* says, are winged, and easily fly away, unless they be ballanced with the weight of their significations. Therefore let thy first care be, thorowly to understand the matter, then now and then muse upon

upon it, and repeat it to thy self. And, as I said, thy mind must herein be tamed, that as often as there is need, it may be able to stay upon a consideration. For if any one have his mind so wild, as that it cannot be tamed to this, it is no way fit for learning. *Er.* How hard a matter that is, I do but too well understand. *De.* For whosoever hath a mind so unconstant, as that it is able to stay upon no thought, he can neither a long time hear one that speaks, nor fasten that in his memory which he hath earned. Something may be imprinted in Lead, because it stays in a place : nothing can be stamped upon water or Quick-silver, because it continually wavers. And if thou be able to bring thy disposition to this, when thou daily conversest with learned men, whose discourses do day after day afford so many things worthy to be known, thou wilt earn very many things with very little labour. *Er.* Truly the thing is so. *De.* For besides the discourses of those that eat together with thee, besides daily communication, presently after dinner thou hearest eight most choice sayings, culled out of the most approved Authors, and as many after supper. Now reckon to me how great a number these may take for every month and year. *Er.* A very great one, I could remember them. *De.* Besides, seeing that thou carest men that speak nothing but good Latin, what hindereth thee from learning to speak Latin well in a few months, seeing that unlearned boyes can learn the French and Spanish tongue in a short time? *Er.* I will follow thy counsel, and will try whether this wit of mine can be made tractable to the Muses yoke. *De.* I know no other notable Art, than care, love, and diligence.

The

The Sermon, or Merdardus.

Hilary. Levinus.

Hi. **O** Wonderful, what kind of Monsters doth the earth bring forth and nourish! What is it so, that nothing doth make Clergy-men ashamed? They think I suppose that they speak to deils, and not to men. Le. What doth Hilary mutter to himself? I think he is making verses. Hi. How gladly would I have stoppt the filthy mouth of that long-tongued fellow with a turd! Le. I will speak to that man. How dost thou Hilary, but little merry? Hi. Thou offerest thy self in very good time Levinus, upon whom I may dilgorge this grief of my mind. Le. I would rather have thee to vomit it up into a bason, than upon me. But what mischief is it? and from whence dost thou now come? Hi. From the Sermon. Le. What hath a man that is a Poet to do with Sermons? Hi. I am no enemy to holy Sermons, but I happened upon this which is Sacred in that sense as Virgil termeth the *hunger of Gold Sacred*. And such railing fellows are the cause, that I can hear preachers the seldomer. Le. What was the Sermon preached? Hi. In the Cathedral. Le. What after dinner? About that time men commonly take a nap. Hi. I wish they had all slept for that Prater, who is scarce worthy to Preach to Geese. Le. A Goose is a creature that makes a great noise. Yet they report that the Patriarch Francis on a time preached to lowd little singing Birds, which heard him with great silence. Well, but is there a Sermon Preached on Saturday also? Hi. One is preacht in honour of the Blessed Virgin Mother, for on the Lords day Christ is Preached. But it is meet that His Mother should have the preheminance. Le. What was the text? Hi. He did expound the Song of the Virgin. Le. A very common subject. Hi. Indeed it's very fit for a Preacher. For I suspect that he hath studied this text only: even as they say that there are Priests to be found who are skilled in no Service but that only for the dead. Le. Let him then be called the Preacher of the *Magnificat*, or if thou had rather, *Magnificatistius*. But pray thee what kind of Bird was he, or with what Feathers was he decked? Hi. He was not unlike a Vulture. Le. Pray thee what coup came he out of? Hi. Out of the *Franciscans*.
Li.

New & amended.

What sayst thou? Out of so holy a society? Perhaps of
at degenerate kind who are called *Rejoycing*, of a Swarthy
lour, with whole shoos, and a white girdle; neither do
ey dread, I tremble to speak it, to handle money with their
e fingers. *Hi*. Nay, but out of the most choice company
them who are not afraid to be called *Observants*, of an Ash-
our, with Hempen-girdles and flath'd shoes, who would
ner kill a man, than touch money with their bare hand.
It is no wonder that a wild Rose should grow in a rose-
. But who brought this Stage-player upon this stage?
Thou wouldst even have said so rather, if thou hadst seen
Tragical part in the Play. He was of a vast body, with red
eks, a great paunch, strong sides, thou wouldst have said
t he was a Champion, and as far as I can guess, he had
nk at his dinner more than one pint and a half of Wine.
Whence hath one that handles no money so great store of
e? *Hi*. There were given him from King *Ferdinands*
nt, three quarts of Wine every day. *Le*. O bounty ill be-
red! Perhaps he was Learned. *Hi*. He had nothing be-
s an impudent malapertness, and an unbridled tongue.
What thing then hath so gulled *Ferdinand*, as to bring an
to oyl for wraistlers. *Hi*. To tell thee in brief Piety and
gly bounty. He was commended, he bowed his head aside on
ight shoulder. *Le*. So doth Christ hang upon the Cross,
was there a great Congregation? *Hi*. How could there
thin one in the famous Church of *Augusta*, in a meeting
o many Monarchs, which *Charles* the Emperour had drawn
ether thither, out of all *Germany*, out of *Italy*, out of
in, and from *England*. And moreover there were many
rned men there in the Congregation it self, especially from
Court of the Kings. *Le*. I much wonder if that Hog
ld bring any thing that was worthy of such an Auditory.
But he brought forth many things befeeming himself.
What were those I pray thee? But first I pray thee,
me the mans name. *Hi*. It is not fit. *Le*. Why so, *Hila-*
Hi. I have no mind to gratifie such fellows. *Le*. Away,
th he gratifie them, who slanders them? *Hi*. They ac-
unt it a very great courtesie to become known by what
eans soever. *Le*. At least tell his name to me who will keep
ence. *Hi*. They call him *Merdardus*. *Le*. I know that
Merdardus well. 'Tis namely that very man, who lately at a
east called our *Erasmus* Devil. *Hi*. Thou art in the right,
t what he spake at a Feast, although he spake it not alto-
gether

gether Scot free, those who were more civil did impute it to drunkenness, and did judge it fit to be forgotten. *Le.* But what excuse did he bring, when he was rebuked? *Hi.* He denied that he spake from his heart. *Le.* How could he speak from his heart who hath neither wit nor heart? *Hi.* But it seemed to me and all men a thing intollerable, that *Merdardus* should empty his stinking sores full of matter, publickly, in that place, before such Auditours, and lastly in so famous an assembly of Monarchs. *Le.* I very much desire to know what he said. *Hi.* He railed very foolishly in many things against our *Erasmus*, whereof this was the summe, in these times, quoth he, there is sprung up one *Erasmus*, a new Doctor, it was a mistake, I would say an ass, and withal he interpreted to the people, what *Asinus* meant in the German tongue. *Le.* Thou tellest me of a merry thing; *Hi.* Merry, sayst thou? Yea, rather a foolish one. *Le.* Dost not thou think it to be a merry thing, that such an Ass should call any man at all an Ass, much more *Erasmus*? This one thing I know, if *Erasmus* himself had been there, he could not have forborne laughing. *Hi.* Truly he resembleth an Ass, no less in the dulness of his mind, than in the colour of his Garment. *Le.* And I do not think that there is any Ass in all *Arcadia* so much an Ass, but that this fellow better deserveth to be fed with hay, than he. *Hi.* He is just *Apuleus* turned inside out. He covered a man under the shape of an Ass, this fellow covereth an Ass under the shape of a man. *Le.* But we do at this day fat up such Asses with maskadel and march-pain; So that it is no wonder that they bite and kick any one. *Hi.* That Doctor Ass, quoth he, dareth to correct the *Magnificat*, when as that Song was uttered from the holy Spirit by the mouth of the most holy Virgin. *Le.* I know the proverb of the brothers. *Hi.* And he did aggravate it with words, as though it were a Commission of the greatest blasphemy. *Le.* Now my heart pants for fear. What crime was it? *Hi.* He said that *Erasmus*, in stead of that which the Church sings; *Because the Lord hath regarded the lowliness of his handmaid*, had translated it, *Because he hath regarded the vileness of his handmaid*, and that word sounds more odiously in the German, than in the Latine tongue. *Le.* And who would not confess that it is an accursed blasphemy, if any one should call the most holy Mother of Christ who is higher in dignity even than the Angels, a vile handmaid? *Hi.* Well, what if one should call the Apostles unprofitable servants? *Le.* I would provide

Faggots

eggots for the blasphemer. *Hi.* What if one should call that excellent man *Paul* unworthy the name of an *Apostle*? *Le.* I could cry aloud, To the fire with him. *Hi.* Why but that detour *Christ*, who alone cannot be confuted, taught his bottles to speak thus, *When ye have done all things which are commanded you, say ye, We are unprofitable servants;* and *Paul* being not unmindful of this precept, saith openly of himself, *in the least of all the Apostles,* and which is more, *unworthy title of an Apostle.* *Le.* But when godly men speak such things concerning themselves it is modesty, a vertue than which there is nothing more acceptable to God; if any other should say the same thing of them, especially of those who are canonized for Saints, it becomes grievous blasphemy. *Hi.* Thou hast resolved it very well. Therefore if *Erasmus* had call'd that to be adored Virgin the *mean handmaid* of the Lord, every one would confess, that it had been immodestly spoken; but seeing she herself speaketh after that manner concerning her self, it both makes for her glory and an wholsom example of modesty is shewn unto us, because that whatever we are, we are it by the bounty of God, the greater any one is, let him carry himself the more lowly. *Le.* Thus far we two do agree; But when these fellows say that men correct a thing, they mean that they corrupt or falsifie it. Therefore that is to be looked upon whether the word *Meanness* be answerable to the Greek word, which *Luke* hath set down. *He.* For that very reason we presently made haste from the Sermon to the Book. I look for an hunting. *Hi.* The words which *Luke* wrote down with his most holy fingers, by the inspiration of the Spirit are thus, *ὅτι ἐπεβλέψεν ἐπὶ τὴν ταπεινότητα τῆς δούλης αὐτοῦ,* or *Erasmus* rendred them thus, *Because he hath regarded the w estate of his handmaid:* only he added the preposition, which *Luke* omitted not, neither is it contrary to the elegance of the Latin tongue, nor needless for the sense. For thus *Terence* speaks in *Phormio*, *Respice ad me,* look back upon me. Yet he admonisheth us in his Annotations, that *Luke* said rather, *aspice ad me,* than *respice ad me.* *Le.* Is there any difference then between *respicere* and *aspicere*? *Hi.* Not very much, but there is some difference. He is said *respicere*, who with turning his neck looks at those things which are behind him, and he *aspicere*, who simply beholdeth: as in *Terence*, *Phadria* beholdeth *This* coming out of the house, saying, *Patmeno, I tremble and shake every joint of me, after I (aspexi)*

Hh

saw her. But his brother *Cherea* speaks thus; when I (*respicio*) look back this way upon the virgin. For he had turned himself to the old man, when he had done so he turned his body back again to the virgin. Yet they sometimes use *respicere* in stead of that which is to have a regard or a care of something either hard at hand, or else present. Thus the Satyrift,

Respicere extrema jussit spatia ultima vite, (i.e.)

He had me have regard to the last times of my life.

For death as it were follows hard behind us, unto which we turn back our eyes as often as we consider it in our mind. And saith *Terence*, *Respice senectutem tuam*, have regard to thy old age. Therefore he who minding other things hath not care of his children, is said not to regard them. Again he that casting off other cares turns his thoughts to this thing, is elegantly said to regard it. But God beholdeth all things present, past and to come with one look, and yet he talketh with us in Scripture after the manner of men. He is said to be against those whom he rejecteth, and to have regard to those, to whom, as it were being neglected a little space, he vouchsafeth his favour. But *Luke* had expressed this thing the better if he had said, *ἐπιστρεφόμενος*, now we read it *ἐπιστρεφόμενος*. But whether of the two thou readest, it maketh very little for the sense. *Le.* But the preposition being repeated, seemeth to be needless, *Hi.* Certainly the Latins speak thus also, *Accessit ad me*, he came to me; *appulsi animum ad scribendum*, he gave his mind to write. Here methinks the preposition is not needless. For he may (*respicere*) look back, who by some chance turns his eyes behind him, fixing his look upon no certain thing, but when thou hearest this phrase, *respexit ad me*, he hath had regard unto me, there is expressed a special favour of one willing to relieve this, or that man: We also behold things that meet us by chance, which we take no care of, yea which we are unwilling to see: But whosoever hath had regard unto some man, he is in a special manner attentive to that thing which he looks upon. Moreover we behold many things at once, but we regard not many things. Therefore the holy Spirit desiring to express to us a special favour towards the most holy Virgin, spake thus by her mouth, *Because he hath had regard unto the low estate of his handmaid.* He turned away his eyes from those that were proud, and great

their own esteem, and turned his face towards her, who is the lowest in her own eyes. For there is no doubt, but there were many learned, great, rich, noble persons, who hope that the *Messiah* should spring out of their stock; God despising them, turned the eyes of his most merciful Son toward the Virgin, of an obscure name, poor in estate, married to a Carpenter, not so much as rich in any if-

Le. I hear nothing concerning *vileness*. *Hi.* That was the false accuser's, not *Erasmus's*. *Le.* But perhaps he mentions *vileness* in his Annotations. *Hi.* Not at all. In the word *ταπεινωσις* he very modestly only noteth; *That thou must understand it of meanness*, quoth he, *not of vertue of the mind*; and the meaning must be, *Although I be my mean handmaid, yet the Lord hath not disdained me*. *Le.* If things be true, and full of piety, what's the reason that they bray against them? *Hi.* The ignorance of the word breedeth these fits. Humility among the anti-Christians, who speak more purely, doth not shew the virtue of meanness, which is contrary to pride, and is called *modesty*, a baser kind of condition; in which sense we call ignorant, poor, peasants, and despised persons, humble, as much as say, creeping on the ground. Even as therefore we speak of great men, we say, I beg that your *highness* would assist us in this thing; so, they who speaking of themselves, do extenuate their own things, are wont to say, I beseech you to relieve our *low estate* with your courtesie. For emphasis of the primitive Pronouns hath sometimes some-thing of pride in it, of which kind is that *saying*, *I say*, *I will*, *remittit*. Therefore the most modest Maid two manner of

both-debated her own condition, and exalted God's greatness towards her, being not content to call her self handmaid, but added a *mean* handmaid, and of the mean condition. Even as according to the proverb, one is first before another, so also among handmaids, one is more excellent than another, to wit, according to the dignity of office. For a Dresser is of more credit than a Landress. But I wonder that *Mercurius* did not perceive the form of speech, seeing I my self have often heard the *Franciscans* say thus, My meanness gives thee thanks for *this* costly re-

Hi. Some of them would not be far out, if they should say *My thankfulness*: But because the Greek word *εὐχαριστία* seems to express something more than the Latin word, *gratia*, Christians would rather say humility than modesty;

that is to say, they had rather speak more significantly, than more elegantly. For he is called modest, who thinks meanly of himself, challenging nothing to himself more than desert. But the praise of humility agreeth to none but to him who claimeth less to himself, than he hath. *Le.* But there is danger lest while we embrace modesty, we fall into vanity. *Hi.* How so? *Le.* For if *Paul* said true, *I am not worthy to be called an Apostle*, and if *Mary* called her self truly, *a mean maid*, that is to say, of the meanest condition, they are in danger to lie, who extol them both with so great praise. *Hi.* There is no danger in this, O honest man, when we humbly praise pious men, and women, we set forth God's bounty in them; when they themselves abase themselves, they are at their own strength and merits, if the favour of God be wanting. Nor is it presently a lie, if one claim not to himself things which he hath, if he speaketh from his heart, perhaps may be called a mistake, it cannot be called a lie. But God let this mistake in us. *Le.* But *Paul* who saith that he is unworthy the name of an Apostle, speaks honourably of himself else, rehearsing his worthy deeds. *I have laboured*, saith he, *they all, and they who seemed to be somewhat, added nothing unto me*. Whereas the most holy Virgin is read to have spoken nothing. *Hi.* But *Paul* calleth these worthy deeds his infirmities, whereby the power of God was manifested, and he calleth his hearfal, his folly, unto which he was compelled by the apertness of the false Apostles, by reason of whom it was needful for him to vindicate his Apostolical authority, that he took pleasure in humane glory, but because it was expedient for the Gospel, the dispensation of which was committed unto him. There was not the same reason in the Virgin Mother, for the office to preach the Gospel was committed to her. Besides the greatest shamefastness, the greatest modesty did become both the sex, and a virgin, and lastly the mother of Christ. Now I come to the source of this error; they who are unskilful in the Latin tongue do think that *humility* doth set forth nothing else, but a table modesty; whenas it is sometime referred to the place or condition, not to the vertue of the mind, sometime it is referred to the mind, as to signifie a vice. *Le.* What in the holy Scriptures? *Hi.* Yes. Here is a place for thee in *Paul* the *Colossians*, chap. 2. v. 8. *Let no man deceive you in a voluntary humility and worshipping of Angels*. Neither is it here, *πεινωση*, which word is in the Virgins Song, but *εργασια*

ν.η. I confesse the place hath some difficulty in it, but merits that is the true sense, which those who are more accurately learned do bring (*i.e.*) *Be not ye of so low and base a mind, as that when you have once dedicated your selves to Christ, is the only author of salvation, you may suffer your selves to be persuaded, that salvation is to be hoped for from Angels, which the men feign to have appeared to them. Be ye of a lofty mind, that if indeed some Angel coming from heaven, should shew another Gospel to you, than that which Christ hath revealed, he may be accursed to you, even as a wicked Angel and an enemy to Christ. Much less is it meet, that ye should be of so dejected minds, as to suffer your selves to be drawn away from Christ by the feigned apparitions of Angels. It is religion to hope for salvation from Christ alone, to expect the same from Angels, or Saints is superstition. Therefore Paul will have it to be the property of a low and humble mind, to revolt from that Christ who is on high, to the feigned apparitions of Angels; it is the property of a base mind, to be carried about by the perswasion of any whosoever. Thou seest that ταπεινοφροσύνη is used in this place for humility. Le. Why should I not see it? Hi. Again in the same letter, According to the commandments and doctrines of men, ye have indeed a shew of wisdom, in superstition and humility. Again ταπεινοφροσύνη signifieth a vice. Le. It is clear. But in the first of Pet. chap. 5. it is used for the vertue which is contrary to pride. Τὴν ταπεινοφροσύνην ἐγκομβώσατε for which we read, *Be ye clothed with humility.* Again in the second to the Philippians, verse 3. τῇ ταπεινοφροσύνῃ, &c. *lowliness of mind let each esteem other, better than themselves.* Thou hast taught that ταπεινοφροσύνη is used in either sense, whereas modesty among the Latins is not used but for the first sense. But canst thou show that ταπεινότης is taken for modesty? Hi. There is no absurdity, if any one use it after the first manner. For nothing hindreth to attribute submission and lowliness for modesty, to the mind also. But whether it be found to be thus put in the holy Scriptures, I know not. Le. See whether it be so used in Saint James, chap. 1. verse 10. *Let the brother of low degree rejoyce in his exaltation, but be rich in his humility.* Hi. Indeed in that place it is, ἐν ταπεινώσει, and not ταπεινοφροσύνῃ: And if thou contend that modesty is taken in this place for modesty, it followeth, that we may take exaltation for pride, and presently there shall be a double absurdity. For as he is not modest, who*

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glorieth

glorieth of his modesty, and often boasteth of himself, so he is double proud who glorieth in his pride. *Le.* What means the Apostle then? *Hi.* He commendeth equality among Christians. A poor man is said to be low, by reason of his meaner condition: a rich man is said to be high likewise according to the world, by reason of the splendour of his estate. Here the rich man stoopeth to the condition of poor men, and the poor man is lifted up to be equal with the rich. Both of them hath whereof to glory, the one rejoiceth that the want of poor men is relieved by his riches, the other glorieth in Christ, who hath given rich men that mind. *Le.* But in the meantime that rich man hath the praise of modesty. *Hi.* It may be so but therefore ταπεινότης doth not presently signifie modesty. For there are some who hunting after praise from all, do bestow many things on poor men. But rather both of them modest, if so be they have sincere piety. The rich man while he thinks not much to be made equal to the poor for Christ the poor while he groweth not proud by reason of the honour that is given to him, but giving thanks to Christ glorieth in him. This is without controversie, that ταπεινότης is very often used in the holy Scriptures for a casting down, or dejection, which comes to pass by affliction or weakness of condition. Thus Paul in the third of the *Philippians*, ver. 21. *He will change the body of our vileness, ταπεινότης.* Also *Psal.* 9. 12. *Consider my trouble which I suffer of them that hate me, ταπεινότης.* Again *Psal.* 118. *This hath comforted me in mine humility, ταπεινότης,* that is in mine affliction. There are many places of this kind, which it is too tedious to rehearse. Even as therefore he might be said to be ταπεινός, humble (ὁ ταπεινός) who is of a modest and not at all of a haughty mind; so it will be no strange thing, if one call ταπεινότης; ταπεινοφροσύνη. we speak concerning the use of Scripture. But they who contend that ταπεινότης in the Song of *Mary* signifieth modesty of mind, may even as well so interpret that which we read in *Genesis* 29. *The Lord hath seen my humility, ταπεινότης.* Leah doth not boast of her modesty, but because by reason of her deformity she was less regarded by her husband, she calls it humility. After the same manner in the 26th of *Deuteronomy*, *And he hath looked upon my affliction; and labour, and distress.* Doth he not here call affliction, ταπεινότης. *Le.* How came it then into their mind, to interpret humility, modesty of mind in the Song? I see no other reason, but because many Divines have neglected to be skilled in the tongues, and to study the Latin

Latin tongue, together with the antient Doctours of the Church, who without those helps cannot be fully understood: herefore it's a very hard matter to root out that, which is deeply settled in a man's mind. Moreover thou maist see some men, to attribute so much to Schoolmens opinions, that they use rather to wrest the Scripture to agree with them, than to regulate men's opinions according to Scripture rule. *Le.* But it's a more absurd thing than that which they relate concerning the *Lesbian* rule. *Hi.* Bede the Monk, who is no very wise Author, as often as he leaveth following of others, by reason of the said humility speaketh of pride. But *Theophrastus* a Greek writer, who took his things commonly out of the most approved writers of Greece, denieth that *πρᾶσις* can in this place be taken for a vertue. *Le.* What need is there authority to prove that, whenas common sense it self reproveth that interpretation? *Hi.* Thou hast said rightly. For seeing that modesty is in some sort the perfection and guard of all vertues: it is immodesty, if any one vaunt of it concerning themselves. We grant indeed that this vertue is in the highest degree and incomparably in the most holy virgin, (always excepting Christ) but by this very thing she is more commendable for her modesty, because she her self doth not praise it, but acknowledging the meanness of her condition, doth ascribe the greatness of the mystery to God's mercy. *Mary*, say they, for her modesty deserved to become the Mother of God. Let us grant that this in some sense is true; but pray thee, what kind of modesty is it, for a maid to promote this of her self? *Le.* And moreover the tenour it self of the Song sheweth that she speaketh of her unworthiness, and therefore it thus begins; *My soul doth magnifie the Lord.* But she that saith, I have deserved to become the Mother of God for my modesty, doth magnifie her self, not the Lord. Presently it followeth, *For behold from henceforth all generations shall call me blessed.* Behold, noteth a sudden and unlook'd for thing. And he doth not expect the highest honour, whoudgeth himself to deserve no honour. Neither is it called happiness, if that befall one which was due to his deserts. For *Horace* denieth that he was to be called happy in this respect, that he was chosen by *Mecenas* into the number of his friends. *Hi.* Wherefore? *Le.* Because he was chosen into the company by judgment, and not by meer favour. *Mecenas* attributeth this to him, which he had judg'd due to his vertues. That which follows is to the same purpose. *Be-*

'cause he who is mighty hath done to me great things, and holy is his name. She saith not, he hath done to me great things, because he judged me worthy, but because he is mighty, and doth whatsoever things he will, and maketh them meet for his favour who are unworthy, and therefore *Holy is his name*: By *holy* she meant glorious. And so much as we claim to our own merits, so much do we detract from the glory of God's name. For according to *Paul*, *His strength is made perfect in our weakness*. Presently after, in that verse, *He hath put down the mighty from their seat, and hath exalted those of low degree*, it is not *ταπεινωσας*, but *ταπεινωσας*, that is to say, those who are despised to the world, that it may be opposed to the mighty. The following verse makes this verse plain according to the manner of prophetic elocution, *He hath filled the hungry with good things, and the rich he hath sent empty away*. Those who even now she called mean, here she calls them hungry, the poor: those whom but now she called mighty, here she calleth rich. In the next verse there is mention made of me spreading it self throughout all the Nations of the world. In the last verse she proclaimeth the faithfulness of God in his promises, *As he spake, &c.* In the whole Song there is set forth the glory, that is, the power, goodness and truth of God: there is no mention of merits. *Le.* But as pride accompanieth power and riches, so poverty teacheth modesty. *Hi.* I do not indeed deny, but that doth sometimes fall out, but for the most part thou maist see poor men to be very proud, if thou deny it, I will set before thee many *Merdarduses*. Let us grant that to be which is not always, we do not dispute what an one the most holy Mother of Jesus was, what things she spake of her self in this Song. *Le.* I marvel at the stubbornness of these fellows, who, being often told on't, and often laughed at too, do not change their minds. *Hi.* How often have they been told of it, that a Declamation is the handling of a feigned subject, that it wont to be used to exercise the faculty of pleading; and yet these fellows count a Declamation nothing else, but a sacred Sermon. How often hath it been inculcated to them, that he is a Batchelor whosoever hath not a wife, although he maintain six hundred Concubines: and yet a single life with them is nothing else but continency and chastity. The same thing is common concerning humility, and very many other such like things. *Le.* Whence is such obstinate blockishness? *Hi.* I answer concerning *Merdarduses*; They have not studied

ed from their childhood, neither are they provided of Masters, or of Books, and if any such ability befall them, they chuse rather to lay it out upon their belly. They think that that holy Garment is abundantly sufficient, to procure them an opinion of Piety and Learning. Lastly they think that it is some part of Religion, if with their *Francis*, they know not so much as to speak Latin. *Le.* Truly I know very many who for that matter do well resemble the Founder of their Order, who said *Capero*, for *Galerus*, and I think *vestimentibus* in stead of *vestibus*. But *Francis* constantly refused the honour of a Presbiter, which same thing I think that *Benedict* and *Dominick* did. Now a days these fellows with their *vestimentibus* do not shun a Cardinal's Cap. *Hi.* What sayst thou? No nor yet a triple Crown. And those humble sons of poor *Francis* hold out their shoes to be kissed by the greatest Monarchs of the World. *Le.* Now if their had been mention made of vileness what an heinous offence had it been? *Hi.* None, if thou understand by vile, one who is little esteemed among men, or who seemeth contemptible to himself. But what need is there to excuse that which was not spoken? *Le.* Was not *Merdardus* ashamed to lie after that manner, and that too in so famous a Church, in a very great assembly of Monarchs, before so many learned men, many of whom had read over *Erasmus's* works? *Hi.* Ashamed, saist thou? Nay but the Railer thought that he did a rare exploit, and which deserved a triumph. This is a fourth vow of the *Merdarduses*, to be ashamed of nothing, far more religious than those three. *Le.* Indeed most of them are very observant of that. *Hi.* And it was not a simple lie. First, *Maries* Song, as it is written by *Luke*, remaineth unmeddled with. And how is he said to correct it, who changeth nothing? Moreover the word *humilitas* is not changed, nor is there any mention made of *vili* *ai*. Lastly, he doth not correct the Song, who doth render that faithfully which *Luke* wrote, but explaineth it. *Le.* I see that there is a threefold lie befitting a shameless railer. *Hi.* Stay, thou hast not yet heard that which is the most impudent thing of all. *Le.* Yea, is there more yet? *Hi.* He cried out aloud that that Doctor *As* was the chief, author, and the ring-leader of all the hurly burly, wherewith the Christian world is at this day disturbed. *Le.* What's that thou sayst? *Hi.* That it is to be imputed to him, that the Church is divided into so many Sects, that the Priests are robbed of their tithes, that the Bishops are despised, that they

they every where care not a fart for the Pope's holy majesty; that husbandmen do begin again the old example of the Gyants. *Le.* Spake he these things in publick? *Hi.* With great out-cries. *Le.* Why but they think far otherwise who have heedfully looked into *Erasmus* his Books. Very many of these do confess that they have drawn the seeds of true piety out of his Works. All this great flame being raised by the Monks, hath been hitherto blown up by them, which now also they endeavour to quench, as if they should cast oil upon the fire, as they say. *Hi.* Thou seest that the belly is a very evil wild beatt. *Le.* Thou hast hit the nail upon the head. Indeed it is very profitable for it, that there should be very much superstition in Christian people, and very little piety. But what did the Congregation; did it endure the *Cumane* ass braying so arrogantly out of the Pulpit? *Hi.* Some wondered what had befallen the man. Those that were sooner moved to anger, arose up and went away out of the Church, muttering to themselves *thus, We came hither to hear the praises of the holy Virgin, and this drunken fellow vomits up nothing but meer calumnies.* There were also among them not a few women. *Le.* But that sex useth to be very much addicted to that Society. *Hi.* Thou saist true, but the women also began to be wise. All the learned men that were there, most of them fretted, some also hissed at him. *Le.* The ass careth not for hissings. They ought to beat down such a railer out of the Pulpit with rotten eggs, and rubbish. *Hi.* There wanted not some, who thought that he deserved this, but the reverence of the place hindred them. *Le.* But the reverence of the place ought not to help them, who have prophaned the place by their villany: even as it is not meet that they should have a sanctuary there, who kill a man within the walls of the Church: In like manner he who in the holy Congregations doth foolishly abuse both the holiness of the place, and the peoples patience, that which he hath prophaned by his rashness, ought not to be his shelter. He was commended by the antients, who accounted him not to be a Consul, to whom he himself was not a Senatour; neither is it meet, that the people should account him for a Preacher, to whom they are not a Congregation. *Hi.* They are afraid of the Bishops Thunderbolt. *If any one, the Devil egging him on, &c. thou knowest the Law.* *Le.* But the Bishops ought first to sling their Thunderbolts at such railers. *Hi.* They fear them al-

so themselves. *Le.* Whom? *Hi.* Those very railers. *Le.* The Apostles feared not the threatnings of Kings and Rulers, and are these afraid of one beggar? *Hi.* But for that very reason they are the more to be feared because they are beggars. They have nothing to be taken away from them; they have wherewithal to do one a mischief. Go thy ways if thou darest to some Nest of Wasps or Hornets, and touch any one of them with thy finger, if thou get any good by doing so, come again to me, and call the Bishops Cowards, who shun to provoke one beggar. Do not the most potent Monarchs of the Christian world reverence the Pope of Rome, and it may be fear him too? *De.* Nor is it a wonder, for he is Christ's Vicar. *Hi.* But *Alexander* the sixth, who was neither a fool, nor unlearned, is reported to use to speak in this manner, *That he had rather offend some of the chief Monarchs, than any one poor brother of the Order of the Mendicant Fryars.* *Le.* Meddle not with Popes. When the report of that villany had come to the ears of the Princes who were at *Augusta*, was not the man punished? *Hi.* They all took it in ill part, but especially King *Ferdinand*, and his sister *Mary*, the glory of the women of this age, *Bernard* the Cardinal of *Trent*, and *Balthasar* Bishop of *Constance*; the Preacher was soundly chidden, but by none more sharply, than by *John Faber* Bishop of *Vienna*. *Le.* What's a chiding? An ass is sensible of nothing but a cudgel. *Hi.* Especially if thou give him belly-timber. But what should those Princes, who were taken up with far weightier cares, do to that foolish fellow? *Le.* Surely they should have put him out of the office of Preaching, and have withdrawn their bounty from him. *Hi.* But he being a cunning fellow, deferred his filthy matter until the very breaking up of the Council, when as now otherwise he was to be gone away. *Le.* The Devils are said to go away on that fashion, leaving a great stink behind them. *Hi.* Therefore he was sent away by King *Ferdinand*, but well fed. For his chiding took not away any thing in the least from the man's fatness. *Le.* *Francis* is reported to have preached to his sisters the Birds, that fellow seems to deserve to preach to his brethren the Asses, and Swine. But whither went he? *Hi.* Whither, but to his own company? by whom he was entertained with a little triumph, for the matter manfully and successfully performed, and among their cups in stead of an *To triumphe*, they sang, *Te Deum laudamus.* That fellow *Merdardus* doth very well

well deserve to wear a rope about his neck, rather than about his loins. But what evil should we wish to that foolish flock which maintains such cattle? *Hi.* Thou canst scarce find any worse evil to wish unto them, than they procure to themselves. For truly by these means they do very much disgrace themselves, and cast themselves into the hatred of all honest men more effectually, than any enemy can do. But it is not the part of a Christian mind to wish ill to any one, it is rather to be wished, that the most merciful Creatour and Reformer of all things, who made *Nabuchadonosor* being a man, to become an oxe, and again of an oxe made him a man, and who gave a mans tongue to *Balaam's* Ass, would amend all that are like *Merdardus*, and give them both a mind, and a tongue becoming men that preach the Gospel,

*The lover of Glory.**Philodoxus. Symbolus.*

Ph. *Symbolus*, I interpret my meeting with thee to be a lucky sign. *Sy.* I wish *Philodoxus* that there may be something wherein I may be fortunate to thee. *Ph.* What is more lucky than if some God should meet a man? *Sy.* Truly I should think nothing more fortunate than that, although six hundred Owles should flie often; But what God dost thou tell me of? *Ph.* I mean thy self *Symbolus*. *Sy.* What me? *Ph.* Yes indeed thee. *Sy.* I never esteemed gods that go roth' stool worth a rush. *Ph.* If the proverb deceive me not, *That he is a god whoever doth good to a man*, thou maist be a god to me. *Sy.* Let others look to the truth of the proverb, surely I will very gladly benefit my friend, if I can. *Ph.* Thou hast no cause to fear *Symbolus*, I do not ask to borrow of thee; counsel is a sacred thing, only help me with that. *Sy.* Why but that is to borrow, seeing this kind of service ought to be mutual among friends, even as all things else. But what is the thing wherein thou desirest my counsel? *Ph.* I am weary of an obscure condition, I would desire to be famous, show me the way. *Sy.* Lo, here is a short one for thee: Imitate *Erostratus*, who set *Diana's* Temple on fire, or *Zeilus*, who

was very like him, who railed upon *Homer*, or commit some other memorable villany, and thou shalt be famous with the *Cærops* and *Nero's*. *Ph.* Let others get themselves a name by wickedness, I studiously seek for a name of a good report. *Sy.* Then shew thy self such an one as thou desirest to be reported. *Ph.* But a renowned name doth not befall many who are very vertuous. *Sy.* Whether that be true or no, I know not, but if that come to pass which thou sayst, vertue is a very sufficient reward of it self. *Ph.* Thou speakest true, and truly Philosophically ; nevertheless as things go with men, methinks that glory is a chief kind of ornament to vertue, which delights to be taken notice of, (just as the Sun loves to shine) even for that very cause, both that it may profit very many, and that it may allure very many to the emulation of it. Lastly, I do not see what goodlier possession parents can leave to their children, than a never dying memory of a good name. *Sy.* As far as I perceive, thou dost earnestly seek for glory which is got by vertue. *Ph.* I do so. *Sy.* Therefore set before thee those who are renowned in all mens writings, *Aristides*, *Phocion*, *Socrates*, *Epaminondas*, *Scipio Africanus*, the *Cato's*, *Senior* and *Uticensis*, *Marcus Brutus*, and such as these, who studied to profit the common wealth very much, in war, and at home. For here is very plentiful matter of glory. *Ph.* But among those renowned men, *Aristides* was driven into banishment by the vote of the people ; *Phocion* and *Socrates* drank Hemlock ; *Epaminondas* was accused for his life, even as also *Scipio* was ; the elder *Cato* being accused forty times pleaded his cause, *Cato Uticensis* killed himself, and so did *Brutus*. I would desire glory stained with no envy. *Sy.* Why but *Jupiter* did not grant that so much as to his son *Hercules* : For after the subduing of so many Monsters by his valour, his last combat, and that the stiffest of all by far, was with *Hydra*. *Ph.* I will never envy *Hercules* his glorious exploits : I do account them happy indeed, who have gotten a good name that is stained with no envy. *Sy.* As far as I perceive, thou desirest to live comfortably, therefore thou art afraid of envy, and that not without cause, for it is a very evil wild beast. *Ph.* It is so. *Sy.* Therefore live retired. *Ph.* But that is to be dead, and not to live. *Sy.* I perceive what thou affectest. *Thou lovest to be in the brightest sun-shine without a shadow.* *Ph.* That cannot be. *Sy.* Why but no more can it be that thou canst get glory, soiled with no envy : glory followeth good deeds of its

its own accord, and envy accompanieth glory. *Ph.* Why but that old Comick tels us that glory may befall one without envy, so that thou maist very easily find praise without envy, and procure thy self friends. *Sy.* If that praise content thee, which the young man *Pamphilus* got by humouring men, and pliability of behaviour, thou maist see ch means to obtain that which thou greedily desirest, from the same place, from whence thou tookest the sentence. Remember that in every thing, *Thou do nothing too much*, but yet do all things with moderation; be gentle in bearing with others manners, winking at smaller faults, be not obstinate and too stiff in thy own opinion, but conform thy self to others judgments, speak ill of none to his face, but shew thy self courteous to all. *Ph.* Most men favour youth, so that it is no hard matter then to get that praise, I would desire to have a certain honourable renown of my name, which may Eccho again throughout the whole world, and which may become more famous with my age, and at last may grow more renowned after my death. *Sy.* Truly *Philodorus*, I commend that noble disposition of thine. But if thou desirest glory that is gotten by virtue, it is a special virtue to fight glory, and it is the highest praise, not to be ambitious of praise, which followeth him the more who flieth from it. Therefore thou must look to it, lest the more carefully thou seekest after these things, the more thou be disappointed. *Ph.* I am not an insensible Stoick, I am moved with humane affections. *Sy.* If thou professest thy self to be a man, and refusest not those things which are incident to man's condition, why dost thou hunt after those things, which do not happen even to God? For thou knowest that no less true than witty saying of *Theocritus*, That *Jupiter* neither when he sendeth rain nor fair weather pleaseth all men. *Ph.* Perhaps there is no fire without smoak, but yet there is wood that casteth no smoak. If it cannot be obtained, but that a man's glory may be darkened with some mist of envy, yet I think that there are ways whereby it may come to pass, that very little envy may be mixed with it. *Sy.* Dost thou then desire that these ways should be shown to thee. *Ph.* I very much desire it. *Sy.* Show virtue but a little, and thou shalt be less troubled with envy. *Ph.* But glory unless it be notable, is not glory. *Sy.* Here is a most certain way for thee, Perform some famous exploit, and die, and thou shalt be made renowned without envy with the *Codri, Mnacei, Iphigenia, Curtii* and *Decii*, Envy is maintained among the living

A. M. 1614. p. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ving, after death it ceaseth. * Ph. Indeed to confesse freely as the matter is, I desire to leave the inheritanc of an honourable name to my Children and Nephews, but I desire while I live reap the benefit of this thing for some time among the living. Sy. Well, I will keep thee no longer in doubt. It is a most sure way to an honourable name, to deserve well both privately of every one, and also of all publickly: That is partly by courtesie, and partly by bountiffulness. Thyerality is so to be ordered, that thou be not forced to take violently from some, what thou dost give to others. For by thylargesses more hatred ariseth among good men, than good will among wicked men. Moreover to be praised by wicked men is more truly a disgrace, than glory. But this fountain of bounty is drawn dry. Furthermore beneficence which is made up of courtesies hath no bottom; Yea the more largely a man taketh out from hence, it abounds more plentifully. And there are many things which do both lessen envy, and make the renown of a good name more illustrious, which no man is able to do for himself, but they befall him by the free gift of God.

*Rare Vertue is more lovely, where
In bodies fair it doth appear.*

no man can bestow a comely feature of body upon him. Nobility brings very much honour with it. But this also is a gift of fortune. We must make the same account of riches, which are descended to us from our Grand-fathers, and great grandfathers, being gotten by just dealings. Neither can any one do so much as this for himself. Of this sort are quickness of wit, and gracefulness of speech, a pleasant grace and courteous behaviour, not acquired but inbred. Lastly a certain secret comeliness, and also a fortunateness, the effect whereof we see in many men at this day, no man can give reason of it. But do we not oft see that the same things are spoken or spoken by sundry persons, and he who hath done or spoken worse obtaineth great favour, whereas he that hath done a thing better, gets hatred in stead of good will? Some of the antients did attribute this to mens *Genius*. For they said that every one was fortunate in that thing to which he was born: and on the contrary, that it did not prosper, which one did attempt against the hair, the *Genius* not consenting. Ph. Is there then no place for counsel in this thing?

Sy. Scarce

Sy. Scarce any. Notwithstanding they who are prudent, do discern some signs in children and young men, whereby they may guess, for what studies, or what kind of life, or what actions they may be fit. A certain secret fancy of the mind sheweth the same to us, whereby we abhor some things, for no evident reason, and are also strongly enclined with a wonderful violence to some things. From hence it is, that one man manageth the affairs of war with good success, another is skill'd in civil businesses. thou wouldest say that another is born for study; although there is a wonderful variety even among these, so great namely, as the differentness of functions is. Nature hath bred one man for government, she would have another to be a valiant Soldier, she hath given to one, whom she hath very much favoured, to be, according to *Homer*, as well a good spear-man, as an excellent Captain. In like manner in civil affairs, one is an excellent Counsellour, another excelleth in pleading of causes, another both delights, and performs the business successfully, in going on Embassages. To what purpose should I speak of the variety of humours? There are some who are so strongly inclined to a Monkish course of life, and yet not to every one, but to this, or that, as that they think their life uncomfortable to them, unless they attain their desire. On the contrary side, there are some who strangely abhor it, so that they would rather chuse to die, than to become a Monk; neither do they do it out of hatred, or any certain reason, but out of a secret fancy of nature. **Ph.** I have sometimes found, and often wondred at those things in many men, even as thou relatest. **Sy.** Therefore in those good things which the bounty of Nature freely bestoweth on us, much less will envy arise, if there be not pride, and vain-glory. For beauty, or nobility, or wealthiness, or eloquence is the more lovely in those, who are ignorant as't were that they excel in these good things. But courteous behaviour, and modesty do nothing lessen these good things, but as they add a gracefulness, so they drive away envy. And this courteous behaviour and pleasantness of manners must be continual in all the actions of ones life, unless ones nature be quite contrary to it. For I suppose *Xenocrates* might in vain have assayed to do that, which *Socrates* and *Diogenes* did successfully; *Cato* the Censor would endeavour in vain to do that, which made *Calpurnius* to be well liked of. Notwithstanding that *Dimeas* in *Xenocritus*, being changed on the sudden, hath shewed

wed very plainly, how great power it hath to procure good
 l, to humour all mens fancies and dispositions. But as
 n as one swarveth from that which is right, he falleth
 from true glory to the temporary favour of men. But
 glory is only everlasting, which is built upon *honesty*,
 comes from the judgment of reason. For the affecti-
 are violent for a time, which as soon as they begin to
 faint, we begin to hate what before exceedingly
 sed us, and therefore applause is turned into hissing, and
 e into dispraise. But as one's disposition cannot be chan-
 so it may be partly amended. *Ph.* I expect thy mean-
Sy. He who is more courteous by nature, may beware;
 while he studieth to be in favour with all, he turn a-
 from honesty, and lest while he suiteth himself to every
 like the fish *Polypus*, he be unconstant to himself. *Ph.* I
 very many men of a slippery trust and lightness to be
 ned of. *Sy.* Again, they who are of a more sower dis-
 on, must endeavour so to affect courtesousness, that
 they do may not seem to be counterfeit, nor may them-
 s ever and anon return to their own nature, thereby
 ing themselves a double disgrace in stead of praise;
 because they sometimes shew themselves severe, and
 use they are unconstant. For constancy hath so great a
 , as that they who have got a vicious nature, yet may
 easily be born withal for this very reason, because
 are in nothing unlike themselves. And as soon as ever
 dissimulation is found out, it begets hatred even in good
 s; furthermore that which is counterfeited cannot al-
 be hid, it must needs one time or other break out: which
 on as ever it shall do, all that great appearance of glory
 sheth away, and is turned into a mock. *Ph.* Then as
 s I perceive, thou givest me this advice, *That one must*
little swerve from nature, and not at all from honesty. *Sy.*
 u art in the right; besides thou knowest, whatsoever
 with famous on a sudden, is liable to envy. From thence
 e hateful word of one newly grown rich among the *Gre-*
s, and the surname of upstarts among the Romans, and of ig-
le fellows, and that are fallen down from Heaven, among
n both. But a flame which groweth and increaseth by little
little, as it hath very little envy, so it is very lasting, a that
 t witty Poet *Horace* sheweth this, *Marcellus his fame groweth*
wisibly like a tree. Therefore if thou coverest the glory which
 true; everlasting, and very little exposed to envy, listen
 ki unto

unto *Socrates*, who said, That it often befalls some men, that while they make too much hast at first, they are the longer in attaining their end. *Ph.* But man's life is short. *Sy.* Thou must therefore make haste to good deeds, and not to glory, which follows of its own accord. For I suppose thou dost not ask advice in that, by what means thou maist become long-lived. For that is the office of the Destinies, which draw out threads, and cut them off when they please. *Ph.* I wish that thou couldst do this also. *Sy.* O *Philodorus*, the gods were never so bountiful as to bestow all things upon one man. What they take away from years, they recompence with renown of name. They deal so very favourably with some, but those very few, as that while they live they enjoy their posterity, and do in a manner survive themselves. But they are rare, whom just Jupiter loveth. It may be so, who were begotten of the gods could do this, but that happiness doth not fall into this consultation. *Ph.* I am wont often wonder with my self, at the envy either of fortune, or of nature, which doth bestow no good thing on men, which it doth not mix with some inconvenience. *Sy.* What remains then my friend, but that as we are born men, we should bear our humane condition patiently? Now this also doth very much advantage thee to mitigate envy, if thou be very careful thorowly to be skill'd in the dispositions of Nations, of ranks, and of every several man, that is to say, at their example who take pains to tame and breed beasts. It is their chiefest care, to mark with what things every living creature is either enraged or else made gentle. I do now speak only of the difference which is between a bird and a fourfooted beast, between a serpent and a fish, which is between an Eagle and a Vulture, between an Elephant and an Horse, between the Dolphin and the Sea-cal, between a Viper and an Asp, but of that infinite variety, which is in every several kind of living creatures. *Ph.* I expect to hear whither thy speech tendeth. *Sy.* All Dogs are contained under one species, but into how innumerable shapes is this special kind divided, so that thou wouldest say that they are distinguished in the *genus*, and not in the *species*. Now how different are the manners and dispositions of Dogs even altogether of the same special kind? *Ph.* There is a very great variety. *Sy.* Suppose that which is spoken of dogs, so to be spoken of all the several kinds of living creatures, but the difference appeareth in no kind more than in Horses. *Ph.* The

saye

sayest true, but to what purpose dost thou speak these things?

Sy. Whatsoever variety there is in the general kinds, or in the shapes of living creatures, or in every several creature, imagine all this to be in man: Thou shalt find there diverse Wolves, Dogs of an unspeakable variety, Elephants, Camels, Asses, Lions, Sheep, Vipers, Apes, Dragons, Eagles, Vultures, Horsleechs, Swallows, and what not? Ph. What then? Sy. There is no living creature so fierce, but being handled by Art, it yieldeth some profit of it self, or certainly doth no hurt.

Ph. I do not well perceive what thou drivest at. Sy. There is some difference between a Spaniard, Italian, Germane, a French man, and an English man.

Ph. So there is manifestly. Sy. Moreover in every general kind, every one hath a certain peculiar disposition. Ph. I grant it.

Sy. If thou wilt wisely mark this variety, and conform thy self to every ones humours, thou shalt easily attain this, either to have them all to be thy friends, or surely none to be thine enemies.

Ph. If thou biddest me become a Popish, where is vertue and honesty? Sy. There is some humouring in common things, which doth in no wise destroy honesty: Of which kind are these things; Among the Italians men salute men with a kiss; if thou do the same thing in Germany, it may seem absurd, but instead of a kiss they give one their right hand: Again in England men salute women, even though they meet them in the Church: If the same thing should be done in Italy, it would be accounted an heinous offence. Likewise it is a part of civility in England, to give thy cup to one that comes in while thou art at dinner, it's taken for a disgrace so do so in France. In these, and other such like things, a man may humour all men without damage to honesty.

Ph. But it is a hard matter to know the customs of all Nations, and the dispositions of every several man. Sy. But Philodoxus, if thou seekest for a renowned glory, and that too gotten by vertue, it's necessary also for thee to be more than ordinarily vertuous. And thou knowest that verue is exercised about difficult things, as, before that Peripatetick, Hesiod taught; therefore if thou desirest the honey, thou must endure the Bees. Ph. I know, and remember it, but I seek a way to mitigate envy. Sy. Therefore do thy endeavour, to desire rather to be a Captain in war, than a common soldier; and in that war which is waged with hateful enemies, rather than with thy Countrey men and companions. Take upon thee those Offices especially in the common

wealth which are popular and creditable. As to defend one is more pleasing the people, than to accuse; to honour, than to punish one. ; But if any things fall out, as there must needs fall out, which are troublesom to nature; yet even these, if they cannot be avoided, are to be mitigated with gentleness. *Pb.* Which way? *Sy.* Thou sittest a Judge, or an Umpire, one party must be somewhat displeased, but thou mayst carry the matter with that equity, as that if it be possible, even the party that is cast, may give thee thanks. *Pb.* Why so? *Sy.* Suppose, an Action of Theft, or Sacrilege is commenced *against* *ou*, change the Action if thou canst, and make it to be an Action of challenging a thing. Here thou mayst forthwith so relieve the Defendant, as that nevertheless the Plaintiff be not prejudiced. Furthermore so moderate every Action in Law, as that thou mayst seem just towards the *Defendant*, without dammage to the *Plaintiff*. Lastly mitigate something the punishment of him that is cast. In the mean time neither look frowningly, nor use bitter words. or peevishness, which things are the cause, that some men have less thanks for a good turn bestowed, than others have for denying one. Sometimes a friend must be admonished, but if there be no hope of amendment it's better to hold ones peace. If the matter be of greater moment, and there be hope of doing good, it is of great concernment what such the admonition be. For it oftentimes falls out, that he who admonisheth one in an ill sort, or unseasonably, both makes the evil worse, and of a friend makes him an enemy. This dexterity is the more seasonable, if thou hast to do with a great man. For sometimes it falls out that one must resist their affections; which thing if it be done mildly and handsomly, a little while after they who resisted, get more thanks, than they who humoured them. *For that which pleaseth Lust, lasteth but for a time: that which is done with right reason is alwaies approved of. But the greatest part by far of envy ariseth from the unbridledness of the tongue.* What a deal of hatred doth one word sometime falling from one rashly procure some men? Of how many hath an unseasonable saying or jest been the destruction? Therefore commend; but those that are worthy; and that sparingly; but dispraise more sparingly, if yet any at all be to be dispraised; therefore talkativeness is to be avoided. For it's a very hard matter to speak both much and seasonably at once. *Pb.* I grant all these things. But methinks an especial way to get a renowned name, is to write Books. *Sy.* Thou sayst true, but that the multitude of writers hindereth. But if that way like

thee, have a care to write exactly, rather than a great deal. And especially chuse thee a subject, neither thred-bare nor common to many, and besides not an hateful one: put to that whatsoever notable thing thou hast gathered by many years reading. And make it such a work by thy handling that it may be both pleasant and profitable. *Ph. Symbolus* thou hast wisely and sufficiently satisfied my mind, if thou wilt add that onething, by what means it may be brought to pass, that glory may befall me more timely too. For I see many men who scarcely grow famous before their death, and some grow famous at length, after they are buried, as I say. *Sy.* I have no better counsel to give in this, than that which one Fidler counselled another. Look to it that thou approve thy self to those, who have already overcome by their glory; winde thy self into their friendship, whose honourable commendation of thee, will easily procure thee the peoples good-will. *Ph.* But if envy arise at any time, what remedy dost thou shew me? *Sy.* Do as they use to do: to boil pitch, if the flame shall break out, they pour in water upon it; and then the flame is more enraged and makes worse, unless thou do so constantly, and often. *Ph.* What is the end of that? *Sy.* Smother envy as it riseth up with courses, rather than with revenge. *Hercules* laboured in vain when he cut off the heads of the *Lernean Hydra*, he overcame the deadly Monster with Greek fire. *Ph.* But what dost thou mean by Greek fire? *Sy.* That which burns even in the midst of water. He useth that, who being provoked with the injury of evil turns, yet ceaseth not to deserve well of all. *Ph.* What's that thou sayest? Is then the doing of a good deed sometimes water, and other sometimes fire? *Sy.* What hinders it? Seeing that Christ in Allegories is sometimes a sun, sometimes fire, and sometimes a stone. I have given thee the best counsel I can; if thou shalt get any that is better, follow it, and reject mine.

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The Base Wealth.

James. Gilbert.

J^a. From whence dost thou come to us such a starveling, as if all this while thou hast been fed with Dew with the Grasshoppers? Thou seemest to me to be nothing else but a Syphar of a man. **Gil.** In hell the Ghosts are filled with Mal-lows and Leeks: but I have lived ten months, where I had not so much as that. **J^a.** Where pray thee, wast thou carried away by force into a Gally? **Gil.** No, but at Syon-dram. **J^a.** Was thou in danger to be famished, in so wealthy a City? **Gil.** Yes, *but I was*. **J^a.** What was the reason, didst thou want money? **Gil.** Neither Money nor Friends. **J^a.** What mischief then was it? **Gil.** I had to do with my Host *Antromias*. **J^a.** What with that wealthy man? **Gil.** But a most niggardly fellow. **J^a.** Thou tellest a strange wonder. **Gil.** No such matter, but they become rich men on this fashion, who get out of the greatest poverty. **J^a.** Why hadst thou such a mind to tarry so many months with such an Host? **Gil.** There was something that did tie me, and I was so misled at that time. **J^a.** But pray thee tell me what fare doth he keep? **Gil.** I'll tell thee, seeing that *the remembrance of by-past labours* useth to be delightful. **J^a.** Surely it will be so to me. **Gil.** That misfortune befel me from Heaven, while I staid there, the North wind blew three whole months, but that there I cannot tell how, it never continues above eight daies. **J^a.** How then did it blow three whole months? **Gil.** About that day it did as it were on purpose change its point, but after eight hours it removed into the former place. **J^a.** Thou didst need a good fire for thy thin weak body. **Gil.** There was fire enough, if there had been store of wood. But lest our *Antromias* should be at any expence in this thing, he digged up the roots of trees out of the fields in the Island, which others cared not for, and that commonly in the night time. Of these being not yet well dryed there was a fire made not without smoke, but without a flame which did not warm one, but which did so much, that it could not be truly said that there was no fire. But one fire only lasted all the day, it burned so moderately. **J^a.** It was a cruel thing to winter them. **Gil.** Yea, but it was a great deal more grievous to dwell there in summer

meaner time. *Ja.* Why so? *Gil.* Because that house is so full of fleas and punies that one could neither be quiet in the day time, nor take any sleep in the night. *Ja.* O miserable wretches! *Gil.* Especially in this kind of cattle. *Ja.* The women must needs be sloathful there. *Gil.* They lurk in holes and are not conversant among the men. So it falls out that therein the women be nothing else but women, and the men in those services which are wont to be performed, by that time. *Ja.* But in the mean time was not *Antronius* weary of such usage? *Gil.* Nothing delighted him who was brought up in such flattery besides gain! He lived any where rather than at home; he trafficked in every thing, and thou knowest if that City is given to merchandizing more than others. But noble *Painter* thought it a thing to be lamented, if a day had past away without a line; *Antronius* lamented a great deal more, if a day had past him without gain. And if at a time it had happened so, he sought for gain at home. What did he do? *Gil.* He had a cistern in his house according to the custom of that City, there he drew some buckets of water, and poured it into wine vessels. Here was sure profit. *Ja.* Perhaps the wine was too strong. *Gil.* Nay it was worse than dead wine! For he never bought any but corrupted wine, that he might buy it the cheaper, and lest any of it should be lost; he did now and then mingle lees ten years old, shaking all up and down, to the end that it might seem the new wine, for he would not suffer any one crumb of the lees to be lost. *Ja.* But if we may believe Physicians, such wine breeds the stone of the bladder. *Gil.* The Physicians are not mistaken, for in that house there was no year so happy, but that one or two died of the stone, and yet he did not abhor the deadly house. *Ja.* No? *Gil.* He got gain even from the dead. He despised it not, though it were but a small gain. *Ja.* Thou meanest theft. *Gil.* Merchants call it gain. *Ja.* What did *Antronius* drink in that mean time? *Gil.* The same Nectar for the most part. *Ja.* Was not he sensible of the mischief? *Gil.* He was hardy and able even to eat haw, and as I said, had been brought up with such dainties from his childhood. He esteemed nothing more sure than this gain? *Ja.* Why so? *Gil.* If thou reckon his wife, his sons, daughter, son-in-law, labourers, and maid-servants, he maintained at home commonly three and thirty bodies. Now the smaller the wine was, it was both the more sparingly drunk, and the longer in being drank out. Reckon here to me, a bucket of

water being put in every day, what a round sum may it make up for a year. *Fa.* O base gain! *Gil.* No less saving comes from his bread. *Fa.* Which way? *Gil.* He bought musty wheat, which another was unwilling to buy. Here was forthwith present gain because he bought it cheaper. But he did remedy the faultiness of it by art. *Fa.* Pray thee by what art? *Gil.* There is a kind of Potters clay not unlike bread-corn which we see that horses also love, both while they gnaw the walls, and drink more willingly of the ditches that are muddy with that potters clay. He mingled a third part of that Potters clay with it. *Fa.* Is that to mend it? *Gil.* Surely the mustiness of the wheat was less perceived. Dost thou think that this gain is also to be despised? Add moreover another device, he kneaded his bread at home, and that even in summer time no oftener than twice in a month. *Fa.* That is to set stones on the table, and not bread. *Gil.* Or if there be any thing harder than a stone. But there was prepared a remedy for this mischief also. *Fa.* What was it? They made crusts of bread being put into their cups soft by steeping them in the Wine. *Fa.* Like Lips like Lettuces.. But did the labourers endure such usage? *Gil.* First, I will relate to thee the diet of the chief of that family, that thou maist the better guess after what manner the labourers are used. *Fa.* I desire to hear it. *Gil.* There was no mention made of breakfast there, the dinner for the most part was put off uptill one of the clock in the afternoon. *Fa.* Wherefore? *Gil.* They tarried for *Antromius* the master of the family. They supped sometimes at ten a clock. *Fa.* Why but thou was wont to be unable to endure fasting. *Gil.* And therefore now and then I called out aloud upon *Orthogonus*, *Antromius* his son in law, for we lodged in the same chamber, dost thou hear *Orthogonus*! do they not sup to day at *Synodium*? He answered very handsomely that *Antromius* would be hear shortly. When I saw no preparation and my stomach was hungry, dost thou hear *Orthogonus*, quoth I! shall we be starved to day? He excused the hour for some other such thing, when I could not endure the craving of my stomach, I again interrupted him being busied. What will become on't, said I, shall I be famished or no? When *Orthogonus* had now spent all his shifts, he went away to the servants, and commanded that the Table should be spread. At length when neither *Antromius* came back, nor any thing was got ready, *Orthogonus* being overcome with my railing went down to his wife and mother in law

law, and the children, importuning them to get the supper ready. *Ja.* Now at least I look for a supper. *Gil.* Be not hasty. At length there came out a lame servant, being the Over-seeer of that business, not very unlike to *Vulcan*, he spreads the table with a table cloth. That is the first hope of a supper; at length after long bawling the glass cups are brought with very clear water. *Ja.* There's another hope of supper. *Gil.* I say be not hasty. Again after grievous bawling there is brought a pot full of that dreggy Nectar. *Ja.* O that is well! *Gil.* But without bread. There is no danger as yet, no hungerstarved fellow would drink such wine willingly. I called it aloud again until I was hoarse. Then at last that bread is set on the table, which a bear could hardly break with his teeth. *Ja.* Surely now there is provision for a mans life. *Gil.* *Stronius* comes at length when 'tis late in the night, commonly with this unlucky preface to say, that he is sick at the stomach. *Ja.* What ill sign is there in that? *Gil.* Because there was then nothing which could be eaten. For what canst thou look for when the master of the house is not well? *Ja.* Is he sick indeed? *Gil.* Yes in such a manner, as he alone could have eaten up three Capons, if any one had given him money for nothing. *Ja.* I look for a supper. *Gil.* First there is set on the table for him a platter with Bean flower, which kind of Victuals is sold there commonly to poor people. He said that he used this as a remedy gainst every kind of disease. How many were you at the table? *Gil.* Sometime eight or nine, among whom was that learned man *Verpius* who I suppose is not unknown to thee, and the elder son of the family. *Ja.* What was set before them? *Gil.* Is not that enough for silly men, which *Melchisedeck* offered to *Abraham* who was conqueror of five Kings? *Ja.* Was there then no victuals? *Gil.* There was some. *Ja.* What was it? *Gil.* I remember we were nine guests in number at the table, whereas I could reckon but seven little leaves of Lettice in the dish swimming in Vinegar, but without oil. *Ja.* Did he then eat up his beans alone? *Gil.* He had scarce given a farthing for them, and yet he did not forbid, if any one that sat next him would tast of them, but it seemed to be an uncivil thing to take away his meat from a feeble man. *Ja.* Were the leaves eaten, as the Proverb speaks of Cummin. *Gil.* No; but when the Lettices were eaten up by the chief persons, the rest sopped their bread in the Vinegar. *Ja.* But what was there after the seven leaves? *Gil.* What but cheese which is the conclusion of

of meals. *Ja.* Was this his continual provision? *Gil.* It was almost, but that sometimes if he had found that he had made a good market that day he was a little more liberal. *Ja.* What then? *Gil.* He bad them buy three fresh bunches of grapes with one brass farthing; that thing made the whole family merry. *Ja.* Why should it not? *Gi.* He did that only at that time when grapes are very cheap there. *Ja.* Then after Autumn he increased your fare in nothing. *Gi.* He did increase it. There are Filhermen that draw a small kind of shellfish, especially out of Baths. These by a certain loud cry give notice what they have to sell. Sometimes he gave order that there should be bought of these for half a piece of small money, which they call a Bagathin; and then thou would have said that there was a marriage in that family. For there was need of a fire, although they may be very quickly boiled. And these were after cheese in stead of sweet-meats. *Ja.* Indeed fine sweet-meats! But was there never any flesh or fish set oth' table? *Gi.* At length being overcome by my bawlings, he began to be more noble. And as often as he had a mind to be a *Lucullus*, these were commonly his dishes. *Ja.* And I will gladly hear that. *Gi.* In the first place there was pottage given us, which they, for what cause I know not, do call a waiting maid. *Ja.* I suppose it was costly. *Gi.* It was seasoned with these sweet spices. A kettle full of water is set on the fire, some pieces of Cow cheese are cast into it, which was now long ago as hard as a stone, for there was need of a good Hatchet to break it in pieces. When these pieces began to be softned with the warmth of the water, they gave it a colour, that it could not be called pure water. They prepare the stomach with this broth. *Ja.* Which is fit for hoggs. *Gi.* Then there is set on the table a little flesh of the belly of an old Cow, but boiled more than fifteen days before. *Ja.* Then it stinketh. *Gi.* Yes that it doth, but there is a remedy used. *Ja.* What's that? *Gi.* I'll tell thee, but I am afraid thou wilt imitate it. *Ja.* Yes indeed. *Gi.* They mingle an egg with the warm water, they sprinkle the flesh with that broth, so the sight is more deceived than the smelling. For the stink breaketh out through all. If the day require the eating of fish, there are sometimes three Giltheads set on the table, and those no great ones, whenas those that sit at the table are seven or eight. *Ja.* Nothing else? *Gi.* Nothing, but that hard cheese. *Ja.* Thou tellest me of a strange *Lucullus*. But how could so slender diet

diet be enough for so many guests, especially when they had eat no breakfast? *Gi.* Nay but I would have thee to know, that his mother in law, his daughter in law, his younger son, maid servant and some very little ones were fed with the remainders of that feast. *Ja.* Thou hast increased and not taken away my admiration. *Gi.* I can hardly describe that to thee, unless I shall first set out the order of the feast. *Ja.* Set out then. *Gi.* *Antronius* sat in the highest place, but that I sat in his right hand, as an extraordinary guest; over against *Antronius* sat *Orthogonus*, his son in law; *Verpius* sat next *Orthogonus*. *Strategus* being a Grecian by Nation sat next *Verpius*; his eldest son sat on *Antronius* his left hand. If any guest had come over and above, a place was given him according to his worth. First for the Broth there was very little danger or difference, but that in the dishes of the high Mess there swam pieces of the Cows cheese. But there was made a certain bulwark commonly with four cups of wine and water, that no body could touch what was set on the Table besides the three before whom the platter stood, lest one would have suffered himself to be very impudent, and pass over the pales. Yet that platter stayed not long, it was presently taken away, that there might be something left for the family. *Ja.* What did the rest eat then? *Gi.* They were daintily fed as they used to be. *Ja.* How? *Gi.* They dipped that gritty bread in the wine that was made of very old Lees. *Ja.* Such a meal must needs be very short. *Gi.* It was oftentimes more than an hour long. *Ja.* How could it be so? *Gi.* When the things were taken away presently, as I said, which were in danger to be eaten, the cheese was set on, whereof there was no danger, lest any one should scrape any thing off it with his meat knife. That excellent cheese was left, and every one's own bread. And among these Junkets, stories were safely mixed. In the mean time the company of women dined. *Ja.* What did the labourers in the mean time? *Gi.* They had nothing common with us, they dined and supped by themselves at their own hours. But these scarce spent half an hour in all the day in taking their meat. *Ja.* But what kind of provision had they? *Gi.* It is thy part to guess that. *Ja.* Why not an hour is scarcely enough for the *Germans* to eat their breakfast, and as much time for their beaver, and an hour and an half for their dinner, two hours for supper, and unless they be abundantly satisfied with good wine, good flesh and

and fish, they accuse their Masters, and run away to the war. *Gi.* Every Country hath its own custom ; The *Italians* spend very little upon their belly ; they had rather have money than pleasure, and they are also temperate by nature, and not only by custom. *Ja.* Now truly I do not wonder that thou comest again to us so lean , but I very much wonder that thou art come again at all alive, especially seeing that thou hadst heretofore been used to Capons, Partridges, Turtle-doves, and Pheasants. *Gi.* I had certainly died, if there had not been a remedy found out. *Ja.* The matter is ill carried, where there is need of so many remedies. *Gi.* I procured that there should be given to me being weak a quarter of a boiled chicken for every meal. *Ja.* Thou wilt now begin to thrive on't. *Gi.* Not very well : There was bought a very small chicken, lest there should be too much laid out. Six of such would not suffice one *Polander* of a good stomach for his breakfast. Neither did they give it meat when it was bought, lest it should be any charges ; therefore a wing or a leg of it when it was starved and almost dead with leanness was boiled, the Liver was given to *Orthrogonus* his son an Infant. And the women supp'd up the Broth once or twice, now and then pouring in fresh water. Therefore the leg came to me drier than a pumice stone, and more unsavory than any rotten stick. The Broth was nothing but mere water. *Ja.* And yet I hear that that kind of fowl there, is both very plentiful, and good, and cheap. *Gi.* It's altogether so, but they love their money better. *Ja.* Thou hadst suffered punishment enough, although thou hadst kill'd the Pope of *Rome*, or if thou hadst pish upon St. *Peter's* Sepulcher. *Gi.* But hear the rest of the story. Thou knowest that there are five daies in every week wherein we eat flesh. *Ja.* There are so. *Gi.* Therefore they bought only two chickens. They made as though they had forgot to buy one on Thursday, lest they should set even an whole chicken on the Table on that day, or lest something should be left. *Ja.* Verily that fellow *Antronius* exceeds even *Euclio* in *Plautus*, but with what remedy didst thou provide for thy life on fish days ? *Gi.* I committed the business to a certain friend, to buy me three eggs for every day with mine own money, two for dinner, and one for supper. But here also the women in stead of new eggs which were bought at a dear rate, put in half rotten ones, so that I might think my self very well dealt with, if there were one of three which might be eaten. At length

length also I bought a bottle of better wine with my own money, but the women breaking open the lock, drunk it off within a few days, *Antromius* being not greatly angry at it. *Ja.* Was it so that there was none there to pity thee? *Gi.* To pity me! Nay, they thought me to be a glutton and a greedy-gut, who devoured so much meat alone. Therefore now and then *Orthrogonus* admonished me, that I should have a consideration of that Country, and take care of my own health, and mentioned some of my Country-men whose unsatiable eating there, had procured either their death, or else a very grievous disease. When he saw me to sustain my body that was weak, both by daily pains and illness, and already even spent by a disease, with some delicacies which the Apothecaries often sell there of Pine nuts, of Pumpions or Melons, he gets a Physician underhand who as my friend and acquaintance, to persuade me to a moderate diet. He was very importunate with me in this. And presently perceived that he was suborned, yet I did not answer him again. When he pleaded the same thing with me more earnestly, and never ceased counselling of me, Tell me, both I, good sir, dost thou speak these things in earnest, or jest? quoth he, In earnest. Then what dost thou counsel me to do? Forbear suppers wholly, and mix one half of water at least with thy wine. I laughed at his brave counsel. Thou wouldst have me dead, it would be a death to this weak, and thin and slender body and of very subtil spirits, forbear a supper though but once. I have so often found to be so in very deed, that I have no mind to try it again. What dost thou think would come of it, if dining on this manner, I should forbear a supper? And dost thou bid me mix water with such wine? As though it would not be better to drink pure water, than dreggy. And I doubt not but *Orthrogonus* hath bid thee say these things. The Physician smiled, and did mitigate his advice. I do not speak these things, quoth he, most learned *Gilbert*, to dissuade thee wholly from suppers, thou maist taste an egg, and drink once, for in this manner I my self do diet. An egg is boiled for my supper, of that I take half the yolk; the rest I give to my son, presently when he have drunk off half a cup of wine, I study until late in the night. *Ja.* Were these things true which the Physician said? *Gi.* They were very true. For by chance I my self walking along the way, did return from Divine service, and my companion told me that the Physician did dwell there, I had a mind

mind to see what order he kept, and it was the Lord's day. I knocked at the door, and it was opened. I went up, and I find the Physician with his son, and that servant at dinner, his provision was two eggs, and nothing besides. *Ja.* The men must needs be bloodless. *Gi.* Yea both of them were in good plight of body, of a lively and ruddy colour, and cheerful look. *Ja.* It is scarcely credible. *Gi.* But I tell a most certain truth. Neither doth he live only after that manner but many others, who are both of a noble pedigree, and rich. Eating much, and drinking much, believe me, is a matter of custom, not of Nature, if any one accustom himself by little and little, he shall come at last to that pass, that he will do as *Milo* did, who devoured a whole ox on the same day. *Ja.* O wonderful, if one maintain his health with so little victuals. what a deal of charges do the *Germans, English, Danes, and Polanders* lose? *Gi.* Doubtless very much, and that too without great hurt both of their health and wit. *Ja.* But what hindred that that diet could not suffice thee? *Gi.* Because I had been accustomed to the contrary, and now it was too late to change my custom; although the little quantity of meat did not so much offend me, as the baseness of it. Two eggs might have been enough, if they had been newly laid: a cup of wine had been enough, unless there had been dead dregs given me in stead of wine: half a loaf had maintained me, but that they gave me Potters earth in stead of bread. *Ja.* Is it possible that *Antroinus* should be so niggardly in so great riches? *Gi.* I suppose that his estate was not less than four-score thousand Duckats. And there was no year, wherein he did not gain a thousand Duckats, to speak with the least. *Ja.* But did those young men for whom these things were provided, use to be so sparing? *Gi.* Yes, they did use it, but only when they were at home, they devoured dainty victuals abroad, they followed whores, and plaid at dice: and whereas their father thought much to lay out a farthing, for the sake of his most worthy guests, the young men lost sometimes at dice three-score Duckats in one night. *Ja.* In that manner do riches use to be lost which are scraped together by baseness. But whither dost thou go now, being got safe out of so great dangers? *Gi.* To the most antient society of French-men, to repair the damages which I had there.

The Angelical Funeral.

Theotinus. Philaeus.

*the Times Copy
of the Times
published in London
of a Frenchman
Roderic Agricola
Christopher Longding
did in writing the*

Ph. From whence comes *Theotinus* to us with a strange face of Religion? **Th.** Why so? **Phy.** Because thou lookest gravely, thy eyes are fixed on the ground, thy head bendeth towards thy left shoulder, and thou hast praying Beads in thy hands. **Th.** Friend, if thou desirest to know those things which belong not to thee, I come from a show. **Ph.** Hast thou seen a Dancer on the ropes, or a cunning juggler, or some other thing like that? **Th.** It may be not very unlike it. **Ph.** Truly I have never heretofore seen any one returning from a show with such a countenance. **Th.** But it was such a kind of fight, that if thou hadst been at it, perhaps thou wouldest go along something more sad than I do. **Ph.** Why dost thou not then relate to me, what hath made thee so religious? **Th.** I come from an Angelical Funeral. **Ph.** What's that thou say'st? Yea do the Angels also die? **Th.** No, but their companions do. But that I may keep thee no longer in doubt, I suppose thou knowest in this place *Eusebius* a famous and learned man among the *Pelusii*. **Ph.** What him who of a Prince is become a private man, of a private man a banished man, of a banished man even almost a beggar, I had almost said a deceiver. **Th.** Thou hast rightly guessed who I mean. **Ph.** But what hath befallen him? **Th.** He was buried this day, and I am come back from his funeral solemnity. **Ph.** It must needs have been a very sad one which hath sent thee back so sorrowful to us. **Th.** I am afraid, I am not able without tears to describe to thee what I saw. **Ph.** But I fear that I am not able to hear it without laughing. But pray thee relate it. **Th.** Thou knowest that *Eusebius* hath been now a long time very sickly. **Ph.** I know that now for some years his body hath been spent. **Th.** In such kind of diseases which kill a man slowly, the Physicians are wont to foretel the day of death by sure tokens. **Ph.** They do so. **Th.** These told the man, that whatsoever the art of Physicians was able to do, all that was performed with the utmost care. That God was stronger than all the help of Physicians, but as far as could be perceived by man's conjecture, there was not threedays space of his life left. **Ph.** What then? **Th.** Then forthwith *Eusebius*

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sebins put on the whole attire of most holy *Francis* upon his wasted weak body, he is shaved and takes the ash-coloured cowl, a garment of the same colour, a rope full of knots, and slath'd shoes. *Pb.* Being about to die? *Th.* So it is. And moreover, he professes now with a dying voice, that he would fight for Christ according to *Francis* his rule, if God would grant him what the Physicians despaired of. There were brought men famous for holiness to witness this his profession. The excellent man dieth in that garment at the time which was foretold by the Physicians. There came very many out of that Society to celebrate the funeral pomp. *Pb.* I wish that I had been at that sight. *Th.* Thou wouldest have wept if thou hadst seen with what charity the Angelical companions washed the corps, put upon it that holy garment, composed his hands after the manner of a Cross, bared his feet, and kissed them being bare, made his face cheerful with ointment too, according to the command of the Gospel. *Pb.* It was prodigious humility, that Angelical men should act the Embalmers and bearers of a dead corps. *Th.* After these things, they laid it on the Bier, and according to *Paul's* doctrine [*Bear ye one another's burthens,*] the Brethren carried a Brother upon their own shoulders along the common high way to the Monastery. There they buried him with solemn funeral lamentations. When that worshipful pomp went along the way, I saw many to weep whether they would or no, when they beheld such a man whom before they had seen clothed in purple and silk, to be now in a *Franciscan's* habit, girded with an Hempen rope, ordered in so religious a manner, in his whole body; for the dead man's head also did bend towards his shoulder, and his hands, as I said, were laid a cross. All other things also made a show of a certain wonderful holiness. Moreover the Angelical company it self, with their heads bending on one side, with their eyes looking down to the ground, and with such mournful funeral songs, as that I should think the ghosts themselves do not sing more dolefully, did fetch tears and sighs from many. *Pb.* But had he the five wounds of *Francis*? *Th.* I dare not affirm that for certain. There appeared in his hands and feet some prints that were somewhat black and blew, and his garment had on the left side a little slit. But I durst not look more narrowly, because they say that curiosity in such things hath been the destruction of many. *Pb.* But didst thou perceive none there to laugh? *Th.* No, I perceived some, but I suspect

suspect them to be hereticks, whereof the world is full at this
 day. *Ph.* To deal plainly with thee my friend *Theotimus*, I
 my self had hardly been able to forbear laughing, if I had
 been present at that sight. *Th.* God grant that thou be not
 tainted with the infection of that leaven. *Ph.* There is no dan-
 ger in that respect most honest *Theotimus*, I have alwaies from a
 mild devoutly revered blessed *Francis* in my mind, who
 was neither learned, nor wise, according to the world, but
 most dear to God, for the great mortification of his worldly
 affections; and all them who follow his steps, who being dead
 with him to the world are very careful to live to Christ. For
 care not for a garment; but I would gladly learn of thee,
 what good a garment doth to a dead man? *Th.* Thou knowest
 at the Lord himself hath commanded that *Pearls should not*
be cast to Swine, nor that which is Holy should be given to dogs.
 Therefore if thou enquire of it to laugh at it thou shalt hear
 nothing from me: but if with a sincere desire to learn, I will
 willingly communicate to thee, that which I learnt of them.
 I profess my self to be both an attentive; and teachable;
 and a well meaning schollar to thee. *Th.* First of all thou know-
 est that some are so ambitious, that they account it not enough
 to have lived proudly and insolently unless they be also sum-
 ptuously buried when they are dead. They are not sensible
 when they are dead, but yet while they are alive they do from
 certain imagination of their future pomp conceive some plea-
 sure and benefit. I suppose thou wilt not deny, that it is
 no part of piety to renounce this affection whatsoever it is.
 I grant it if the pride of a funeral cannot be avoided any
 other way. But methinks it is a more modest thing; if a dead
 man should be wrapt in coarse linnen, and by the common
 carriers be buried in the Church-yard among the ordinary
 rest. For they that are carried out to be buried, as *Eusebius*
 is carried out, seem to have changed their pride more truly
 than to have shunned it. *Th.* Whatsoever is done with an honest
 intent is acceptable to God. And it is his right to judge of a
 mans heart. But that which I have said is but a small matter,
 there are other greater things. *Ph.* What are they? *Th.* They
 profess *Francis* his rule before their death. *Ph.* To wit that they
 may observe it in the *Elysian* Fields. *Th.* No, but here if they
 grow well again. And it sometimes falls out that they who are
 desperately sick in the judgments of Physicians, as soon as they
 are put on the holy garment by the help of God revive again.
 The same thing often happens in those who do not put on

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that garment. *Th.* We ought to walk sincerely in the way of faith. If there were no excellent benefit in this thing, very many men who are renowned for their pedigree, and for learning, especially among the Italians, would not cover to be buried in a Holy garment. And lest thou maist reject the examples of unknown men, that famous man *Rodolphus Agricola*, whom thou dost deservedly very much honour, was buried in this manner, and so was *Christopher Longolius* lately buried.

Pb. It concerneth not me how men may, do when they lie a dying; I desire to be instructed by thee what great good it doth, for a man that is affrighted with the fear of death, and perplexed with despair of the certainty of his life, to profess, or be clothed. What saist thou of the vows which are in vain, unless they be made with a sound and sober mind, with mature deliberation, without fear, fraud, or violence? Suppose there be none of these things, such a profession doth not bind one, unless after a years tryal, wherein they are commanded to wear a coat with a (*Casero*) a *Cowl*, for so that Angelical man speaks. Therefore if they recover life, they are not bound in a double respect, for neither is it a vow which is made by one affrighted with the fear of death, and hope of life, neither doth his profession bind him before he hath worn a *Cowl*.

Th. Howsoever the obligation be, they think certainly that they are obliged, and that resigning up of the whole will, cannot but be very acceptable to God. For this is the reason that the good works of Monks, although we grant other things to be alike, are more acceptable to God than the works of others, because they proceed from the best root.

Pb. I will not examine of how great importance it is, for a man to give himself wholly to God, when he is not now in his own power; I think that every Christian doth give himself wholly to God in *Baptism*, seeing that he renounceth all the pomps and desires of Satan, and gives his name to Christ his General, hereafter to fight for him all his life long. And *Paul* speaking of those who die with Christ, that now they should not live to themselves, but to him who died for them, doth not speak properly of Monks, but of all Christians.

Th. Thou mentionest *Baptism* seasonably, but heretofore those that were giving up the Ghost were dipped or sprinkled, to whom notwithstanding there was given hope of eternal life.

Pb. It makes no such great matter what the Bishops shall promise; Its uncertainto us, what God may vouchsafe to do. If it had been certain that such should on a sudden be made Citizens of Heaven by the sprinkling of a little

littlewater; what greater occasion could there be given, that men addicted to the world might industriously serve their wicked lusts all their life long, and then at last might use a little sprinkling, when now they had no power to sin? And if that profession be like such a Baptism, wicked livers are very well provided for, that they may not be damned, that is to say they may live to Satan and die to Christ. *Ph.* Yea, but if it be lawful to disclose any thing of the Seraphick mysteries, their profession is of greater virtue, than the profession of Baptism. *Ph.* What's this thou saist? *Th.* The sins only are washed away in Baptism, the souls remains pure, but naked; he that makes this profession is forthwith enriched with the excellent merits of the whole order, being indeed ingrafted into the body of the most Holy Society. *Th.* Doth he indeed, that is ingrafted by Baptism into the body of Christ, receive nothing, neither from the head, nor from the Body? *Th.* Nothing from the Seraphical mass, unless he obtain it by good will and favour. *Ph.* What Angel hath revealed this to them? *Th.* Not an Angel, O honest man, but Christ himself with his own mouth discovered this and many other things to Blessed *Francis*, when he was present with him face to face. *Ph.* I entreat and heartily desire thee by the friendship that is betwixt us, that thou would not think much to impart these sayings to me. *Th.* They are very secret mysteries, and it is not lawful to communicate them to prophane persons. *Ph.* How am I prophane, friend, who have never wished better to any order than to the Seraphical. *Th.* But sometimes thou dost taunt them bitterly. *Ph.* This very thing *Theotimus*, is an argument of love, seeing that none hurt that order more grievously, than they who live scandalously under its shadow; whosoever wisheth well to the order, he must needs be very angry with those that corrupt it. *Th.* But I am afraid I shall get *Francis* his displeasure, if I shall blab out any of his secrets. *Ph.* What harm dost thou fear from a very harmless man? *Th.* What? lest he put out my eyes, or drive me out of my wits, even as he is reported to have used many, who have denied the prints of the five wounds. *Ph.* What are the Saints worse in Heaven, than they were upon the earth? I hear that *Francis* was of so mild a disposition, that whenas boyes threw cheese, milk, rubbish, and stones in his homely Cowl hanging at his back, as he was going along the high-way, he was nothing offended, but went merrily on, and rejoiced; and is he now become angry and revengful? On another day; when he was

called by his companion a thief, sacrilegious, murderer, incestuous, drunkard, and whatsoever crimes can be heaped up upon any the most wicked fellow, he humbly gave him thanks, and confessed that he did not at all belie him. Quoth he to his companion, who wondred that he spake so, I had committed all these, and more wicked things than these, unless the favour of God had preserved me. How comes he now then to be revengesul? *Th.* Thus it is: the Saints in heaven will not be offended. Who was more mild than *Cornelius*? Who more gentle than *Anthony*? Who more patient than *John Baptist*, while they lived? But now what horrible diseases do they send, unless they be rightly worshipped? *Pb.* I should think they would rather take away diseases, than send them. But what thou shalt say to me, thou shalt neither commit it to a prophane man, nor shall intrust it to one that will speak of it. *Th.* Well, relying on thy faithfulness, I will tell thee as much as belongs to this matter. I pray thee *Francis*, that with thine and thy companions good leave, it may be lawful for me to speak what I have heard. Thou knowest that *Paul* had an hidden wisdom, which he spake not openly, but in secret, among those that were perfect. So have these also some secrets, which they divulge not to every one, but they communicate them privately to the blessed widows, and to others godly and choice wellwishers to the Seraphical company. *Pb.* I look for very holy revelations. *Th.* First of all, the Lord foretold the Seraphical Patriarch, that it would come to pass, that the more the Seraphical company increased, the more abundantly he would supply their food. Here is forthwith all complaint taken away from those who say often that the people is burthened, while this kind of men do daily increase. Moreover he revealed this also, that every year upon his feast-day, all the souls, not only of the brethren, who wear his holy habit, but also of those who wish well to his Order and do good to his companions should be freed from the fire of Purgatory. *Pb.* Did Christ talk so familiarly with him? *Th.* Why not? As with his friend and companion. Even as God the Father talked with *Moses*; *Moses* gave the Law to the people which was delivered by God; Christ published the Gospel; *Francis* delivered his law, which was twice written down by the hands of an Angel, to the Seraphical brethren. *Pb.* I look for a third revelation. *Th.* That excellent Patriarch was afraid, lest that wicked one by night should spoil that good seed which had been sown, and so the wheat also should be pulled

ed up with the tares. The Lord took away this scruple from him, promising him that he would take care, that there should not want a people that wear half shoes, and that are cut with a rope even until the last day of Judgment. *Th.* O the mercy of the Lord! otherwise the Church of God had been undone. But go on. *Th.* In the fourth place he revealed this, that no wicked liver, should be able long to continue that Order. *Ph.* Is not he revolted from the Order, who ever liveth wickedly? *Th.* No, for he hath not forthwith renounced Christ, who liveth wickedly, although in some manner they deny God, who professing him with the mouth, do deny him by their deeds. But whosoever throws away the holy habit, he is irrecoverably revolted from the Order. What shall we say then of so many Monasteries of Convents, who have money, who drink, play at dice, go a whoring, and maintain concubines openly at home, to rehearse no other things? *Th.* Francis never wore a garment of such a colour, namely brown, nor did he use a girdle of white linen. Therefore it will be said to those, when they knock at the door, I know you not, because they have not a Wedding garment. *Ph.* Is there any thing more? *Th.* Thou hast hitherto heard nothing. In the fifth place he manifested to him, that they that wish ill to the Seraphical Order, (as alas there are too many such!) should never attain to the half of the blessing which God had before ordained, unless they should have vented death, but that they should all die suddenly a very sudden death. *Ph.* We have seen that, as in many others elsewhere, so also of late in Matthew the Cardinal of *Sedunum*, both spake and thought very ill of the half-shoe'd brethren. He died, I suppose, before he came to the fiftieth year of his age. *Th.* Thou sayest true, but he had also spoken against the Cherubical Order. For they say that it was brought to pass by this man's means especially, that those four *Dominicans* were burnt at *Bernus*, whereas otherwise they might have overcome the Popes mind with money. *Ph.* But they say that those began a fable of monstrous impiety. They acted with feigned visions and miracles, to perswade people, that the virgin Mother was defiled with Original sin, that Saint Francis had not the true prints of Christ's wounds, that Catherine of *Sena* had them more truly, but they promised most perfect ones to a layman whom they converted, whom they had suborned to act this Comedy, and for this fraud they abused the Lord's body, and at last even with cudgels and

poison. Lastly they say, that this was the enterprise not of one monastery, but of the chief men of the whole Order. *Th.* Howsoever these things be, it was not without ground said by God, *Do not ye touch mine anointed.* *Pb.* I look to hear it, if there be any thing else. *Th.* There remains the sixth revelation, wherein the Lord sware to him that it should be, that the favourers of the Seraphick Order, although they lived wickedly, yet one time or other they should obtain mercy, and end their wicked life with a blessed end. *Pb.* What if they should be slain even when they were taken in adultery? *Th.* What the Lord hath promised cannot but be performed. *Pb.* But pray thee by what things do they judge of favour and good will? *Th.* Oh, dost thou doubt of it? He who giveth to them, who clobeth them, who furnisheth their kitchen, doth love them long ago. *Pb.* Doth not he love them who admonisheth and instructeth them? *Th.* They have abundance of these things at home, and they use to bestow such kind of courtesies on others, and not to receive them from others. *Pb.* Then the Lord hath promised more to *Francis* his disciples, than to his own, He suffereth it to be imputed to himself, if any good turn be done to any Christian for his sake, but he doth not promise eternal life to wicked livers. *Th.* It's no wonder, friend. For the utmost power of the Gospel is reserved for this Order. But hear the seventh revelation, and that's the last. *Pb.* I am ready to hear it. *Th.* The Lord sware to him, that no man should die ill, who should die in a Seraphical habit. *Pb.* But what dost thou mean by dying ill? *Th.* He dieth ill, whose soul after it hath left the body is carried directly to hell, from whence there is no redemption. *Pb.* Doth not the garment then free one from the fire of Purgatory? *Th.* No, except a man die upon the very feast day of *St. Francis*. But dost thou think it a small matter to be freed from Hell? *Pb.* I think it to be a very great matter. But what should we think of those, upon whom the holy garment is put after they are dead? for they do not die in it. *Th.* If they desired it while they were alive, the will is reckoned for the deed. *Pb.* But when I lived at *Antwerpe*, I, with other kinsfolks, was present with a certain Matron, who was giving up the ghost. A *Franciscan* a very reverend man was there present. He, when he saw the woman even now gasping, put one of her arms in his garment, so as it might cover even some part of her shoulder. Some that were there doubted, whether all

all the woman could be safe from the power of hell, or only the part that was covered. *Th.* She was safe all over, just as in Baptism a part of a man is dipped in water, yet he is made a Christian all over. *Ph.* It's a wonder that the wicked spirits do so much abhor that garment. *Th.* They abhor it more than the Lord's Cross. When *Eusebius* was carried forth to be buried, I saw, yet not I only, troupes of black Devils, like flies fiercely assaulting the body, yet none of them durst touch it. *Ph.* But in the mean time his face, hands, and feet were in danger, because they were bare. *Th.* As Serpents cannot indure the shadow of an Ash tree, although it be stretched out a great way off, so the Divels smell the holy garment even afar off, being as poison to them. *Ph.* Therefore I do not think that such bodies do rot, otherwise the worms should have more courage than the Divels have. *Th.* Thou speakest that which is likely. *Ph.* How happy are the lice, which continually live in so holy a garment! But when the garment is brought to the grave, what is that which defendeth the soul? *Th.* It carrieth the shadow of the garment with it, that makes it safe, so that they deny that any one of that Order doth come into the fire of Purgatory. *Ph.* Truly if thou sayest true, I esteem more highly of *this* Revelation, than that of *John*. For this shows a ready and easie way, whereby any one may, without labour, without trouble, without repentance, escape eternal death, after he hath spent all his life in pleasures. *Th.* I grant it. *Ph.* Therefor I now cease to wonder, if most men do attribute very much to the Seraphical society: but I cannot sufficiently admire, that there are not some men who farr against those men. *Th.* Be thou assured that as many as thou shalt see of those, they are given up unto a reprobate sense, and are blinded with their own malice. *Ph.* I will be more wary hereafter, and I will have a care to die in that sacred garment. But there have been some in this age who teach, that a man is justified by faith alone, and by no help of works, therefore it may be a very great privilege, if a garment can make one happy without faith. *Th.* Not simply without faith, that thou mayst not mistake, *Philacous*, but it is sufficient to believe, that these things were promised by Christ to the Patriarch *Francis*, which we have spoken of. *Ph.* Will the garment then save even a Turk? *Th.* Yes, even Satan himself, if he suffer himself to be clothed with it, and believe the Revelation. *Ph.* Thou hast made me thy ownong ago, but I desire thee to resolve me in one or two doubts.

Th. Tell me them. *Pb.* I have heard that *Francis* doth call his an Evangelical Order. *Th.* It is true. *Pb.* But in my opinion all Christians do profess the rule of the Gospel. And if there course of life be Evangelical, it behoveth that all those who are Christians should be *Franciscans*. And among these Christ with his Apostles and most holy Mother will have the preheminance. *Th.* Thou wouldest convince me, but that *Francis* had added somethings to the Gospel of Christ. *Pb.* What are those? *Th.* The Ash-coloured garment, an Hempen rope, and Bare feet. *Pb.* Do we then discern a Gospel Christian from a *Franciscan* by these tokens? *Th.* They differ also by the touching of money. *Pb.* But as I hear, *Francis* forbiddeth that it should be received, but not that it should be touched. And either the owner, or solicitour, or creditour, or heir, or he that hath a charge given him receiveth it. And though he receive money with a glove on, he is nevertheless said to receive it. Whence then is that new interpretation, that they receive not, that is to say, that they touch not? *Th.* Thus Pope *Benedict* interpreted it. *Pb.* But not as Pope, but as a *Franciscan*. Otherwise do not they who are most strict observers of their Rule, when they travel far off, receive money in a linnen cloth? *Th.* They do so when necessity compels. *Pb.* But it's better to die than to break a more than Evangelical Rule. Moreover do they not all abroad receive it by their Solicitours? *Th.* Why should they not? although thousands were given them, which thing doth not seldom fall out. *Pb.* Why but their Rule saith, neither by themselves, nor by others. *Th.* But they touch it not. *Pb.* It's a ridiculous thing; if the touching of it be wicked, they touch it even by others. *Th.* But they intermeddle not with what their Solicitours do. *Pb.* Do not they? Let him that hath a mind try that. *Th.* Christ is not any where read to have touched money. *Pb.* Suppose that, but it's probable that Christ being young often bought Oil, Vinegar, and Pot hearbs for his parents. But without controversie *Peter* and *Paul* handled money. The praise of Piety doth not consist in the avoiding to touch money, but in the contempt of it: the touching of wine is far more dangerous, than the touching of money, why do they not abhor the danger in that? *Th.* Because *Francis* forbid it not. *Pb.* Do they not stretch out their hands soft with idleness and neatly washed to women that salute them; when money is offered them by chance to look upon, they start back and fence themselves with the sign of the Cross, O strange, how evangelical-

ly is this done! Truly I think that *Francis*, although he was ignorant of all learning, was not so foolish, as to forbid any kind of touching of money. And yet if he thought so, to how great danger did he expose his *followers*, whom he commanded to go bare footed? For it can hardly be avoided, but one time or other they may unwittingly tread upon money lying upon the ground. *Th.* But they touch it not with their hands. *Ph.* Is not touching a sense common to the whole body? *Th.* It is so, and besides, if any such thing should fall out, they say not their prayers till they have confessed. *Ph.* It is religiously done. *Th.* But leaving off to cavil, I will speak as the matter is. Money is, and will be to many an occasion of very great evils. *Ph.* I confess it, but the same is to others a matter of much good. I read that the *love* of riches is condemned, I no where read that *money* is condemned. *Th.* Thou sayest true. But that they may be the further off from the disease of covetousness, so the touching of it is forbidden, even as in the Gospel we are forbidden to swear, lest we should fall into Perjury. *Ph.* Why then is not the sight of it forbidden? *Th.* Because it is an easier thing to restrain ones hands than ones eyes. *Ph.* And yet death entred in by these windows. *Th.* And therefore they who are true *Franciscans* do pull their Hoods over their eye-brows, and go along with their eyes covered and fixed upon the ground, lest they should see any thing but the way, just as we see in horses, which draw loaded Carts, a piece of leather that is put on both sides their headstall suffers them not to see any thing but what is before their feet. *Ph.* Well, but tell me, is this true which I hear, that it is forbidden in their Rule, to obtain any pardon from the Pope? *Th.* It is true. *Ph.* Why but I hear that there is no kind of men furnished with more indulgences, inasmuch that they may either poison, or bury alive the men who are condemned by their sentence, without any danger of irregularity. *Th.* It is not a lying tale which thou hast heard, for a *Polander*, who is no lying man, told me, that he being drunk, slept soundly in a Church of the *Franciscans*, in those corners wherein the women who confess thorow thin boards full of holes do sit. Being awakened with their singing in the night, he durst not discover himself. When they had made an end of singing their nights *Oraisons* according to their custom, the whole company of the Brethren went down into a lower house, there was there provided an hole very broad, and very deep. There stood too young men with their hands tied

tied behind them. There was a Sermon made of the commendation of obedience, *and* there was promised the pardon of all their sins committed against God. They were also put in some hope, that it might come to pass that God would turn the hearts of the Brethren to show mercy to them, if they did of their own accord go down into the pit, and lay themselves upon their backs. They did *so*, and after the ladders were taken away, all of them together threw in the earth *upon* them.

Ph. But in the meantime did that spectator hold his peace?

Tb. Yes, being indeed afraid at that time, lest if he had discovered himself, he should have been the third man thrown into the pit. *Ph.* What is it lawful for them to do thus? *Tb.*

Yes, it is lawful, as often as the honour of their Order is endangered. For he as soon as ever he had escaped, related every where at all feasts the things which he had seen, with the great ill will of the Seraphical crew. Had it not been better that he should have been buried alive? *Ph.* It may be so. But let-

ting these subtilties pass, how comes it about that whenas their Founder commanded them to go bare-foot, they go now for the most part with open shoes? *Tb.* This precept was miti-

gated for two causes; the one is, lest they may unwittingly touch money: the other is, lest cold, or a thorn, or serpents, or flint-stones, or some such like thing should hurt them, seeing that they must walk about throughout all the world. But that that may be done without violating the honourable dignity of their Rule, the slit of their shoe sheweth their foot bare by a Synecdoche. *Ph.* They vaunt that they profess Evangelical

perfection, which, say they, consisteth in Evangelical counsels, concerning which there is a great dispute among the learned. And in every condition of life, there is opportunity for Evangelical perfection. But what dost thou think is the

perfectest of all, among the commands of the Gospel? *Tb.* I

think that is, which is written in the fifth Chapter of *Math.* whereof this is the conclusion: *Love your enemies, do good to them that hate you, and pray for them that persecute and revile you, that you may be the children of your Father, which is in heaven, who maketh his Sun to shine upon the good, and upon the evil, & sendeth rain upon the just & upon the unjust; Therefore be ye perfect, as your heavenly Father is perfect.* *Ph.* Thou hast answered fitly. But that Father is rich, and bountiful unto all, neither doth he beg of any one. *Tb.* They are also bountiful, but it is of spiritual

riches, that is to say, of prayers, and good works, in which they are rich. *Ph.* I wish there were examples of Gospel

charity

charity among them. which returneth blessings for curses, and a good turn for an injury. What meaneth that so famous a saying of Pope *Alexander*, *That it is safer to injure a King, though he be a potent one, than any one of the Franciscans or Dominicans?* *Tb.* It is lawful to revenge the honour of the Order that is wronged, and what is ill done to one of the least of them, is done to the whole Order. *Pb.* But why is not that rather done to the whole Order, which is well done to one of them? And why doth not one Christian being wronged stir up all that profess Christianity to revenge? Why did not *Paul*, being so often beaten and stoned, cry out for help against the abusers of his Apostolical dignity? Now if according to the mind of the Lord, *it be better to give than to receive*, verily he is more perfect, who living and teaching well, giveth of his own to the poor, than he that receiveth only. Otherwise *Paul* glorieth in vain, because he had preached the Gospel freely. And herethere seemeth to be a special trial of that commendable self-denial, if when they are reproached, they wax not very angry, if they bear an affection of charity towards those that deserve ill of them. What great thing is it, if one forsake some wealth, to live more costly of another mans, when he keepeth to himself a desire of revenge? There is every where great plenty of those that are girt about with a Rope, and of those that wear half-shoes: he that doth those things which the Lord calleth perfect, which the Apostles constantly held forth, is too rare a bird among them. *Tb.* I am not ignorant what tales some wicked men publish abroad of them, but I am of that mind, as to think, that wheresoever I shall see that most holy garment, that the Angels are there, and that that house is happy, whose threshold is often trod upon with their feet. *Pb.* And I think that there are the fewer barren women, where they live familiarly. But *Theotimus*, I wish *Francis* may be favourable to me, who have hitherto been in so great an error. I thought that their garment was no more but a garment, and of it self was no better than a Mariner's, or a Shoemaker's garment, unless it were commended by the holiness of him that weareth it, even as Christ's garment when it was touched healed the woman with a bloody issue; otherwise I did doubt, whether the Weaver, or the Tailor had given that vertue to the garment. *Tb.* Without doubt, he that giveth the shape, giveth the vertue. *Pb.* I shall therefore hereafter live more merrily, neither will I vex my self with the irksomness of confession, or with the grief of repentance.

The

*The Friendship.**Ephorinus, John.*

Eph. I oftentimes use to wonder with my self, what god *Nature* consulted with, when she mixed a kind of hidden amity and enmity in every kind of things not probable by any apparent causes, unless that she seems to have been delighted with this sight, even as we take pleasure in setting cocks of the game, and quails together to fight. *Jo.* I do not yet well understand what thou wouldst say. *Ep.* I will speak then if thou wilt more plainly. Thou knowest that the kind of serpents is at enmity with man. *Jo.* I know that there is an old and implacable disagreement between us and them, and will be as long as we shall remember that unfortunate apple. *Ep.* Dost thou know the Lizzard? *Jo.* Yes, why not? *Ep.* *Italy* hath great and green ones. This living creature is both a friend to man, and an enemy to serpents. *Jo.* How is this perceived? *Ep.* Which way soever a man looks there the Lizzards are gathered together, looking a man a great while in the face with their head turned on one side: if thou spittest, they lick up the spittle which is spit out of thy mouth, I have seen some also to drink up boys pifs. And moreover they are handled, and are hurt too by boys hands without any harm, and being put to their mouths love to lick their spittle. But if when they are caught they be put together, it's wonderful to be spoken how fierce they are against one another, nor do they set upon him that set them together. If any one walk in the Fields in an hollow way, the bushes being moved with a rustling noise sometimes on this side, and sometimes on that side, do give a man warning; one unaccustomed to it would think that it were a serpent. When thou shalt espy them they are Lizzards, looking upon thee with their head turned on one side, until thou stand still, and following thee if thou goest forward. Again they put one in mind that minds them not. Thou wouldst say that they did sport, and were very much delighted with the sight of a man. *Jo.* Thou tellest of fond things. *Ep.* One day I saw a very great and green one fighting with a serpent in the mouth of a whole. At the first we wondered what the matter was, for the serpent did not appear to us. An *Italian* told me that there was an

an enemy in the den. A little while after the Lizzard came to us as it were shewing her wounds, and earnestly requesting a remedy, and suffered her self almost to be touched : and as often as we stood still, she stood still also looking upon us. The serpent had almost gnawed away all the one side of her and of green had made it red. *Jo.* If I had been there I should have had a mind to have taken the Lizzards part. *Ep.* But the enemy had now withdrawn himself into the bottom of the den, notwithstanding some days after we delighted our eyes with the revenge. *Jo.* Truly I am glad of it. But how? *Ep.* We walked as it fell out, along by the same place; the serpent had been drinking at a fountain hard by, for it was very hot weather, in'omuch as we also were in danger by the want of water. There met us in good time out of the fields a boy thirteen years old being the son of that house, in which we being fled from *Bononia* for fear of the pestilence at that time, did we, carrying a rake, wherewith husbandmen rake hay together, when its mowed down; as soon as he saw the serpent, he cried out. *Jo.* It may be for fear. *Ep.* No, but rather for joy, as it were triumphing over the enemy that was caught, he striketh him with his rake, the serpent gathereth himself together : he ceaseth not to strike him until after his head was broken to pieces, the serpent stretched himself out at length: For they do not thus until they are dying; from thence the fable which thou hast often heard concerning the Crab which killed a serpent that was his guest, when he saw him stretched out, quoth he, *Thou shouldest have gone thus when thou wast alive.* *Jo.* O it was well done ! what then? *Ep.* The boy taking him upon his rake hung him upon a Shrub over the den. There in some days we saw the leaves dyed with the mattery goar. The husbandmen of that country told us for a certain of another certain wonderful thing ! The husbandmen being wearied sleep sometimes in the field, and there they have sometimes a pitcher of milk, to serve them both for meat and drink. Serpents are very much delighted with milk. Therefore it oftentimes falls out, that they slide into the vessel. They have a remedy ready for that mischief. *Jo.* What pray thee? *Ep.* They besmear the edge of the pitchers mouth round about with garlick. That scent affrighteth the serpents. *Jo.* What meant *Horace* then when he wrote that garlick is more hurtful poi'son than hemlock, seeing it is, as thou saist, a remedy against poison? *Ep.* But hear that which is more cruel : Sometimes they creeping to one slyly do throw themselves

themselves into ones open mouth that is asleep, and wind themselves into his stomach. *Jo.* Is not the man presently kill'd who hath got such a guest? *Ep.* No, but he lives in a most miserable case, and there is no help for that mischief, unless they feed the man with milk, and other meats which are very pleasing to the serpent. *Jo.* Is there no remedy against such a mischief? *Ep.* Yes, to eat abundance of garlick. *Jo.* Its no wonder then if reapers delight in garlick. *Ep.* Is is also a remedy otherwise for those that are weary with labour and hot weather. But in this danger the Lizzard though it be little, doth oftentimes preserve a man. *Jo.* How can it? *Ep.* When it perceives a serpent to lie in wait, it often winds itself about a mans neck and face, and never ceaseth until he be awaked with the tickling and scratching of its nails. Moreover he who is awaked, when he seeth the Lizzard near him, presently perceiveth that an enemy lieth in wait somewhere, and looking about doth catch him. *Jo.* It is a strange vertue of nature. *Ep.* Now there is no living creature more an enemy to man than a Crocodile, which oftentimes devours men whole, and helpeth his malice by art, making the paths slippery with water, which he hath drunk up, by the which they go down to *Nilus* to draw water, that he may devour those that are fallen down. Neither art thou ignorant that the Dolphin fish which is bred even in a different element is a lover of man. *Jo.* I have heard a famous story of a boy that was much beloved, and a more famous one of *Arion*. *Ep.* And moreover in the catching of Mulletts, the fishermen use the help of Dolphins instead of dogs; which when they have received a small part of the prey, go away again, and moreover they suffer themselves to be chastised, if they have committed any fault in the hunting. And they oftentimes appear in the Sea to Sailers, leaping for joy and often sporting on the top of the water; swimming sometimes to the ship and sometimes leaping thorow the Sails stretched out, they are so delighted with mens company. But as the Dolphin is a lover of men, so he is a deadly enemy to the Crocodile. He comes out of the Sea; and dares come into the river *Nilus* in which the Crocodile bears the sway, to encounter with a beast armed with teeth, nails and scales which cannot be pierced, even with a sword, himself not being sufficiently furnished to bite, because he hath his head bending downward towards his breast, but he rusheth violently against his enemy, and as soon as ever he is very near him, he divideth down on a sudden, and with his fins set up upon his back he

he cuts thorow the soft places of his belly, which otherwise cannot be wounded. *Jo.* It is a wonderful thing that every living creature should presently know his enemy although he has never seen before, and should know both why he is assaulted, and which way he may be hurt, or how he may defend himself, seeing this is denied to a man, who would not be afraid so much as of a Cockatrice; unless he were put in mind or taught to his cost. *Ep.* Thou knowest that a Horse is bred for mens service. There is a deadly disagreement between him and a Bear, which is a beast hurtful to man. He knoweth his enemy which he never saw, and presently prepareth himself to fight. *Jo.* With what weapons doth he fight? *Ep.* By art rather than by strength. He leapeth by the Bear, and as he leaps by him he dasheth his hinder heels against his head. And the Bear in the mean time claweth the soft places of the Horses belly with his paws. An Aspe is incurable poison to man, the Indian Rat maketh war with this. The same is a deadly enemy to the Crocodile. There is the like affection of the Elephant towards a man: for they do both mildly bring back a traveller, that ignorantly goeth wrong, into the way again, and they do acknowledge and love their teachers. There are also reported examples of their devout love toward certain men and women. For one dearly loved a poor women in Egypt who sold garlands, who was beloved by *Aristophanes* the grammarian. Another loved *Menander* a young man of *Syracuse* so much, as that he shewed this love of him by fasting, as often as he saw him not. But lest I should proceed to relate these examples, many whereof are recorded. When King *Bocchus* had resolved to be cruel against thirty certain men; he cast them being bound to stakes to so many elephants. And when there were some let in, who running among the elephants might provoke them, they were never able to make them to slew themselves the executioners of the Kings cruelty. And this living creature which is a lover of man is at deadly war with the Indian Dragons which are reported to be very great beasts, so that both of them are often destroyed in the fight. Moreover the Dragon is an enemy to man, though he be not provoked. There is the like discord between the Eagle and the lesser Dragons, whenas she is harmless to a man; yea seeing she is reported to conceive even loving affections towards certain maids. The same bird hath deadly war against the Scymindis, that is to say, the night Hawk. The Elephant hates also a mouse, being a creature also troublesome to man, and therefore

therefore he hateth the meat in which he hath seen a Mouſe. And yet there is no manifeſt reaſon why he ſhould hate him. For they hate an Horſſeech for good cauſe, becauſe when it is drunk up in their drink they are moſt grievouſly tormented. Now there is hardly any living creature more friendly to a man than a Dog, nor more an enemy to him than a Wolf, becauſe he depriveth him of his voice even with the ſight of him, and there is very great difference between theſe creatures; even as the Wolf is very hurtful to ſheep in general, which wholly depend upon mens providence, whoſe chief care it is to defend that harmleſs creature, and bred to nourish man; but all men are armed againſt a Wolf, as it were againſt the common enemy of mankind, eſpecially with the co-aſſiſtance of Dogs, which thing alſo gave occaſion to the proverb, *We will ſpare them no more than Wolves.* The ſea-Hare is an incurable poiſon to a man, if any one ſhall unwittingly taſte of it; and again the touch of a man is death to that Hare. The Panther is cruel againſt a man, and yet he is ſo afraid of the Hyena, as that he cannot endure ſo much as to encounter with him. Hence they ſay, if any one carry any piece of the ſkin of an Hyena about him, he is not aſſaulted by the Panther, ſo quick is the ſenſe of Nature. They ſay this moreover, that if thou hang the ſkins of both the beaſts over againſt one another, the hairs of the Panther's ſkin do fall off. The Spider is a creature familiar to man, but deadly to a Serpent, inſomuch as having by chance eſpied a Serpent ſunning himſelf under a tree, the can let her ſelf down by a thread, and ſtrike her ſting with ſo ſmart a wound into the miſt of his forehead, as that the Serpent for pain turning himſelf round into a circle, at laſt dieth away. I have heard it from thoſe who have beheld it, that there is a like diſcord between the Spider and Toads, but the Toad being ſmitten, doth cure himſelf by biting of Plantane leaf. Thou ſhalt hear an Engliſh ſtory. Thou knoweſt that the floors of their Parlours are ſtrowed with green ruſhes. A certain Monk had gathered together ſome little bundles of Bulruſhes into his bedchamber, to ſtrow them, when it ſhould be convenient. While he ſlept with his face upward after dinner, a great Toad crept out, and ſat upon his mouth being aſleep, her fore feet being faſtened upon his upper and nether lip. It was certain death to take off the Toad. And that ſhe ſhould not be taken off, was a thing worſe than death. Some gave counſel that the Monk ſhould be carried to the window

window with his face upward, in which a great Spider had
 web. They did so. The Spider presently when she saw
 her enemy, lets her self down by a thread, and strikes her
 in the Toad, and goeth back again by the thread into
 her web. The Toad swelled, but was not pulled off. The
 Spider doth so again, she swelled more, but lived. Being
 bitten the third time she pulled off her feet, and fell down
 dead. The Spider requited her Host with this courtesie. *Jo.*
 thou tellest of strange things. *Ep.* I will add that which I
 have not read, but seen with these my eyes. The Ape ab-
 erreth a Snail exceedingly; A certain man gave us a proof
 of this thing at *Rome*. He put a Snail upon his boy's crown,
 and covered it with his hat. Then he brings him forth to the
 street. The Ape being glad forthwith leapt upon the boy's shoul-
 ders to look for Lice, after he had taken off his hat he finds the
 Snail. I was wonderful to see, with how great horreur the
 Ape leaped back again, how he was astonished, how fearfully
 he looked behind him, whether the Snail would follow him.
 There was given us another trial, we tied the Snail to the
 chain with which the Ape was bound, that he could not avoid
 coming upon it at least. It's incredible to be spoken how much
 he was tormented: he was even almost kill'd with fear, some-
 times with his face turn'd away he assayed to thrust away the
 Snail sticking fast with his hinder feet. At length he cast
 whatsoever load there was in his belly, or bladder. There
 followed a fever by reason of his great fear, so that we were
 forced to loose him from the chain, and refresh him with wa-
 mingled with wine. *Jo.* Why but there is no cause, why
 the Ape should be afraid of himself for the Snail. *Ep.* It may
 be here is somewhat which we do not know, that is known
 to Nature. For why the Goldfinch hateth the As, the rea-
 son is plain, because he rubs himself against the bushes in which
 the little bird builds its nest, and eats up its flowers. And
 the Goldfinch is so much terrified, that if at any time she hear
 the As bray afar off, she casts down her eggs, and her young
 fall out of the nest for fear. And she suffereth not her
 self to go scotfree. *Jo.* But wherein, pray thee, doth the
 Goldfinch hurt the As? *Ep.* She pecks his sores with her
 beak, which are made with cudgels and loads, and pricketh
 the tender places of his nostrils. There may also some cause
 be guessed at, why the Foxes and Kites bear a grudge to one
 another, because the ravenous bird lieth in wait to catch the
 Fox's young ones; and perhaps on the other side the Fox lies

in wait for his young ones; which is the reason of the dis-
 sention between the Rats and Herons. There is almost the
 same reason between the Merlin which is a very little bird,
 and the Fox. For the Merlin breaks the Crows eggs. The
 same bird is annoyed by the Foxes, and annoys them again,
 tearing their Cubs. Which as soon as the Crows see, they
 bring in help to the Foxes, as if it were against a common e-
 nemy. But one can hardly guess for what reason the Swans
 and the Eagles, the Raven and the Witwal, the Crow and
 the night-Owl, the Eagle and the Wren, hate one the o-
 ther, unless this displeaseth the Eagle, because he should be
 called the King of birds. Why the night-Owl, and the other
 smaller birds do disagree, the Weasel and the Crow, the
 Turtle and the Candle-flie, the Wasps called *Ichneumon* and
 the Spiders called *Phalangia*, the Ducks and Seaguls, the Harpe
 and the Buzzard, a kind of Wolves and the Lions. Whence
 there is such an irreconcilable war between the Beetle
 and the Eagle. For the fable was invented from the very
 nature of the creatures. Whence it is that near to *Olympus*
 a certain space of ground, Beetles do not live, if they be
 brought into it. And among water-creatures for what rea-
 son the Mullet and the Pike sorely hate one another, as the
 Conger and the Lamprey, very much gnawing one anothers
 tails. The Lobster hateth the Polypus so much, as that if he
 shall see one hard by him, he dieth for fear. In like manner
 a certain secret affection of good-will hath strangely united
 some living creatures, as Peacocks and Pigeons, Turtles and
 Parrats, Ouzels and Thrushes, Crows and Herons, who help
 one another mutually against Foxes; the Harpe and the Kite
 against the Buzzard being a kind of Hawk their common ene-
 my. The little fish *Musculus* swimming before the Whale
 sheweth him the way, and it doth not appear wherefore he
 is willing to serve him. For in that the Crocodile opens his
 mouth to the little bird *Trochilus*, it cannot be called friend-
 ship, seeing both the living creatures are induced to it by
 their profit. The Crocodile loveth to have his teeth made
 clean and delights in the pleasure of being scratched, the little
 bird looks for meat, eating the reliques of the fish that stick
 between his teeth. For the like reason the Crow rideth up-
 on the Swine's back. There is so obstinate a hatred between
 the bird *Anthus* and the bird *Ægithus* as that, they say, their
 blood cannot be mixed together. Even as they relate that
 the feathers of other birds are consumed; if they be mingled
 among

eagles feathers. The Hawk is a deadly enemy to all Pigeons, but the Kestrel being a little bird defendeth them, whose sight and voice the Hawk dreads wonderfully. And the Pigeons are not ignorant of this. Wheresoever the Kestrel is hid, they stir not from that place, in confidence of their Protector. Who can guess the reason why either the Kestrel should wish well to Pigeons, or why the Hawk should be afraid of the Kestrel. And as a very little small living creature is sometimes a safeguard to a great one; so on the contrary, the greatest are destroyed by the least of all. There is a little fish in the shape of a Scorpion, of the bigness of the Aquaviner. He fasteneth himself with his legs under the fins of the Tunies, which sometimes are bigger than the Dolphin, with so great a pain, as that sometimes they leap into ships: he doth the same thing to Mulletts. What's the reason that a Lion which is a living creature to be dreaded of all, is sorely afraid of the crowing of a Cock? Lest I be altogether without a shot at this feast, I will relate what I once saw with these my eyes in the house of *mas More*, a very famous man among the *English*. He kept a very great Ape at his house: as it fell out at that time, he suffered to walk up and down loose, that he might be covered of a wound. There were Conies shut up in the west end of the garden, which a Weasel laid in wait for. The Ape beheld it afar off quietly and did nothing, as long as he saw that the Conies were in no danger. But after that the Weasel had loosened the Coup being pulled from the wall, and now there was danger, lest the Conies being bared and should be made a prey to the enemy. The Ape runs to them, and getting upon a certain beam, he drew back the wall into its former place, with so great cunning as no man could do it more neatly. By which it is plain, that Apes prize this living creature dearly; the Conies themselves did not perceive their own danger, but kissed their enemy through the lattices. The Ape helped their simplicity being in danger. *Ep.* Apes are delighted with all little Puppies, and love to cherish and hug them in their bosom. But that young Ape deserved some reward for his natural affection. *Jo.* He had one. *Ep.* What was it? *Jo.* He found a crust of bread there flung down, I suppose by the children, he took that up and eat it. *Ep.* But methinks this kind of Sympathy and Antipathy is more wonderful, for so the Grecians call the natural affections of amity and enmity, that it should be found even in things without life, or at least without sense. I forbear now to speak

of the Ash-tree, whose shadow, although it be stretched out unto a great length, Serpents cannot endure, inasmuch that if thou compals a place round with fire, the Serpent goeth rather into the fire, than fleeth to the tree. For there are abundance of examples of this sort. The Palmer-worms being inclosed with thin skins, are transformed into Butterflies by the secret workmanship of Nature, they seem just as if they were dead, and do not so much as move themselves, unless when a Spider goeth by them. They do not feel a man's finger pressing them, and yet they feel the feet of a very light creature treading by them. Then it begins to live. *Jo.* The Fly being not as yet bred perceiveth its deadly enemy. It is not altogether unlike to that, which they relate of those that are slain with a sword, unto whom if others do come, there falls out no strange thing, but if he come who killed them, the blood doth gush out, as it were out of a fresh wound, and they say that by this token the author of the murther is discovered. *Ep.* It is no false thing which thou hast heard. But lest we should continue to speak of *Democrasical* fables, do we not find by experiment, that there is so great a disagreement between the Oak and the Olive tree, that either of them being set in the others ditch dieth quite? And that the Oak doth so ill agree with the Walnut tree, as that being set near it, it dieth, although the Walnut tree is hurtful almost to all plants and trees. Again whereas the Vine is wont to wind about all things with its tendrels, it shuns the Coleworts alone, just as if it were sensible, it turns it self the contrary way: Who tells the Vine that its enemy is near? For the juice of Colewort is contrary to Wine, and therefore it is wont to be taken against drunkenness. Neither are Coleworts without their enemy. For when Hogsbread and wild Marjoram is set over against them they wither away. There is the like affection between Hemlock and Wine, Hemlock is poison to a man, and Wine is poison to Hemlock. What secret familiar acquaintance is that which is between the Lilly and Garlick? so that they growing near together do one another good. For there is more strength in the Garlick, and the flowers of the Lilly do smell more sweet: Why should I speak here concerning the marriages of Trees, whose females grow barren, except the male grow near them? Oil is mingled with Chalk only, whenas both these things refuse to be mixed with water. Pitch draweth Oil to it, whenas both of them is fatty.

All

All things swim in Quicksilver, except Gold. It draweth that alone to it, and embraceth it. What sense of Nature is that, that the Diamond, though resisting hard things, waxeth soft with Goats blood? And moreover thou mayst see a disagreement between poisons themselves. If the Scorpion by chance creep by the herb Wolfsbane, it grows pale and lifeless. The herb which is called *Cerastis* is so hurtful to the same, as that he who shall but handle the seed, may handle a Scorpion without harm. But the consideration of these things which are without number, belongeth to the Professors of Physick. What force either of friendship, or disagreement is that, which is between Steel and the Loadstone, that the matter which is by nature heavy, should run and cleave to the stone, as if it kiss it, and should again flee from the same without touching? Now whereas water doth easily mix it self with all things, especially with it self, yet there are some which as it were with the hatred of one another, do refuse to be mingled, as the river which being carried into the Lake *Fucinus*, swims on the top of it, *Addua* into *Larius*, *Ticinus* into *Verbanus*, *Mincus* into *Lenacus*, *Ollinus* into *Sevinus*, *Rhodanus* into *Lemanus*, some of which in the passage of many miles, do carry out the waters which they have entertained only, and those no larger than they brought. The river *Tigris* runs into the Lake *Arcthusa*, and is carried by it like a guest in that manner, that neither the colour, nor the fishes, nor the nature of the waters is mingled. Besides, whereas commonly other rivers make haste to run into the sea, yet some as't were hating the sea, before they come thither, hide themselves in the earth. We see some such like thing also in the winds. The South-wind is unwholsom to man, the North-wind being contrary to it, is wholsom. The one gathereth Clouds, the other scatters them. Moreover if there be any credit to be given to Astrologers, there are also certain affections of friendship and enmity in the Stars. Some are favourable, & some hurtful to man. Again there are some which help a man against the power of hurtful ones. So that there is nothing in any part of Nature, which by these discords and concords doth not minister both hurt and a remedy to man. *Ja.* Perhaps one may perceive by enquiry something also beyond the Heavens. For if we believe Wisemen, two Angels do accompany every man, the one a friendly, the other a malicious one. *Ep.* Friend, it is sufficient for us to reach to Heaven, although we do not leap over this bound

also. Let us return to Oxen and Horses. *To*, Verily thou makest a brave leap. *Ep.* That is more to be admired by us, that altogether in the same special kind of living creatures, we may perceive tokens of love and hatred, when there is no reason that appeareth. For so the Horsekeepers, and Oxherds do endeavour to perswade us, that in the same pastures, or in the same stable, one Oxe loveth to have another to be near him, and one Horse loveth to have another to be near him, which cannot endure another. Truly I think the like affections are in every kind of living creatures, besides their favouring of the sexe. But in no kind more evidently than in man. For truly that is manifest in very many, which *Catullus* professeth concerning his affection toward *Volusius*.

*I love thee not Volusius,
And if thou askest why?
I only this have to reply,
I love thee not Volusius.*

*See though
Catullus
XXXVI ode*

But it may be in men grown up one may guess one cause, and another another, but in children which are led only by the sense of Nature, what is that that linketh this boy in so great love with that boy, , and again separateth another from this boy with so great hatred? When I my self was a boy about eight years old, I light upon one of my own age, or perhaps a year older, of a monstrous lying disposition, insomuch that upon every occasion he would feign certain monstrous strange things on a sudden. A woman met us, *Dost thou see*, quoth he, *this woman?* I see her, quoth I; says he, *I have laid with her ten times.* We went over a narrow little Bridge near to a Mill. When he saw me very fearful at the sight of the water, which was black by reason of the depth of it, quoth he, *I fell once into this water.* What sayst thou? quoth I. There, says he, I light upon a man's carcase with a purse tied at his girdle, in it there were three Rings. When he had never done lying, I being a boy so hated that boy, as that I hated a Viper less, for no certain reason, but only by a secret sense of Nature, whenas others would be delighted with those lies. Neither did I that for a little while, but even at this day I do so by nature abhor liars, that when I see them, I perceive the whole habit of my body to be troubled. *Homer* marketh such a kind of thing in *Achilles*, when he professeth, that

that *Liars* are as hateful to him as the very gates of Hell. Although I be of this disposition, yet I seem to be born to this contrary fate, that in all my life I have had to do with liars and cheaters. *Jo.* But I do not yet perceive the scope whereunto all this discourse doth tend. *Ep.* I will tell thee in a few words; there are some who seek happiness from Magical Arts, and some from the Stars, I think that there can be found out no more sure way to happiness, than if every one forbear that kind of life, from which he is averse by a secret sense of Nature, and betake himself to that whereto he is inclined; I always exclude dishonest courses. In like manner let him withdraw himself from their company, with whose dispositions he perceives that his disposition doth not agree; and let him sort himself with those, to whom he is inclined by a secret disposition of Nature. *Jo.* If that should be done, there would be friendship but among few. *Ep.* Christian charity extendeth it self to all, but one must be familiar but with few. And he who injureth no man though he be wicked, being also ready to rejoice at his repentance, I suppose loveth all Christian-like enough,

The Probleme.

Curio. Alphius.

Cu. I Would willingly learn a certain thing of thee, who art skilful in very many things, if it be not a trouble to thee. *Al.* Well *Curio*, enquire what thou hast a mind to, lest thou be not suitable to thy name. *Cu.* Truly I shall not think much to be called *Curio*, only do not add that living creature of one syllable, (*viz. sus*) which is hateful both to *Venus* and *Minerva*. *Al.* Tell me then what thou wouldest. *Cu.* I desire to know what that is which we call heavy and light. *Al.* I may as well ask, what is cold and hot. Why dost thou not propound that hard question to Porters, rather than to me, or if thou hast a mind to Asses, which shew the heaviness of their burthen by letting their ears sag down. *Cu.* But I look for not an Asses but a Philosophical answer, especially from *Alphius*. *Al.* An heavy thing is that which is carried

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down

downward of its own nature, and a light thing which is carried upward. *Cu.* Why then do not the *Antipodes* (that go with their feet against ours) which are beneath us, fall into the Heaven that is under them? *Al.* They in like manner do wonder, why thou dost not fall into Heaven, which is not beneath thee, but hanging over thy head. For Heaven is above all things which it containeth within it. And the *Antipodes* are no more under thee, than thou art above them; they may be ever against us, they cannot be below us. Otherwise thou mayst more rightly wonder why the Rocks which the earth of the *Antipodes* beareth, do not fall down and burst thorow the Heaven. *Cu.* Which then is the natural seat of heavy things, and which on the contrary of light things? *Al.* All heavy things are carried downward to the earth by their natural motion, and light things towards Heaven; we speak not now of a violent or animal motion. *Cu.* Is there some motion then that is termed animal? *Al.* No, there is. *Cu.* Which is that? *Al.* That is made according to the four situations of a body, forward, and backward, to the right, and left hand, and round about, and it is swifter in the beginning and end of it, and slower in the middle. For in the beginning vigour giveth swiftness, and when the end is near, hope to attain thither whither the living creature is going. *Cu.* I cannot tell what befalls other living creatures, but I have a maid-servant, who is weary before she can begin, and quite tired before she hath done her work. But return to that which thou began to speak of. *Al.* Ifay those things which are heavy are carried downward with a natural motion, and the heavier any thing is, it is carried to the earth by so much the swifter motion; the lighter it is, by so much the greater violence it is carried with toward Heaven. It is contrary in a violent motion, which is speedier in the beginning, it slackeneth by little and little, (whereas it is contrary in a natural motion,) as an Arrow shot on high, and a stone falling down from on high. *Cu.* Why but I thought that men do run up and down thorow the Globe of the earth, even as very little Pismires do run up & down on a great Globe, they cleave to every side of it, and not one falls off. *Al.* The reasons are, the surface of the Globe hath some roughness, besides a kind of roughness in the Pismires feet, which for the most part all Insects have, and lastly the lightness of their little bodies: if thou dost not believe it make a glass Globe very smooth and slippery, thou shalt see that the Pismires

Pismires only which are on the top of the Globe, do not fall off. *Cu.* If any god should pierce a hole thorow the middle of the Globe of the earth, and let down a plumb-line thorow the Center from this place to the *Antipodes*, as Cosmographers use to do, representing the situation of the whole earth in wooden Globes, then if thou cast a stone into the hole, whither would it be carried? *Al.* Even as far as to the Center of the earth, there is the resting place of heavy things. *Cu.* What if the *Antipodes* should also throw a stone contrary to it? *Al.* Then *that* stone will meet the other stone about the Center, and both of them will rest there. *Cu.* Well, if it be true, which thou hast said, that the natural motion is more and more swift in going forward, if nothing hinder it, a stone or lead cast into the hole, runs beyond the Center by reason of the violence of the motion, and now when it is gone beyond the Center, the motion will be violent again. *Al.* Lead would never go to the Center unless it were melted, but if a stone go beyond the Center, its motion now being violent, first it will be carried more slowly, and it will no otherwise come back to the Center, than as a stone thrown up by violence returns to the earth. *Cu.* But it returning by its natural motion will be carried again beyond the Center with a swift violence, and so it will come to pass, that the stone can never rest. *Al.* Going beyond and coming back, until it shall come to an equal poise, at length it will rest. *Cu.* But if there be no vacuity in the nature of things, that hole must needs be full of air. *Al.* Suppose it be so. *Cu.* Then a body that is heavy by nature will hang in the air. *Al.* Why not, even as Steel hangs in the air, while the Loadstones hang on every side. And what strange thing is it, if one stone alone hang in the air, seeing the whole earth which is loaden with so many Rocks hangeth after that manner? *Cu.* But where is the Center of the earth? *Al.* Where is the Center of a Circle? *Cu.* That is a point that cannot be divided. If the Center of the earth be so little, whosoever shall bore a hole thorow the midst of the earth, he will take away the Center, and heavy things will have no place whither to be carried. *Al.* Truly thou trifest very idly. *Cu.* Pray thee be not angry, whatsoever I speak, I speak with a desire to learn. If any one should bore a hole thorow the Globe of the earth, not thorow the very Center, but on one side of it, suppose that he be an hundred furlongs from the Center, whither then will the stone that's thrown be carried? *Al.* It will not

not be carried directly thorow the hole, yea rather directly, but to the center; therefore before that it will come to the midst, it will by and by rest in the earth, which is on the left hand, if the center be on the left hand. *Cu.* But what is that which maketh a Body heavy or light? *Al.* Let God answer thee to that, why he made fire the lightest of all things, the air the next in lightness, the earth the heaviest, and the water next in heaviness *to that.* *Cu.* Why then do watery clouds hang aloft in the air? *Al.* Because they conceive a fiery nature from the Sun that draweth them up, even as smoke is forced out of wet wood by violent heat. *Cu.* Why then do they fall with such a weight, as that sometimes they make mountains become a plain? *Al.* Their congealing and thickness makes them heavy. Otherwise they may seem to be sustained in that manner, as a plate of thin iron is born up on the top of the water. *Cu.* Then thou art of this opinion, that what hath most of a fiery nature *in it* is lightest, and what hath most of the nature of earth is the heaviest. *Al.* Thou art not far from the matter. *Cu.* Why but any air is not of a like lightness, neither is every earth alike heavy, perhaps we may judge the same of water. *Al.* Its no wonder, seeing these which thou hast named are not pure elements but mixed with sundry elements. Therefore its probable, that that earth is lightest, which hath most fire or air mixed with it, and that that water is the heaviest which hath the earth which is heavier mixt *with it*, such as I suppose the Sea water is, and that which salt is made of. In like manner the air which is nearest the water or earth is heavier, or surely it is less light than that which is far off from the earth. *Cu.* Whether hath a stone or lead more of an earthy nature *in it*? *Al.* A stone. *Cu.* And yet lead in respect of its quantity is heavier than a stone. *Al.* The density is the cause of it, for a stone is more rare, and therefore it hath more air than lead *hath.* From hence it is that we see that a certain kind of earth, being dried, if it be cast into the water doth not sink, but swim: for the same reason we see that whole fields do swim, for they are born up with the hollow roots of reeds, and of other herbs that grow in the Fenns twisted among one another. *Cu.* Hence perhaps is the lightness also of Pumice stones. *Al.* Because they are full of hollow places; besides they are well boiled with much fire, for they are sent out of hot places. *Cu.* Whence is Cork tree so light? *Al.* I have told thee already, for the spongy hollowness is the reason. *Cu.* Whether

ther is heavier lead or gold? *Al.* I think gold. *Cu.* And yet gold seems to have more of the nature of fire. *Al.* What because it shines like fire in the night time, as *Pindar* saies? *Cu.* Yes. *Al.* But gold is more dense. *Cu.* How is that perceived? *Al.* The Goldsmiths will answer, neither Silver, nor Lead, nor Copper, nor any the like kind of metal is beat out broader with an hammar than Gold. By the same reason Philosophers have discovered that there is nothing more moist than honey and oil, because if any doth spread these abroad by anointing, the moisture both goes very far, and is long before it wax dry. *Cu.* But whether is heavier, oil or water? *Al.* If thou speak of Linseed oil, I suppose that oil is heavier. *Cu.* Why doth oil swim above water? *Al.* The lightness of it is not the reason, but the fiery nature of oil, besides the peculiar quality of fat things which cannot endure water, which is in the herb called *αβαντ*. *Cu.* Why then doth not hot glowing iron swim? *Al.* Because its heat is natural. And therefore it sooner sinketh into the water because the greatness of the heat dispels the liquor that resisteth it. So an Iron wedge sinks sooner to the bottom, than a thin plate. *Cu.* Whether is more intollerable, a red hot Iron, or a cold one? *Al.* A red hot one. *Cu.* Then it is heavier. *Al.* So it is, if it be more convenient to carry burning chaff in ones hand, than a cold flint stone. *Cu.* What is the reason that some wood is lighter or heavier than other wood? *Al.* The solidness or poriness of it. *Cu.* But I know one of the King of *Brittain* his Family, who shewed us a piece of wood at a feast of that tree, as he said, which bears Aloes; it was so solid as that it might seem to be a stone, it was so light in his hands that poised it, that it might seem to be a reed, & if there be any thing lighter than a dry reed, being put into wine (for he thought that poison would be driven away in that manner) it forthwith made hast to the bottom that Lead could hardly sink sooner. *Al.* Neither is solidness nor poriness alwaies the reason, but a peculiar and hidden agreement in things, which causeth that some things embrace or avoid one another, even as the Loadstone draweth steel to it, the Vine shuns Coleworts, and the flame flieth to marle, even a great way off, set in a somewhat lower place, though marle be heavy by nature, and the flame light. *Cu.* all kind of money swims in Quicksilver, Gold alone will sink down and is rowled about, though Quicksilver be a very liquid matter. *Al.* I cannot tell what to answer unless to say, that it is

is a peculiar relation of nature : for Quicksilver is bred for this purpose to purifie Gold. *Cu.* Why doth the river *Aretusa* run under the *Sicilian* Sea, and doth not rather swim on the top, seeing that thou said before that Sea water is heavier than River water ? *Al.* The natural disagreement is the reason, but it is secret. *Cu.* Why do Swans swim, whereas men going into the same water sink down to'th bottom. *Al.* The reason is not only the hollowness and lightness of their feathers, but also their driness which the water shuns ; hence it is that if thou put water or wine in woollen or linnen cloth that is very dry, it contracts it self round, but if upon a moist cloth it presently spreads. In like manner if thou pour liquor into a dry cup, or when the brims are anointed with fat, and thou pour somewhat more than the cup holdeth, the liquor doth sooner gather it self together into a round heap about the middle, than go over the brim. *Cu.* Why do ships bear less burden in Rivers, than in the Sea ? *Al.* Because River water is thinner. For the same reason birds do more easily wind themselves about in a thicker air, than in a very thin air. *Cu.* Why do not the fishes called *Flota* sink down. *Al.* Because their skin is dried with the Sun and made lighter, and refuseth moisture. *Cu.* Why doth Iron beaten into a large thin plate swim, whereas the same being contracted sinketh ? *Al.* Partly the dryness is the reason, and partly the air coming between the water and thin plate. *Cu.* Whether thing is heavier water or wine ? *Al.* I think that wine doth not give place to water. *Cu.* Wherefore then do they who buy wine of the Vintners, find water instead of wine, in the bottom of the Hogshead ? *Al.* Because wine hath some fatness in it which shuns the moistness of the water just like oil. The reason is at hand. The more excellent the wine is, by so much it is both hardlier mixed with water, and being set on fire burneth the more vehemently. *Cu.* Why doth no living creature sink in the lake *Asphaltitis* ? *Al.* It belongeth not to me to answer to all the miracles of nature. She hath some secrets she would have us to admire at, and would not have us to know. *Cu.* Why is a lean man heavier than a fat one, if other things be alike ? *Al.* Because bones are more solid than flesh, and therefore heavier. *Cu.* Why is the same man heavier fasting than when he hath dined, seeing there is weight added to his body ? *Al.* The spirits are increased with meat and drink, and those give lightness to the body. Hence also a cheerful man is lighter than a sorrowful man, and a dead man is

is far heavier than a living man. *Cu.* But how comes it to pass, that the same man can make himself heavier, or lighter when he will. *Al.* He maketh himself lighter with holding in his breath, and heavier by letting it out. So a Bladder that is blown and shut close, doth swim, when a hole is made in it, it sinketh. But when will *Curio* leave off to ask me, Wherefore? *Cu.* I will cease if thou wilt tell me but a few things, Whether is the Heaven heavy or light? *Al.* Whether it be light or no, I know not, certainly it cannot be heavy, seeing it is of a fiery nature. *Cu.* What means the old proverb then, *What if the Heaven fall*? *Al.* Because that ignorant Antiquity following *Homer*, thought that the Heaven was of Iron. But *Homer* called it Iron from the likeness of the colour it hath, and not from its weight, even as we call that ashy, which is ash-coloured. *Cu.* Hath Heaven a colour then? *Al.* Not really, but it seems so to us, by reason of the air and water that is between: even as the Sun is to us sometimes red, sometimes yellow, sometimes white, whereas it is capable of no such changes. In like manner also the picture of the Rainbow is not in Heaven, but in the moist air. *Cu.* But to conclude, dost thou grant that there is nothing higher than the Heaven, wheresoever it covereth the Globe of the earth? *Al.* Yes, I grant it. *Cu.* And that there is nothing lower than the Center of the earth? *Al.* Yes verily. *Cu.* Among all the kinds of things, what thing is heaviest? *Al.* Gold, I suppose. *Cu.* In this thing I am utterly of another opinion. *Al.* Dost thou know any thing heavier than Gold? *Cu.* Yes, I do know, and that by many degrees. *Al.* Teach me then on the other side, seeing thou knowest that which I profess my self ignorant of. *Cu.* What weighed down those fiery Spirits from the highest place of Heaven, to the bottom of Hell, for they place that in the Center of the earth, must not that needs be the heaviest of all things? *Al.* I grant it, but what was that? *Cu.* Sin, which also plungeth men's souls, which *Maro* calls *Fires of pure air*, into that place. *Al.* If thou hast a mind to remove to that kind of Philosophy, I grant that both Gold and Lead is as light as a feather, if it be compared with sin. *Cu.* How will it come to pass then, that they who are laden with this burthen can fly up into Heaven? *Al.* Truly I do not perceive. *Cu.* Why but they who make themselves ready to run or leap, do not only cast away every burthen, but make themselves somewhat light even with holding in their breath: and for this race and leap

leap whereby we are carried into heaven, are we not industrious to cast that away, which is heavier than any stone, and any lead? *Al.* We would do so, if we had but any wit at all.

The Epicure.

Hedonius. Spudaus.

He. **V** Vhat doth my friend *Spudaus* hunt after, that he giveth himself so wholly to his Book, muttering I cannot tell what with himself. *Sp.* Truly *Hedonius* I hunt, but I do nothing else but hunt. *He.* What Book is that which thou hast in thy bosom? *Sp.* *Cicero's* Dialogues concerning the ends of good things. *He.* But how much better were it to look for the beginnings of good things, than their ends. *Sp.* But *Mark Tully* calls the end of good things, a perfect good in all respects, which he that attains to can desire nothing more. *He.* It is a very learned and eloquent work, but dost thou think that thou hast done something that is worth thy labour, as concerning the knowledge of the truth? *Sp.* I think that I have gained thus much, that I do now even doubt more concerning the ends, than I did before. *Sp.* It belongs to Husbandmen to doubt of bounds. *Sp.* And I cannot sufficiently wonder that there hath been so great a difference of opinions, among such worthy men concerning so great a matter. *He.* The reason is, because error is so manifold, whereas truth is simple. Because they are ignorant of the head and fountain of the whole business, they all do guess, and doat: but which opinion dost thou think is nearer to the mark? *Sp.* When I do hear *Mark Tully* opposing, they every one displease me; again when I hear him defending, I become altogether doubtful. Yet methinks the *Stoicks* do less erre from the truth, and I give the *Peripateticks* the next place to them. *He.* But there is no sect pleaseth me better, than the sect of the *Epicureans*. *Sp.* Why but there is none among them all more condemned by the voices of all. *He.* Let us pass by the hatred of names, let *Epicurus* be such as every one would have him be, let us consider the matter as it is.

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He placeth man's happiness in pleasure, and judgeth that to be the most happy life, which hath the most pleasure, and the least sadness. *Sp.* It's even so. *He.* What can be said to be more holy than this opinion? *Sp.* Nay but all do say openly that this is the saying of a beast, not of a man. *He.* I know it, but these men are mistaken in the names of things. And if we speak of things as they are, none are more Epicures, than Christians who live a godly life. *Sp.* They are nearer to Cynicks, for these make themselves lean with fastings, lament their sins, and they are either poor, or their liberality towards the poor makes them poor, they are oppressed by the more potent, and are derided by most. If pleasure bring happiness, this kind of life might seem to be very far from pleasures. *He.* Dost thou approve of *Plautus* his authority? *Sp.* If he speak any thing that's true. *He.* Hear then a most wicked servant's saying which hath more wisdom in it, than all the paradoxes of the Stoicks. *Sp.* I expect it. *He.* *There is nothing more miserable than a guilty conscience.* *Sp.* I do not disapprove the saying, but what dost thou gather from hence? *He.* If there be nothing more miserable than a guilty conscience, it follows, that there is nothing more happy than a guiltless conscience. *Sp.* Thou makest a good conclusion, but pray thee in what Country wilt thou find that conscience that doth know no ill by it self? *He.* I call that evil which breaks the peace between God and a man. *Sp.* And I think that there are but very few that are free from this kind of evil. *He.* But I account them pure, who are cleansed both with the Lye of tears, and with the Nitre of Repentance, or have gotten out their stains by the fire of charity, their sins do not only not hurt them, but also oftentimes they turn to matter of greater good to them. *Sp.* Indeed I know Nitre and Lye, *but* I never heard that spots are got out with fire. *He.* Why but if thou go to Goldsmiths shops, thou wilt see that Gold is purified with fire. Although there be also a sort of Flax, which being cast into the fire is not burnt up, but waxeth more bright with a neater gloss than it can with any water, and therefore they call it *living* Flax. *Sp.* Truly thou bringest us a paradox more paradoxical than all the paradoxes of the Stoicks. Do they live a life full of pleasure, whom Christ hath called blessed for that very thing, because they mourn? *He.* They seem to the world to mourn, but in very deed they are delighted; and as they use

use to say, they live comfortably, being all over drenched in honey; insomuch that *Sardanapalus*, *Philoxenus*, *Apitius*, or if there be any other famous for the study of pleasures, being compared with these have led a sad and miserable life. *Sp.* Thou tellest me strange things, but scarcely to be believed. *He.* Try and thou wilt say that all my words have been very true. Yet I will make it, as I suppose, to seem to be not very unlike to truth. *Sp.* Go about it. *He.* I will do so, if thou wilt first grant me some things. *Sp.* If so be thou require just things. *He.* I will pay thee interest, if so be thou intrust me with ought. *Sp.* Go to. *He.* First I suppose thou wilt grant this, that there is some difference between the soul and body. *Sp.* There is as much as there is between Heaven and Earth, between an immortal and a mortal thing. *He.* Moreover, that counterfeit good things are not to be reckoned among good things. *Sp.* No more than shadows are to be reckoned for bodies, or the delusions of Conjurers, or the fancies of dreams are to be accounted for truths. *He.* Hitherto thou answerest very well. I suppose thou wilt grant this also, that true pleasure doth not besal any, unless a sound mind. *Sp.* Why not? For there is none delighted with the Sun, if he be blear-eyed, or with wine, if a fever hath spoiled his taste. *He.* Neither, if I be not mistaken, would *Epicurus* himself embrace the pleasure, which would bring with it a far greater and more lasting torment. *Sp.* I suppose so, if so be a man be wise. *He.* Neither wilt thou deny this, that Good is the chiefest good, than whom there is nothing more beautiful, nothing more lovely, nothing more sweet. *Sp.* No man will deny that, unless he be more mad than the *Cyclops*. What then? *He.* Why now thou hast granted me, that none do live more comfortably than they who live piously, and that none live more miserably, and more tormented, than they who live wickedly. *Sp.* Then I have granted more than I thought of. *He.* But that which is rightly granted, as *Plato* saith, ought not to be recalled. *Sp.* Well. *He.* The little Dog, which is delighted in, is fed very daintily, lieth soft, and playeth and sporteth continually, doth he not live pleasantly? *Sp.* Yes, he doth. *He.* Wouldest thou wish thyself such a life? *Sp.* Away, unless I should desire to be a dog instead of a man. *He.* Thou confessest then that the chief pleasures do come from the mind, as from their fountain. *Sp.* So it seems. *He.* For the force of the mind is so great, as that oftentimes it taketh away the sense of outward grief, and

and it sometimes makes that pleasant which is bitter of it self.
Sp. We see that daily in lovers, who delight in long watching, and to watch winter nights at the door of their sweethearts.
He. Now consider this, if humane love hath so great force, which we have common with Bulls, and Dogs, how much more may that heavenly love, proceeding from Christ's Spirit, be of force with us, whose force is so great, as that it can make even death, than which nothing is more terrible, to be lovely. *Sp.* What others do feel within them, I cannot tell, certainly they want many pleasures, who are constant in true piety. *He.* What pleasures? *Sp.* They grow not rich, they get no preferment, they do not feast, nor dance, nor sing, they are not perfumed, nor laugh, nor sport. *He.* There was here no mention to be made of riches and honours, which bring not a pleasant, but rather a careful and vexatious life, let us speak of other things which they especially seek earnestly after, who desire to live comfortably. Dost thou not daily see drunkards, fools, and madmen to laugh and dance? *Sp.* Yes, I do see them. *He.* Dost thou think that they live comfortably? *Sp.* I wish my enemies that comfort. *He.* Why so? *Sp.* Because they are not in their right wits. *He.* Then thou hadst rather stick close to thy study and fasting, than be joined on that manner. *Sp.* Truly I would rather even dig the ground. *He.* For there is no difference between a rich man and a drunkard, but that sleep cureth the madness of the one, the care of the Physicians can hardly help the other, a fool by nature differeth in nothing from a brutish beast, besides the shape of his body, but they are less miserable, whom nature hath bred brutes, than they who are become brutish by their beastly lust. *Sp.* I grant it. *He.* Now dost thou think them to be sober or in their wits, who for the delusions and shadows of pleasures, do both neglect the true pleasures of the mind, and bring upon themselves true torments? *Sp.* They do not seem to be so. *He.* These are not drunk indeed with wine, but with love, and anger, and covetousness, and ambition, and other wicked lusts; which is far more destructive drunkenness, than that which is got by wine. That *Syrus* in the Comedy, after that he had slept away the wine which he had drunk, speaketh sober words; the mind which is drunk with a vitious lust, how hardly doth it come to it self, how many years doth love, anger, hatred, lechery, luxury, and ambition vex the mind? How many do we see from their youth, even until decrepit old

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age, do never awake from the drunkenness of ambition, lechery, and luxury, and repent? *Sp.* I know too many such. *He.* Thou hast granted, that counterfeit good things are not to be reckoned among good things. *Sp.* I do not recal it. *He.* Nor is it true pleasure unless that which ariseth from true things. *Sp.* I grant it. *He.* Are they then not truly good things, which the common sort of men hunts after by hook and crook? *Sp.* I think not. *He.* If they were truly good things, they would happen only to good men, and would make them happy to whom they do befall. And what is pleasure? Doth it seem to be true, which doth not arise from truly good things, but from deceitful shadows of good things? *Sp.* By no means. *He.* Why but pleasure makes us live comfortably. *Sp.* It does so. *He.* Then none liveth truly comfortably, but he that lives piously, that is to say, who doth enjoy things truly good. But piety alone maketh a man happy, which alone reconcileth God who is the fountain of the chiefest good to a man. *Sp.* I am almost of thy mind. *He.* See now with me how far they are from pleasure who seem to follow nothing but pleasures commonly; first of all their mind is impure and corrupted with the leaven of lusts, so that although something that is pleasant befall them, it forthwith grows bitter, even as when the fountain is corrupted the water cannot but be ill-favoured. Besides there is no true pleasure, but that which is perceived with a sound mind. For nothing is sweeter to an angry man than revenge, but that pleasure is turned into grief as soon as ever the disease hath left his mind. *Sp.* I do not gainsay it. *He.* Lastly these pleasures are conceived from seeming good things, from whence it follows that they also are delusions. Moreover what wouldst thou say if thou should see a man being deluded with magical arts, to eat, drink, laugh, rejoice, whereas none of these things were there really, which he believeth that he seeth? *Sp.* Truly I would say that he is a mad and miserable man. *He.* I have sometime been at such a sight. There was a Priest who had skill in the art of conjuring. *Sp.* He had not learned that out of the *Holy Writ*. *He.* Yea out of the most Holy, *id est* most accursed. Courtiers spoke often to him to entertain them with a feast, upbraiding him with baseness and niggardliness; he consented, and invited them. They came fasting, that they might eat more heartily. They sat down, there was no dainties, as they thought, wanting, they filled their bellies abundantly: when the feast was ended, they gave thanks to their Feaster, and departed every one to their own home. But by and by their stomach began to crave, they wondered

wondered much what strange thing this should be, that they should be presently a hungred and thirly after so sumptuous a dinner. At length the matter came out, and was turned into laughter. *Sp.* And with good reason too, they had better have filled their bellies at home with pottage of *Lentils* than to be daintily feasted with empty appearances. But it is a great deal more ridiculous, that the common sort of men should instead of things truly good, embrace the empty shadows of things, and be delighted with the delusions, which do not end in laughter, but in everlasting mournings. *Sp.* The more narrowly I loook into it, methinks thou speakest by so much the less absurdly. *He.* Well let us grant, that notwithstanding these things may be called pleasure, which in very deed are not so, wouldst thou call Muskadel sweet, in which there should be mixed a great deal more Aloes than Honey? *Sp.* I would not call it so, if there were but a third part of Aloes mixed with it. *He.* Or wouldst thou with thy self a filthy scab, because there is some pleasure in scratching. *Sp.* Not if I be in my wits. *He.* Then do thou count with thy self how much bitterness is mixed with these pleasures falsely so called, which dishonest love, unlawful lust, unseasonable feasting, and drunkenness do beget. I say nothing now of that which is the chief of all, of the gripings of conscience, loss of Gods favour, and an expectation of eternal punishment. What kind, pray thee, is there among these pleasures, which doth not bring with it a huge troop even of outward evils? *Sp.* Which are they? *He.* Let us again say nothing of covetousness, ambition, anger, pride, envy, which of themselves are sad evils. Let us examine those which are set out with the name of delight. Whenas the Feaver, headach, griping of the guts, dulness of wit, a blot upon the good name, loss of memory, vomiting, and the spoiling of the stomach, and trembling of the body followeth overmuch drinking, would even *Epicurus* think, that that pleasure were to be desired? *Sp.* He would say it were to be avoided. *He.* Whenas young men do, as commonly it falls out, procure to themselves by whoring the *New Leprosie*, which some extenuating it, do call the *Neapolitan scab*, whereby they must die so many times while they live, and must carry alwaies about with them aliving carcase, do they not seem to play the *Epicures* well? *Sp.* Nay, but to run straight to the Chirurgions shops. *He.* Now suppose there were an equality of delight and pain, wouldst thou wish to be so long tormented with the toothach, as the

Pleasure of drinking and whoring hath lasted? *Sp.* Truly I would rather want them both: for to buy pleasure with pain is not gain, but a recompensing of it: in this thing truly *ἀναλγησία* is better, which *Cicero* was bold to call lack of pain. *He.* But now the tickling of unlawful pleasure, besides that it is far less than the torment which it brings, is also of a very little continuance, but the Pox being got doth miserably torment one all his life long, and doth so often make a man die, before he can die. *Sp.* Even *Epicurus* will not acknowledge such schollars. *He.* Poverty for the most part accompanieth luxury, which is both a miserable and heavy burden: the Palsey, the trembling of the sinews, bleareyedness, and half-blindness, the Pox, and not these things only accompany immoderate lust. Is it not a gallant merchandizing, to exchange pleasure that is neither true, nor pure, and moreover short, for so many diseases which are so much more grievous and lasting? *Sp.* Suppose no pain came into the bargain: methinks he is a very foolish merchant, who exchangeth pretious stones for glass. *He.* By that thou meanest him, who loseth the things of the mind, which are truly good, for the counterfeit pleasures of the body. *Sp.* That is my meaning. *He.* Let us now come to a more exact account: a fever, or poverty, doth not alwaies go with luxury, nor doth the Pox or Palsey alwaies accompany the excessive use of women, the torment of conscience, than which that there is nothing more miserable we are already agreed, is alwaies the companion of unlawful pleasure. *Sp.* Yea, it sometimes prevents it, and gripes the conscience in the very pleasure it self. Notwithstanding there are some whom thou maist say are without this sense. *He.* They are then the more unhappy by this very thing, for who had not rather be sensible of pain, than to have a stupid and senseless body? But although either the unbridleness of lusts, as 'twere a kind of drunkenness, or the custom of vices, like a kind of brawny hardness may take away the sense of evil from some in their youth, when they shall come to old age, and besides a very great multitude of evils, an abundance of which the sins of their former life hath heaped up, death which no mortal man can avoid being then near doth affright them, their conscience doth by so much the more grievously torment them, by how much it hath been the more benumbed all their life long. For then conscience is awakened whether he will or not, and whereas old age is sad of it self, because it is subject to many evils

evils of nature, by how much is it the more miserable and also base, if a guilty conscience trouble one? Feasts, unseasonable banquets, loves, dances, songs, and the other things which seemed pleasant to a young man, are bitter to an old man: neither hath that age any thing else to bear up it self withal, unless it hath the remembrance of a life innocently lead, and hope of a better life. These are the two slaves on which old age leaneth; but if instead of these being taken away, thou lay on a double burthen, the remembrance of an ill spent life, and the despair of future happiness, I pray thee what living creature can be imagined to be more afflicted or more miserable? Sp. Truly I do not see what can, though any one should object the old age of an Horse. He. Then to conclude, *they are wise too late*, and that is a very true saying, *Mourning followeth the end of joy*; and there is no delight above the joy of ones heart. And a joyful mind makes a man look young, but a sorrowful spirit drieth up the bones. Also that, *All the daies of a poor man are evil*, that is, afflicted and miserable; a quiet mind is a continual feast. Sp. Therefore they are wise who thrive betimes, and lay in provision for old age that is coming on. He. The holy Scripture doth not speak so low, as to measure a man's happiness by the goods of fortune; he is poor indeed who is destitute of all vertue, and oweth both his soul and body to Hell. Sp. That indeed is an unreconcilable exactour. He. And he is rich, whom God favoureth. And what can he fear, who hath such a Protector? Should he fear men? The power of all the men in the world can do less against God, than a Gnat can do against an Indian Elephant. Should he fear death? That to the godly is a passage to eternal happiness: Should he fear Hell? Why a pious man speaketh boldly to God; *Although I walk in the midst of the shadow of death, I will fear no evil, because thou art with me.* Why should he fear Devils, who carrieth him in his heart whom the Devils tremble at? For the Scripture, which is truly not to be contradicted, saith not in one place only, that the mind of a pious man is God's Temple. Sp. Truly I see not, by what reasons these things can be confuted, although they seem to be very far from the common opinion. He. Why so? Sp. For according to thy reasoning, any *Franciscan* might live a pleasanter life than another abounding in riches, honours, and in short with all kinds of delicacies. He. Give him if thou pleasest a Monarch's Scepter, give him besides the Pope's

Crown, and of a threefold one make it an hundred fold, if so be thou take away a good conscience, I will boldly say, that this *Franciscan*, who is barefooted, girt about with a rope full of knots, and beggarly clothed, worn away with fastings, watchings, and labours, who hath not a farthing in the world, if so be he hath a good conscience, doth live more comfortably, than if thou cast six hundred *Sardanapalus* into one man. *Sp.* Whence is it then, that we see poor men commonly more sad than rich men? *He.* Because most of them are twice poor. Otherwise a disease, poverty, watchings, labours, and nakedness makes the habit of their body lean; and yet the cheerfulness of their mind sheweth it self not only in these things, but also in death it self. For though the mind be tied to a mortal body, yet because it is of a more powerful nature, it doth in a sort transform the very body into it self, especially if the efficacy of the Spirit be added to the vehement force of Nature. Hence it is that we oftentimes see men who are truly pious, to die with a greater cheerfulness, than others do least. *Sp.* Truly, I have often wondred at that. *He.* Why but it is not a thing to be wondred at, that there should be invincible joy, where God, who is the fountain of all joy, is present. And what strange thing is it, that the mind of a truly pious man should continually rejoice in a mortal body, whenas if the same should be plunged into the bottom of Hell, it would not at all lose happiness? Wheresoever a good conscience is, there God is; wheresoever God is, there is Paradise, there is Heaven, there is happiness: where there is happiness, there is true joy, and sincere alacrity. *Sp.* Notwithstanding they would live more comfortably, if some troubles were wanting, and if they had some comforts which they either neglect or do not attain unto. *He.* And what troubles dost thou tell me of? *What* those which do accompany mans condition by a common Law, as hunger, thirst, sickness, weariness, old age, death, thunder and lightning, earthquakes, deluges, and wars? *Sp.* Yes of these also. *He.* But in the mean time we speak of mortal, not of immortal evils. But yet in these evils also, the condition of pious men is far more tolerable, than theirs who pursue the pleasures of the body right or wrong. *Sp.* Why so? *He.* First of all, because they have their minds exercised to temperance, and patience, they endure those things, which cannot be avoided, more patiently than others do. Moreover, because they know all these things are sent by God,

God, either to purge away their faults, or for the exercise of their grace, as obedient children they receive these things from the hand of a merciful father, not only patiently, but even with rejoicing; and do also give *him* thanks, either for his merciful correction, or for their inestimable gain. *Sp.* But many do procure themselves bodily troubles. *He.* But they use as much as may be the remedies of Physicians, that they may either maintain the health of their body, or recover it again; but to procure troubles, that is to say, poverty, sickness, persecution, disgrace, unless when Christian charity drives them to it, is not the property of piety, but of folly. But as often as these things are inflicted *on them*, for Christ, and for righteousness *sake*, who dare call them miserable, whenas the Lord himself calls them happy, and bids them to rejoice because of these things? *Sp.* Yet in the mean time even these things torment them. *He.* They do so, but the fear of Hell on the one side, and the hope of eternal happiness on the other side, doth easily devour that torment. Well, if thou wert persuaded that thou should never be sick, or should never feel any bodily pain in all thy life, if thou shouldst endure the uppermost part of thy skin to be but once prickt with the point of a needle, wouldest thou not willingly and gladly accept of so small a pain? *Sp.* Yes. Nay if I were sure that my teeth should never ach while I lived I would endure it patiently, that a needle should be run even deep into me, and that even both mine ears should be bored thorow with an awle. *He.* Why but whatever affliction doth befall *one* in this life, is lighter and shorter, being compared with everlasting torments, than a very short small prick of a needle compared to a man's life, although it were long; for there is no proportion of a finite thing to an infinite. *Sp.* Thou sayst very true. *He.* Now if any one should persuade thee, that thou should be without pain all thy life long, if thou dost but once part the flame with thy hand, which *Pythagoras* forbade to be done, wouldest thou not willingly do it? *Sp.* Truly I would do it an hundred times, if so be he that made the promise would not deceive me. *He.* God cannot deceive one. But that feeling of the flame is more lasting, compared to a mans whole life, than the whole life compared to heavenly happiness, although one should live longer than three *Nestors*. For that putting in of the hand, although it be short, is some part of this life, but the whole life of man is no part of Eternity. *Sp.* I have nothing to say against it. *He.*

Then they who hasten hereunto with all their heart, and with sure hope, seeing that the passage is so short, dost thou think that they are disquieted with the troubles of this life? *Sp.* I do not think it, if so be they have a firm perswasion, and a sure hope to attain it. *He.* I come now to *speake* of the delights, which thou didst object. That they forbear dances, inordinate feaskings, and shoves, they do namely so despise these things, that they may enjoy things that are far more pleasant, and they are not less delighted, but after another manner: *Eye hath not seen, nor ear heard, neither have those comforts entred into the heart of man, which God hath prepared for those that love him..* Saint Paul was acquainted what songs, what dances, what skipplings for joy, what banquetings of godly minds there are even in this life. *Hp.* But there are some lawful pleasures, which these men withhold themselves from. *He.* The immoderate use even of lawful pleasures is unlawful, if thou except this, they who seem to live an uncomfortable life do excel in all other things. What can be a more stately show than the contemplation of this world? Those men whom God loveth take far more pleasure from that than others do. For indeed while these do carefully view this admirable work, they are troubled in their mind, because they understand not the causes of many things. In some things also, as it were some *Momuses*, they murmur at the workman, and oftentimes call Nature a Stepmother in stead of a Mother: which reproach, 'tis true, striketh at Nature in word, but in very deed it recoyls upon him who created Nature, if there be any Nature at all. But a pious man looks upon the works of the Lord and his Father with a great pleasure of mind, with religious and sincere eyes, much wondering at every thing, finding fault with nothing, but giving thanks for all things, when he considers, that all these things were created for man. And moreover in every thing he adoreth the Omnipotence, Wisdom, and Goodness of the Creatour, the footsteps of which he plainly seeth in the things which are created. Now suppose to me that there were some such Palace really, as *Apuleius* feigneth the palace of *Psyche* to be, or if thou couldest suppose any more stately or handfom one: Bring hither two spectators, the one a stranger who came only to see it, the other the servant or son of him who built this building: whether of them will be more delighted, that stranger who hath nothing to do with that house, or the son, who vieweth the wit, the riches and

and magnificence of his most loving father with great delight, especially when he considers that this whole work was made for his sake? *Sp.* Thy enquiry needs no answer, but most men, who are not piously inclined, do know that Heaven, and the things that are contained therein were created for man's sake. *He.* Almost all know it, but all men do not think on it, and if they think on it, yet he takes more pleasure in it, who doth more love the workman: even as he doth more cheerfully look upon heaven, who longs to attain to an heavenly life. *Sp.* Thou speakest things that are very like to truth. *He.* Besides the pleasure of feasts doth not consist in the delicacies of the palate, or in Cooks sawces, but in the good health of the body, and in the stomachs appetite. Therefore look that thou think not that any *Lucullus* doth sup more merrily, when Partridges, Pheasants, Turtle doves, Hares, Gilt-heads, Sturgeons, or Mulletts are set on the table, than a pious man doth with brown bread, a sallet, or pulse, or with drink of water or small beer, or of wine well mixed with water, because he receiveth these as dishes given him by a bountiful father, discourse seasoneth all things, grace before meat sanctifieth all things, reading of the Scriptures accompanying it, which refresh the mind more than the meat doth the body, and thanks returned after meat: Lastly, he ariseth from the table not stuffed full, but refreshed with meat, not burthened but strengthened and refreshed both in mind and body: Dost thou think that any chief inventor of the common junkets, doth eat his meals with more delight? *Sp.* But there is very great pleasure in Venery, if at all we believe *Aristotle*. *He.* A pious man excelleth even in this thing no less than in his fare; understand the matter thus, the greater his love is towards his wife, by so much that conjugal copulation is more delightfom. Moreover none love their wives more, than those that love them so, as Christ loved his Church, *For they who love them for that pleasures sake, love them not at all.* Add moreover, that the seldomer one doth accompany with his wife, so much more delightfom it is, which thing the Heathen Poet was not ignorant of, who wrote, *The seldom use makes pleasures the better.* Although the least part of pleasure consisteth in copulation. It is far greater in their continual living together, which can be more comfortable among none, than among those who love one another with a sincere Christian charity, and in like manner love one another. Oftentimes in others their love grows old,

old, when their pleasure decayeth. Christian charity growes so much the frether, by how much the pleasure of the flesh doth more decrease. Have I not yet perswaded thee that none live more comfortably, than they who live godly? *Sp.* I wish that all men were so perswaded. *He.* And if they be Epicures who live pleasantly, none are more truly Epicures, than those who live holily and piously. And if the care of names affect us, no man more deserveth the name of *Epicurus*, than that to be adored Prince of Christian Philosophy, for *ἐπίκουρος* with the Greeks signifieth an helper. Whenas the law of Nature was almost cancelled by vices; whenas the Law of *Moses* did rather provoke lusts, than heal them, when the Tyrant Satan did reign in the world without controul, he alone brought present help to mankind ready to perish. Therefore some are exceedingly deceived, who bable, that Christ was some melancholy man by nature, and that he hath drawn us to an unpleasant kind of life: Nay he alone sheweth a life most comfortable of all, and the fullest of true pleasure, so far is it from that torment of *Tantalus*. *Sp.* What riddle is that? *He.* Thou wilt laugh at the story, but this jest leads one to serious matters. *Sp.* I look to hear a serious jest. *He.* They who heretofore studied to hide the rules of Philosophy in the dark riddles of fables, do relate that one *Tantalus* was admirted to the table of the gods, which they will have to be very costly. When the guest was to be dismissd, *Jupiter* supposing that it became his sumptuousness, that his guest should not go away without a gift; gives him leave to ask whatsoever he desired, and he should receive what he asked. And foolish *Tantalus*, as one who judged a mans happiness to consist in belly cheer, and gormondizing, wisteth that he might sit at such a Table, all his life long. *Jupiter* consented, and his wish was granted. *Tantalus* sits at a table furnished with all kind of delicacies, Nectar is set on, neither Roses nor sweet scents are wanting, such as the noses of the gods might be delighted with, *Ganymede* the Cup-bearer, or one like *Ganymede* stands by him, the melodious *Muses* stand about him, ridiculous *Bacchus* dances before him, nor are fools to make sport wanting, in short, what ever can delight any of a mans senses; but in the midst of all these things he sits sad, sighing, and troubled, neither growing merry with laughing, nor touching the things set oth' table. *Sp.* What's the reason? *He.* Because over his head as he sits there hangs an

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huge stone by a thread, every moment like to fall upon him. *Sp.* I would get me away from such a table. *He.* But his will became a necessity to him, for *Jupiter* is not so easie to be appeased as our God is, who revoketh the hurtful wishes of men, if so be they repent. Although also otherwise the same stone which keeps him from eating, hindereth him from withdrawing himself away; for he is afraid, if he shall stir himself, lest he be presently dashed in pieces by the fall of the great stone. *Sp.* A ridiculous tale. *He.* Yea but hear now that which thou canst not laugh at; the common sort seek for a life that is pleasant from outward things, whereas nothing can give that but a quiet conscience; for a far heavier stone hangs over their heads who are guilty, than hangeth over *Tantalus*: Nay it doth not only hang over them, but vexeth and burthens the conscience; nor is the mind tormented with vain fear, but looks every hour to be cast into Hell. What is there, pray thee, among humane things so pleasant, that can truly cheer up a mind that is burthened with such a stone? *Sp.* Truly nothing except madness, or unbelief. *He.* If young men would thorowly consider these things, who being intoxicated with pleasures, as it were with *Cicco's* cup, instead of things truly pleasant do embrace honeyed poisons, with how great care would they take heed, lest they should unadvisedly commit any thing, which may vex their mind all their life? What should they not do, to provide this provision for old age that is coming, to wit, a good conscience, and a spotless name? But what is more miserable than that old age, which when it looketh back, seeth with great horreur, how goodly things they are which it hath neglected, and how base things they are which it hath embraced: again when it looks before it, it seeth that the last day is near, and presently after that the everlasting punishments of Hell. *Sp.* I judge them very happy who have kept the former part of their age unstained, and have attained even to the goal of old age increasing in the study of piety. *He.* The next place belongs to them who have repented betimes of their youthful folly. *Sp.* But what counsel dost thou give to that miserable old man? *He.* No man must despair so long as he breaths. I bid him betake himself to the Lord's mercy. *Sp.* But the longer one hath lived, the multitude of his sins is the more increased, exceeding now the sand that is on the Sea shore. *He.* But the Lord's mercies do far exceed these sands; though the sand cannot be numbred by a man,

man, yet it is of a finite number ; but the Lord's mercy knoweth neither measure, nor end. Sp. But there is no space for one that will die shortly. He. The less space there is, let him cry the more earnestly to God. That is long enough which can reach from earth to heaven. *And even a short prayer pierceth Heaven, if so be it be made with great fervency of spirit.* The Woman in the Gospel that was a sinner, is said to have repented all her life. But with how few words did the Thief obtain Paradise of Christ, at his very death ? If he shall cry with all his heart, *Have mercy on me, O God, according to thy great mercy.* The Lord will take away the Tantalus stone. He will make him hear of joy and gladness, and the bones which are broken shall rejoice for his sins that are pardoned.

FINIS.

Desiderius Erasmus of Rotterdam

TO THE

READER

Concerning the Profitableness
of Colloquies.

Malicious Detraction accompanied with the Furies doth so rage at this day thorowout the whole world against all persons and things, that it is not safe to publish any Book, except it be fortified with a guard. Although what can be sufficiently safe against the biting of a false accuser, who, like the Asp at the voice of the Charmer, doth so stop his ears to every clearing of ones self, though it be most just. The first part of this Work, which was mine and not mine, was published by the rashness of a certain man. Which when I perceived that it was received of students with great applause, I made use of the affection of the common people to further studies. Although Physicians do not always administer the most wholsom things to their patients, but grant them something for this very reason, because they earnestly desire it. I thought good in like manner, to allure youth with this kind of inticements, which is more easily drawn on with delightfom, than with serious or exact things. Therefore I have again corrected that which was published, moreover I have added those things also which might be profitable for good manners, as't were insinuating into the minds of youths, which Aristotle wrote well to be unmeet auditors of Philosophy concerning manners, namely, of that which is delivered in serious precepts. And if any one cry out, that it is an unseemly thing for an old man to sport thus childishly, I care not how childishly, so it be profitably. And if teachers of children being antient are commended, who allure children with Wafers, and the like, that they may be willing to learn

learn their letters : I do not think that it ought to be charged upon me as a fault, because I allure youths with the like care, either unto the elegancy of the Latine tongue or to piety. Besides that it is a great part of prudence to know the foolish affections of the common sort, and their absurd opinions. I judge it better to learn those out of this little book than by experience, *which is the Mistress of fools*. The Grammar rules are harsh to many. Aristotle's Ethicks are not fit for children. Scotus his Divinity is less fit, yea it is not very profitable even to men, to get understanding : *and it is a matter of very great moment, betimes to put a taste of the best things into childrens minds*. And I cannot tell whether any thing be learned more successfully than that which is learned in playing. This is namely a most harmless kind of deceit, by a couzenage to bestow a courtesie. For the Physicians are commended who thus deceive their Patients. And yet if I had done nothing else herein but trifled, they might seem to have born it, now because besides the elegancy of the language, I have inserted some things, which may prepare the mind to religion, they falsely accuse me, and therefore as if the Articles of the Christian religion were here seriously set down ; they sift every syllable so exactly. How unjustly they do so, it will be more evident when I shall show the great profitableness of some Colloquies; for to omit so many sentences mixed with jests among so many tales, so many stories, the natures of so many things worthy to be taken notice of.

In the Colloquie concerning the visiting of Holy places, the superstitious and immoderate affection of some is restrained, who account it to be the chiefest piety to have seen *Jerusalem*, and hither over so great spaces of land and sea do old Bishops run, leaving their charge, which they ought to have looked after : hither do noblemen run, leaving their Families and Dominions; hither do husbands run leaving their Wife and Children at home, whose manners and chastity it was necessary for them to look to; hither run young men and women not without great danger of their manners and integrity. Some also go again and again, and do nothing else all their life long. And in the mean time, they excuse their superstition, inconsistency, folly, and rashness with a pretence of religion; and he that forsaketh his own Family, contrary to St. Paul's Doctrine, bears away the bell for holiness, and thinks himself also to be compleatly religious. Paul, 1. Tim. 2. saith boldly. *If any one take not care of his own, especially them of his own Family,*

Family he hath denied the faith, and is worse than an Infidel. And yet Paul seemeth to speak in this place of widows who neglect their children and nephews, and that under a pretence of religion, while they give up themselves to the service of the Church. What would he say of husbands, who forsaking their tender children, and young wife, and that in a poor estate, do take a journey to *Jerusalem*? I will produce only one example of many, neither of so late a time, that I need to fear envy, nor yet so antient, but that the Nephews are yet living whom the greatness of the damage suffereth not to forget the thing that was done.

A very great man was resolved to visit *Jerusalem* before he dyed, with a religious intent indeed, but with no good advice. When therefore he had set the affairs of all his possessions in order, he committed the care and custody of his wife, whom he left great with child, and of his Towns, and Castles, to an Archbishop as to a father. When a report was brought that the man was dead in that pilgrimage, the Archbishop instead of a father plaid the robber, & seized upon all the possessions of the dead man; lastly he won by an assault a strong defended Castle, whereinto the Lady great with child was fled; lest there should survive one to revenge his most cruel fact, the woman big with child together with her infant was run thorow and died. Had it not been a pious deed to have dissuaded such a man from a dangerous and unnecessary journey? How many examples of this kind may be found, I leave others to judge. To say nothing in the mean time of the charges, which though we grant that they are not altogether lost, yet there is no wise man but will confess, that they might have been far better laid out. But as concerning the religion of such visiting, S. *Ferome* commends *Hilarion* because although he was one of *Palestina*, and lived in *Palestina*, yet went to see *Jerusalem* but once, by reason of the nearness of the place, lest he might seem to despise holy places. If *Hilarion* was commended deservedly, because being so near he forbore to see *Jerusalem*, lest he should seem to shut God up in a narrow place, and was there but once, and that by reason of the nearness of the place, lest he might offend any, what shall we say of those who go to *Jerusalem* thorow so many dangers, at so great charges out of *England* and *Scotland*, especially leaving their dearest relations at home, of whom according to the Apostles Doctrine they ought to have a continual care. Saint *Ferome* saith aloud, *It is no great thing to have been at Jerusalem*

Salem, but its a great thing to have lived well. And yet in *Jeromes* time its probable, that there were to be seen more evident footsteps of ancient monuments, than are now to be seen. I leave the disputation concerning vows to others, this Colloquie treateth only that none should take such vows rashly upon them; that this is true these my words plainly show; *Especially seeing that I had a Wife at home, as yet in the prime of her age, Children and a Family which did depend upon me, and was maintained by my daily labour,* and other things which follow. Therefore I will say nothing concerning vows that are made, unless this, that if I were Pope I would not very unwillingly release those who are bound. In undertaking them, as I grant that its possible, that some one may go to *Jerusalem* with an advantage to piety, so I would not doubt from many circumstances of things to give counsel, that they might lay out those expences, time and pains upon other things, which might be more nearly conducing unto true piety. I judge these to be pious things, and therefore considering either the inconstancy, or ignorance, or superstition of many, I have thought good to give youth warning of that thing, and I do not see whom this admonition ought to offend, unless perhaps such as those who love gain better than godliness. Nor do I there condemn the Popes indulgencies or pardons, but the most vain trifler, who not so much as thinking of amending his life puts all his hope in mens pardons. If any one here weigh with me, how great a destruction of piety there ariseth among men, partly by their vice, who prostitute the Popes indulgencies, and partly by their fault, who take them otherwise than they ought, he will confess that it is a work well worth the labour, that youth should be admonished of this thing: but by this means, *say some say,* the commissioners lose their gain. Hear me, O honest man, if they be good men they will be glad that the plainhearted are warned, but if they prefer gain before godliness, fare them well.

• In the Colloquie concerning *Hunting after benefices*, I find fault with those who run often to Rome and hunt after livings with the great loss oftentimes both of their manners and also of their money, and therefore I continue my discourse, that a Priest instead of a Concubine should delight himself with reading of good authors.

• In the *Soldiers confession* I tax Soldiers Villanies, and the wicked confession of Soldiers, that young men may detest such manners.

In

In the *Schoolmasters admonitions*, I teach a boy shamefastness, and the manners which become his age.

In the *Childs piety*, do I not instruct a childish mind with godly precepts for the study of piety? for that which some did harleat concerning *confession*, was a meer calumny, to which have answered long ago. I teach that confession is to be undertaken, just as it were ordained for us by Christ. But whether that be done, I have neither a mind to disprove, nor affirm, because I am neither sufficiently perswaded of it myself, neither am I able to prove it to others. And as concerning that I advise to be long a chusing a kind of life and to take choice of a Priest to whom thou maist commit thy secrets, I did judge it to be needful for young men, and I see no use why I ought to repent of it. But so there will be fewer monks and Priests. It may be so, but they will be better. And whosoever is a Monk indeed, will prove it to be so. Moreover they who seek to make men to be of their own perswasion, either for a booty, or for superstition, they are very well worthy to be defamed by all mens writings, that they may repent.

In the *Profane Feast*, I do not condemn the Churches ordinances concerning fastings, and choice of meats, but I point to the superstition of some men, who attribute more to these things than they ought, neglecting those things, which induce more unto piety; and I condemn their cruelty, who strictly require these things of those persons, from whom the saving of the Church doth not exact them. Likewise the hypocritical holiness of those, who for such things condemn their neighbour. Here if any one consider how great a mischief unto godliness ariseth hence among men, he will confess that hardly any other admonition is more necessary: but shall answer concerning this matter more at large in another place.

In the *Religious Feast*, though I make Lay men on them all, and all married, I sufficiently shew what an one the feast of all christians ought to be. Unto which pattern if some Priests and Monks compare their feasts, they will understand how far they are from that perfection, wherein it were meet that they could excel Laymen.

In the *Canonization*, I shew how much honour is due to excellent men, who have deserved well by their studies of the liberal arts.

They are foolish, who think that the Colloquie of the

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Wooer and *maid* is lascivious, whereas nothing can be imagined to be more chaste; if *Wedlock* be an honest thing, and it be an honest thing to be a wooer. And I wish that all wooers were such as I suppose one to be in this Colloquie, and that marriages were made up with no other discourses. What canst thou do to those dispositions which are frow, and averse from all pleasant discourse, to whom whatsoever is friendly, and merry seems unchaste? This young maid denieth to kiss her wooer at his departure, that she may keep her Virginity for him wholly untouched. But what do not maids nowadays commonly grant to their wooers? Moreover they do not perceive how many Philosophical sayings are mixed with jests, concerning marriage not to be made up overhastily, concerning the choice, not only of bodies, but much more of minds, concerning the firmness of marriage, concerning marriage not to be contracted without the consent of Parents, of keeping matrimony chaste, concerning the religious education of children, and lastly the young maid prays to Christ, that by his favour her marriage may be happy. Is't not fit that young men and maids should know these things? And they who think that this lesson for the wantonness of it is hurtful to children, suffer *Plautus* and *Poggins* his jests to be read to them. O excellent judgments!

In the *Virgin that is averse from marriage*, I abhor those who allure youths and young maids into a monastery against their Parents mind; making use of either their simplicity or else superstition, perswading them that there is no hope of salvation out of monasteries. If the world were not full of such filth-ers, if a very great number of excellent wits were not by these fellows most unhappily smothered and buried alive, which might have been the Lords choice Vessels if they had with judgment taken upon them a course of life suitable to their nature, I should not then have given good counsel. But if at any time I be forced to speak my mind upon this subject, I will so set out both those men-stealers and the greatness of the evil it self, that every one shall confess, that I have not given them counsel without cause. Although I have done it civilly too, lest I should have given dishonest men an occasion of offence.

In the next Colloquie, I do not bring in a Virgin which hath changed her course of life having taken the profession upon her, but before she hath compleatly entered upon the pro-
fession

cession; she returneth to her parents who were very loving to her.

In the *Colloquy blaming Marriage*, how many philosophical sayings are there concerning the concealing the faults of husbands, concerning the hearty good will of married folks not to be broken off; concerning making up of breaches, reforming the manners of husbands, concerning their liable behaviour towards their husbands? What other thing doth *Plutarch*, *Aristotle*, and *Xenophon* teach, but that ere the persons add a kind of life to the discourse?

In the *Colloquy of the Soldier and Carthusian Fryar*, I do once lively describe both the madness of young men who run out to the wars, and the life of a pious *Carthusian*, which without the love of his studies cannot but be sad, and unpleasant.

In the *Notable liar*, I livelily set out the dispositions of some men who are born to lying, than which kind of men there is nothing more abominable, I wish it were more rare.

In the *Colloquy of the Young man and the Whore*, do I not make Brothel-houses chaste? And what could be imagined more effectual, either to implant the care of chastity in young mens minds, or to reclaim young maids which are set to sail for gain, from a course of life no less lamentable than beastly.

One word alone hath troubled some, because the immodest maid soothing the young man, calls him *her Prick*, whereas this is a very common thing even with honest Maids among us. He who cannot away with this, instead of *my Prick*, let him write *my Sweetheart*; or what else he hath in mind to.

In the *Poetical Feast*, I shew, what kind of Feasts ought to be among students, so-wit, a sparing, but yet a joyful and merry one, seasoned with learned stories, without contentions; without backbiting, and without beastly talk.

In the *Enquiry concerning the Faith*, I shew the sum of the Catholick Religion, and that somewhat more livelily and clearly, than some Divines of great renown teach it, among whom I put even *Gerson*; whom in the mean time for hours sake I name; moreover I therefore feign the person of a *Lutheran*, that they may the more easily be agreed, to do agree in the chief Articles of the Orthodox Religion. though I added not the remaining part of the Enquiry, because of these very malicious times,

In the *Old men's Colloquy*, how many things are shown as it were in a looking-glass, which are either to be avoided in a man's life; or make his life peaceable? It's better that young men should learn these things out of pleasant Colloquies, than by experiences. *Socrates* brought down Philosophy even from Heaven to Earth, I have brought down Philosophy even into pastimes, familiar discourses, and feasts. For even the pastimes of Christians ought to have a savour of Philosophy.

In the *Rich beggars*, how many things are there, by which Countrey Pastors, who are rude and unlearned, and nothing less than Pastors, may be able to amend their life? And besides to take away the foolish glorying in Garments, again for the restraining of their madness, who hate the attire of Monks, as if a garment were evil of it self. And by the way there is a pattern set down, what such Monks ought to be who walk up and down thorow the villages. For there are no many such as I describe here.

In the *Learned Woman*, I call to mind again the old example both of *Paula*, *Eustochium* and *Marcella*, who joined the study of learning with integrity of manners, and I stir up Monks and Abbots who are haters of holy studies, and given to luxury, idleness, huntings and dice, to another kind of studies more agreeable to them, by the example of a married young woman.

In the *Apparition*, I detect the wiles of impostors, who to beguile the credulous minds of plain meaning people, feigning apparitions of devils, and of souls, and of voices from Heaven. And how great a mischief have these jugglers brought upon Christian piety? And because an ignorant simple age is especially subject to this kind of deceipts, I thought good to set forth to the life the manner of the impostor by a pleasant example. On this manner was *Celsinus* Pope of Rome couzened. Thus was a young man of *Berne* deceived by Monks. And thus at this day are very many deluded with devised Oracles.

Neither is *Alchymy* the least part of humane miseries, which cheats even learned and prudent men, this disease doeth well please them, if it have seized on any one. *Magick* of kin to this, being the same in name, but flattering with the surname of *Natural*. I taxe the like frauds in the *Couzening Letter* of *Horles*, and in the *Beggars Discourse*, again in the *Fabulous fables*. If boyes should learn now

life from these than to speak in Latin, how much more commendation doth my pains deserve, who do that by way of sport and pastime, than theirs *did*, who did force upon youth *Ammonitrepit, Brachylogi, Catheliconia*, and the waies of signifying. *Lucerny sheweth of 3. 1. 2.*

In the *Woman lying in Childbed*, besides the knowledge of Natural things, there are very many Moral things, concerning the care of Mothers towards their Children, first, as they are Infants, shortly after, when they are grown bigger.

In the *Pilgrimage for the sake of Religion*, I reprove those who have tumultuously cast all Images out of the churches, again those who are madly set upon Pilgrimages with a pretence of Religion, from whence also now a days societies are invented. They who have been at *Jerusalem*, are called Knights, and do call themselves *Brothers*, and on *ilm Sunday* they do devoutly a ridiculous thing, dragging As by a rope, themselves not much differing from the wooden As which they draw along. They have imitated those that have gone to *Compostella*. Let these things indeed be granted, let them be granted to the affections of men, but so unsufferable they should claim to themselves piety from hence. They also are twitted that show uncertain Reliques for certain, who attribute more to them than is fitting, who basely make gain of them.

In the *Fish-eating*, I handle a question concerning humane constitutions, which some altogether reject, much swaying from right reason; some almost prefer them to divine Laws; gain some abuse both divine and humane Institutions to gain and tyranny. I endeavour therefore to temper both sides to moderation, enquiring whence humane Institutions have arisen, and by what degrees they have proceeded till now; from, and how they obligate; for what they are useful; how much they differ from divine; by the way showing the preposterous judgments of men whereof the world is now full, and whence all this uproar of the world hath arisen. And therefore I have more fully treated of these things, because I would yield occasion to learned men to write more accurately of these things. For as many as have writ hereof hitherto have not satisfied the curious. To write against whoring, drunkenness, adultery were not so much to the purpose; fearing these things deceive none: but true piety is endangered by these, which either are not perceived, or else notice by a

deceitful shew of sanctity. And if any one be offended, that a Theological disputation is put upon mean persons, such things are now a days discourf'd of in every feast, and one that would handle the matter more familiarly and grossly must needs use such persons.

In the *Funeral*, because *Death* doth usually make trial of Christians hope, I have in two private persons drawn a different kind of death, representing by a lively image as it were, the different departure of those that trust in feigned things, and of those who have plac'd the hope of their salvation in the mercy of the Lord: by the way reproving the foolish ambition of rich men, who lengthen out their pride and luxury even beyond their death, which death at least ought to take away; reprehending their fault also, that for their own advantage abuse the folly of rich men, which they themselves ought especially to correct. For who will admonish powerful and rich men, if Monks, that profess themselves dead to the world, do soothe their vices? If there be none such as I have described, yet I have shown an example that ought to be avoided; but if there be commonly reported more accursed things than I have propounded, let them that are just acknowledge my civility, and amend their own fault, and if themselves be faultless, let them either amend or restrain those that offend. I have taunted no Order, unless perhaps he may defame all Christendom, that for to admonish shall say any thing against the corrupt manners of Christians. Those whom the honour of the Order doth so much move, ought to be kept back from finding fault with me especially by those, who openly disgrace the Order by their deeds. Now since they acknowledge, foster and defend such as brother-companions, with what face can they plead that the esteem of the Order is lessened by one that faithfully admonisheth? Although, what reason dictates, so to respect this or that fraternity, as to neglect the common profit of Christians?

In the *Difference of words and things*, I find fault with the posterous judgments of some.

In the *Vaequal Feast*, I show what is agreeable to Civility.

In *Charon*. I abominate war among Christians.

In the *Assembly of Grammarians*, I laugh at the study of some *Carthusian*, very learned in his own opinion, who, whereas he was wont foolishly to rail against the Greek tongue, hath now put a Greek title to his Book, but ridiculously, calling them

Aspicamarita, whom he might have call'd *Antimariani*, or *Asidicomariani*.

In the *Cyclops*, I reprove certain that have the Gospel always in their mouth, whenas there's nothing Gospel-like in their lives.

In the *unequal Marriage* I present the folly of the Vulgar, who in making Marriages reckon the measure of the portion, but take no account of the Bridegroom's Pox, that is worse than a Leprosie. And that now adays is done so commonly, that none marvel at it, although nothing be more cruel against their children.

In the *feigned Nobility*, I describe a kind of men that under the cloak of Nobility think they may do any thing, which is a very great plague to Germany.

In the *Conventicle*, I was about to reprehend some vices of women, but civilly, that none might expect some such thing as is in *Juvenal*. But while I was about this, *The horseless Horseman* presented it self, like the *Wolf in the Fable*, as they say. The rest are in a manner all compos'd for pleasure, but that not dishonest, this is not to defame the *Orders* but to instruct them. Wherefore it would be better provided for all the *Orders* both privately and publickly, if all, laying aside the rage of reviling, would entertain with candid minds whatever from an honest meaning is produced for the publick profit. One has one gift & another another, and some is took with one thing and some with another, and men are drawn on to piety a thousand ways. The study of *Juvenius* is commended, that published the holy history of the Gospels in verse. And *Arator* wants not his praises, that did the same on the Acts of the Apostles. *Hilary* eccho'd out against the Hereticks. *Austin* speaketh sharply. *Jerome* contends in Dialogues, *Prudentius* in divers kinds of verse. *Thomas* and *Scotus* fence with Logick and Philosophy. Each one's study is alike, but the manner of each is diverse. The diversity is not found fault with which tends to the same end. *Peter the Spaniard* is read to boys, that they may be made more fit to read *Aristotle*. For he hath furthered much that hath given a taste. But this Book, if it be first read by youths, will lead them to many convenient disciplines, to Poetry, Rhetorick, Physicks, and Ethicks, and lastly to those things that belong to Christian piety. I have represented the *Foal*, becoming a blazoner of mine own things; but partly the wickedness of some that reproach every thing, and partly the profiting of Christian youth, whom all ought with their utmost endeavour to profit, did induce me thereto.

Seeing these things are so, and are manifestly so to all intelligent persons, yet there is a doltish kind of men, whom the French call *deputati*, because, as I suppose, they are but a little polite, or else because they are too polite, who say thus of my *Colloquies*, that they are a work to be shunned, especially by Monks, whom they call *Religious*, and by young men, because the *Fasts* and abstinences of the Church are therein slighted, the Intercessions of the blessed Virgin *Mary* scoffed at, Virginity, compared to Marriage, is worth little, all are dissuaded to enter into Religion, and because therein the hard and difficult questions of Divinity are propounded to weak Grammarians, contrary to the Orders sworn to by the Masters in Arts. Candid Reader, thou knowest the *Athenian* eloquence. That I may first answer to the last; what the Masters of Arts propound to Pupils I know not, the things treated of in my *Colloquies* concerning the Creed, Mass, Fasting, Vows, Confession have nothing of Theological difficulty in them, but they are of that sort, as that every one should know them. Moreover seeing *Paul's* Epistles are read to boyes, what danger is there, if they be let to taste the disputes of Divinity? Besides seeing they know that presently the intricate questions of greatest difficulty (that I say not of vain subtilty) concerning the divine persons, are propounded to young students of Sophistry, why are they unwilling that boyes should learn that which belongs to common life? Now if they think that it makes no matter what is said in such or such a man's name, I suppose they think that there are many things in the Evangelists, and in the Apostles writings, which according to this rule have manifest blasphemy. In many places I approve of fasting, I condemn it no where. He that affirms the contrary I'll declare him a most impudent liar. But, say they, in the *Childish Piety* there are these words. [*I have nothing to do with fasting.*] Suppose these words to be spoken in the person of a Soldier or Drunkard, does *Erasmus* presently condemn fasting? I trow not. Now they are spoken by a youth not yet come to ripe age, which age the law obligeth not to fast. And yet that youth prepares himself to right fasting. For thus he goes on. *But yet if I find it necessary, I dine and sup more sparingly, that I may become more cheerful in the studies of Piety on the Holy-day.*

And how I condemn abstinencies, these words in the *Profrane Feast* declare, *In many things, not the thing it self, but*

the mind differenceth us from the Jews. They abstain'd from certain meats as being unclean and which would defile the mind. Now though we understand all things to be pure to the pure, yet when the flesh is wanton, we withdraw food from it as from an unruly horse, that it may be more obedient to the dictates of the Spirit. Sometimes, we chastise the immoderate use of delicacies by the punishment of abstinence. A little after he gives a reason why the Church hath forbidden the eating of certain meats; This will, quoth he, be profitable for all. For poor folks may feed on Cockles or Frogs, or may eat Onions or Leeks; those of a mean estate may abate something of their daily fare. And if the rich be any thing provoked on this occasion, let them impute it to their own appetite, and not accuse the Institution of the Church; for a little while after I speak on this manner. Again a little after, I know Physicians greatly condemn the eating of fish, but our Ancestors thought otherwise, whom to obey is Religion. In the same place presently I teach, that heretofore we must take heed of offending the weak.

'Tis as false also that the favour of the blessed Virgin and other Saints is scoff'd at in my Colloquies, but I laugh at those who beg of the Saints, what they durst not ask of a good man; or pray to certain Saints with this mind, as if this or that Saint would or could sooner grant this or that thing than another, or than Christ himself. Yea and in the Childs Piety; the boy speaks thus; I saluted some. Whom? Christ and some Saints. And a little after, Again in three words I salute Jesus, and all the he and she-Saints, but particularly the Virgin Mother, then those whom I have peculiar to me. And after he reckons up by name, what Saints he salutes daily.

And is it a wonder that a Suiter commends Marriage, and faith that chaste Wedlock comes not far short of the praise of Virginity, seeing Austin prefers the Polygamy of the Patriarchs before our single life?

What they object concerning the entring into Religion, my words declare how palpably vain it is, in the Virgin hating Marriage, for the Maid speaks thus. Therefore dost thou condemn this whole order of life? The Young man answers. In no wise; but as I would perswade none, that hath cast her self into this kind of life, to strive to get forth, so I would not stick to dehort all young maids, especially those of a generous towardness, from rashly throwing themselves in thither, whence afterwards they cannot unwind themselves. This is the conclusion of that Colloquy, however they had disputed before. Doth this, I pray, dissuade from entring

entring into Religion ? The entrance is not condemned but unadvised rashness. Therefore they maliciously wrest these things to my reproach. But they consider not how many things young students learn there which resist the opinions of the *Lutherans*. In the *Childish piety* the way of hearing the *Mass* well & profitably is taught, the way of *confessing* truly & effectually is shown. The boy is admonished, before he take the Sacrament, to purge his mind by confession. Young students are there taught, that those things which are used by Christians, though they are not found in the Scriptures, must as yet be observed, lest we be an offence to any one. In the *Profane Feast* they are taught, that they must rather obey the Institutions of the Popes, than the advice of Physicians : only they are admonished, that in case of necessity the force of an humane Law ceaseth, and the meaning also of the Law-maker. There one approves of liberality towards the Colleges of Monks, if men give for their use and not for their luxury, and if men give to those especially that observe the discipline of Religion.

Concerning humane Institutions there is this in the Colloquy called, *The Fish-eating*. Let them fight that will, I think that the Laws of our Ancestors are reverently to be received and conscientiously to be observed, like as if they proceeded from God : that 'tis neither safe nor pious to conceive or spread abroad an ill suspicion of the publick power. And though there be some tyranny, which yet forces not to impiety, 'tis better to endure it, than seditiously to resist. Young students learn many such things out of my Colloquies, against which these men make so much to do. But, say they, 'tis not becoming a Divine to jest. Let them grant me this at least among boys, which they permit themselves, men among men, in their *Vesperia* as they call them; a base thing in a barbarous word.

Those foolish calumnies that some of the *Spaniards* have cast upon me, I have shown to be the meer dreams of men neither sober, nor understanding the Latin tongue. Nor is that less unlearned where one hath said, that it is heretically spoken, because in the Creed the *Father* is called simply the *Author of all things*. For he being deceived through the ignorance of the Latin tongue, thinks that the *Aushour* signifies nothing else but the *Creator* or framer. But if he consult those who are well skil'd in the elegancy of the Latin tongue, if he read *Hilary*, and other antient Authors, hee'll find that *Autority* is taken for that which the School men call the most perfect cause of the beginning,

ginning, and therefore they peculiarly attribute it the *Father*, and by the name of *Author* often mean the Father, when they compare the persons among themselves. Whether the Father can rightly be called the *cause of the Son*, I care not, seeing I never used the word so, but that this is very true, that we cannot speak of God but in improper words, and that the *fountain*, or *beginning*, or *original* are no more proper words than the *cause*.

Now *Reader*, consider here with me what such they be sometimes that by their judgments bring a man to the stake. Nothing is more shameful than to find fault with that which thou understandest not. But that calumniating every thing, what else breeds it but malice and discords? Therefore let us rather candidly interpret other mens works, and let us not presently esteem ours as Oracles, nor account those mens judgments for Oracles, that understand not what they read. Where hatred is admitted into council, there judgment is blind. I wish that the Spirit, the Pacifier of all, who uses his instruments various ways, would make us all to agree and consent in sound doctrine, and good manners, that all might also come to the fellowship of the new *Jerusalem*, wherein is no discord. *Amen.* In the year 1526. at Basil.

FINIS.

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